

# JAIN PATHAVALI

BOOK 3

Shreni 3



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|| Namo Nanassa ||

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## PREFACE

In today's world, the allure of temptations is on the rise, propelling individuals to engage in a relentless, often mechanised pursuit from dawn to midnight. Concepts like spare time and peace seem to have vanished from the dictionary of modern life. The question that arises amid this hustle and bustle is: what is the purpose of this constant striving?

The answer lies in the pursuit of happiness, peace, affluence, and inexhaustible wealth. However, despite the intense efforts invested in this pursuit, the attainment of true happiness and peace remains elusive.

Every individual finds themselves surrounded by various forms of pain and suffering. It is the wisdom and understanding imparted by the omniscient Tirthankars (Parmatma) in their teachings that can guide us towards liberation from this pain and suffering.

Recognising this need, insightful and forward-thinking elders took the initiative to establish the Matushree Maniben Manshi Bhimshi Chhadwa Dharmik Shikshan Board under the Shree Greater Bombay Stanakvasi Jain Mahasangh on 30-07-1961.

The primary objective was to make the 32 Jain Aagams (sacred scriptures) accessible by presenting them in simple language and to cultivate a profound understanding of specialised knowledge based on Jain Religion among Jains worldwide. Drawing inspiration from the 32 Jain Aagams, the Dharmik Shikshan Board, with the guidance of revered Jain Sadhu-Sadhvi (Ascetics), initially developed textbooks for the curriculum of Shreni 1 to 7.

Over time, scholars of the Sangh expanded the course, resulting in the development of the curriculum for Shreni 1 to 25, with periodic updates to reflect necessary changes. This book is being republished with modifications to facilitate connection with individuals of all ages, ensuring a wider audience becomes acquainted with Jain religion.

Having evolved gradually, the Dharmik Shikshan Board is now actively involved in instilling virtues and shaping a morally upright future generation. The design of this course was guided by benevolent Guru Bhagwant and Guruni Bhagwant, with contributions from scholarly Shravak-Shravika, to whom we extend our heartfelt gratitude.

Thus far, this curriculum has imparted the virtues of Jainism to lakhs of people through exams. It is our hope that this educational initiative continues to reach more individuals, enriching them with the virtues of Jainism and contributing to a better tomorrow for all.

The **Dharmik Shikshan Board** is actively involved in a range of activities dedicated to the promotion and dissemination of knowledge about the Jain religion.

**Over the last 62 years, the Board has been engaged in the following initiatives:**

**1. Religious Exams:** Conducting religious exams for Jainshalas and Mandals to facilitate the spread of knowledge about the Jain religion.

**2. Book Publication:** Producing and publishing books necessary for exams to provide practical and comprehensive study material for participants for the curriculum spanning Shreni 1 to 24 and creating new curriculum for higher Shreni levels.

**3. Online Classes:** Offering weekly online classes conducted by scholars. These classes aim to impart a correct understanding of the subject matter and assist students in preparing for exams across various Shreni levels.

**4. Seminars:** Organising seminars for both teachers and students to enhance their understanding of the curriculum and Jain principles.

**5. Prize Distribution Ceremonies:** Holding ceremonies to recognize and celebrate the achievements of participants in Shreni exams.

**6. Honouring Educators:** Acknowledging and honouring educators who play a vital role in disseminating knowledge about Jainism.

**7. Religious and Spiritual Camps:** Organising camps led by experienced and skilled educators with deep knowledge of Jainism. These camps aim to provide participants with a deeper understanding of religious and spiritual principles.

**9. Online and Written Exams:** Conducting exams using both technological mediums for online exams and traditional written exams. These exams take place annually in the months of January and July.

**10. Global Exams and Certification:** Expanding the reach of exams globally and providing online certificates, along with organising prize distribution events for successful participants. The Dharmik Shikshan Board humbly acknowledges the potential for errors in their work. If any content in their publications contradicts the mandates prescribed by Jineshwar Parmatma, we seek forgiveness, recognizing the limitations inherent in their knowledge and perception.



## 1. Sootra section - 40 marks

1. Entire Samayik Sutra with revision of Shreni 1 and 2 pertaining to Samayik	01
2. Pratikraman Sutra till 12 Vrat, Lessons 1 to 3 with meanings and detailed understanding of lessons 1 to 5.	07

## 2. General understanding section - 20 marks

1. Diligence in Householder's life	18
2. Key to success	22
3. Nature of root vegetables	25
4. Mundane and Religious festivals	26

## 3. Moral Values (Sanskar) Section -15 marks

1. Karma bondage and its causes	30
2. Karma and reincarnation	42
3. Nature of virtues and sins	44
4. 5 types of knowledge and ways to increase knowledge	46

## 4 Religion and science - 5 Marks

48

## 5. Story Section-10 marks

1. Vishwabhuti Prince	50
2. Nem Rajul	53
3. As is the vision, so is the creation	57

## 6. Poetry Section - 10 marks

1. Ratnakar Pachisi 1-12 Stanza	59
2. Repulsive spirit	62
3. Vaani Vivek (Prudence in speech)	63



**PRATIKRAMAN**

'Pratikraman' is a terminology in Jain tradition. It means turning back from sin. A person commits a sinful act by transgressing or violating his boundaries. When the soul becomes self-aware, it withdraws from such transgressions and experiences a state of peace and meditation. This spiritual practice is called Pratikraman.

**Definition of Pratikraman**

- 1) Pratikraman is the process of stabilizing the soul, which was negligently engaged in unrighteous conduct, and re-establishing its firmness in righteous conduct.
- 2) Pratikraman means to turn back from sinful activities and repent for those mistakes.
- 3) Pratikraman is the purification through repentance for the faults committed in observing vows such as non-violence.
- 4) Pratikraman is the act of cleansing the soul, tainted by indulgence in faults.
- 5) Pratikraman means the realization of one's own faults. As soon as the soul recognizes its faults, it turns back from them and takes the first step toward self-purification. This practice is the essence of Pratikraman.

**There are four ways of committing faults.**

1. Engaging in inappropriate activities like violence, falsehood,

theft, etc. 2. Failure to practice appropriate activities like non-violence, forgiveness, austerity, chanting, etc. 3. Not believing the preaching of Tirthankars. 4. Contradicting preaching of Tirthankars. If these four types of misconduct have been committed, then one must turn away from them.

A sadhak (spiritual practitioner) earnestly engaging in the practice of pratikraman with pure intent regarding these four subjects, purifies the three paths of worship, namely faith, conduct, and perception. Faith is purified by pratikraman of disbelief, conduct is purified by pratikraman of faults committed and perception is purified by pratikraman of inappropriate activities or abstaining from desirable activities.

In summary, the purification of faith, conduct, and perception makes a sadhak's spiritual practice more progressive and effective.

Recognizing the importance of pratikraman, Parmatma has made it a necessary practice for the fourfold congregation to be practiced twice a day .

### **Who is eligible to do Pratikraman –**

A sin-fearing seeker who has a strong desire to turn away from sin and come to the righteous path is privileged to do Pratikraman. One who is not afraid of sin, does not feel the sense of atonement, his Pratikraman doesn't achieve complete success.

### **Types of Pratikraman –**

Based on different causes, there are five types of Pratikraman namely, Mithyatva (wrong belief), Avrat (non-observance of vows), Pramad (lack of alertness), Kashay (passions), and Yog (activity). These five are the root causes of engaging in sin. To truly turn away from sin, one must turn away from its causes. Thus, these five types of Pratikraman are observed.

**1. Pratikraman of Mithyatva (Wrong Belief):** When one attains Samyak Darshan (Right Belief) upon reaching the fourth Gunasthana (Spiritual Stage), the Pratikraman for Mithyatva is done .

**2. Pratikraman of Avrat (Non-Observance of Vows):** The Pratikraman

of Avrat, is conducted when a Shravak or Sadhu accepts vows and enters the fifth or sixth Gunasthan respectively.

**3. Pratikraman of Pramad (lack of alertness):** Happens at the seventh Gunasthan when one renounces for pramad.

**4. Pratikraman of Kashay (Passions):** Is achieved at the eleventh or twelfth Gunasthan when one experiences the state of Vitragta (complete detachment from all emotions).

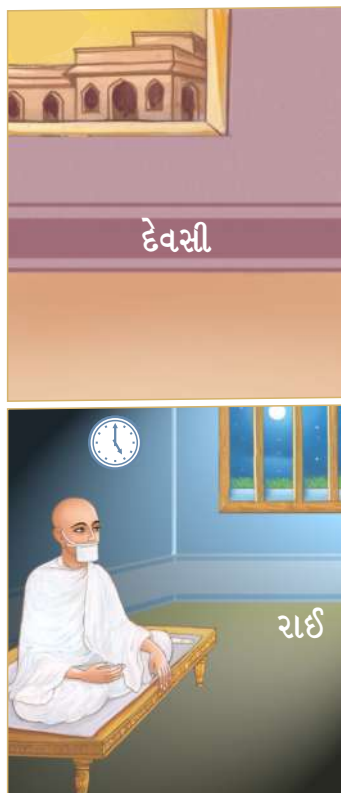
**5. Pratikraman of Yog (Activity):** Happens at the fourteenth Gunasthan when one attains the state of Ayogi (complete cessation of activities by mind, speech or body).

Doing Pratikraman twice a day is essential for the Practitioner to strengthen their faith and repentance.

**With the complete fulfillment of these five types of Pratikraman, the soul ultimately attains the state of Siddha (liberation).**

**Five types of Pratikraman from the perspective of time:**

- 1. Devsiy:** Performed daily within 48 minutes after sunset to repent for the sins committed during the day.
- 2. Rayiy:** Performed daily within 48 minutes before sunrise to repent for the sins committed during the night.
- 3. Pakkhi:** Performed twice a month, on the full moon (Purnima) & moon (Amavasya) evenings, to reflect on and repent for the sins of the past fifteen days.
- 4. Choumasi:** Performed at the end of four months, specifically on Kartiki Purnima, Fagan Purnima, and Ashadh Purnima, to repent for the sins of the past four months.
- 5. Samvatsarik:** Performed annually on 'Bhadarva Sud Pancham', i.e. on the fiftieth day after 'Ashadh Sud Purnima' (samvatsari), to reflect on and repent for



the sins committed throughout the year.

Although the house is cleaned daily, it receives special attention on festive occasions. Similarly, despite practicing Pratikraman daily, it is carried out in a more special and elaborate manner on festive days such as Pakkhi, etc.

### **Pratikraman timings:**

Devsiy pratikraman is performed within two ghadis (48 minutes) after sunset. Rayiy pratikraman is performed within two ghadis before sunrise. Pakkhi, Choumasi, and Samvatsari pratikraman are performed during the same time as specified for Devsiy pratikraman.

By adhering to the divine instructions of Parmatma, practitioners achieve self-purification by performing Pratikraman with pure intent. This process aligns with the path of spiritual progress.

### **Avshyaks (Essential sections) of Pratikraman:**

The process of Pratikraman is accomplished with the following six avashyaks.

1. Samayik,
2. Chovisantho-Chaturvishatistav,
3. Vandana,
4. Pratikraman,
5. Kayotsarg,
6. Pachhakhan

At the start of each avashyak, one should humbly seek permission to perform it. If a revered male or female ascetic is present, their consent should be respectfully requested. Otherwise, one can face the northeast direction and seek permission from Bhagwan Simandhar Swami.

#### **First Avashyak – Samayik:**

The first lesson in Pratikraman is the recitation of the Agna Sutra or Sankalpa Sutra, a verse expressing the resolve to commence Pratikraman. Following this, the first essential practice, Samayik, begins. This involves reciting Karemi Bhante, a brief Pratikraman Sutra, the Tassa Uttari lesson, and performing Kayotsarg (meditative detachment) to reflect upon the 99 transgressions.

#### **Second Avashyak – Chauvisantho:**

After concluding the Kaussaga with the utterance “Namo Arihantanam,” perform three Vandanas while reciting the



Tikkhutto lesson to seek permission for the second avashyak. This practice involves singing praise of the twenty-four Tirthankars by chanting the Logassa lesson.

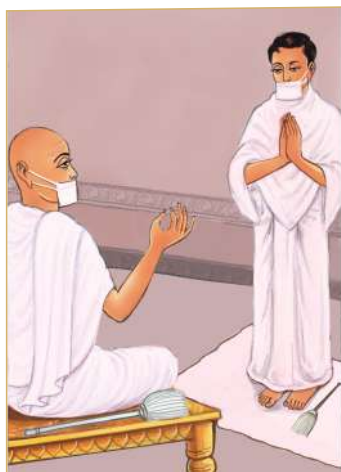
### **Third avashyak– Vandana:**

After completing the Logassa recitation, perform three Vandanas by chanting Tikkhutto to seek permission for the third essential. Then, while seated in an upright posture (Ukkadu Asan), recite the Supreme Vandana, “Icchami Khamasamno,” twice, including twelve avertans (repetitions).



### **Fourth Avashyak - Pratikraman:**

After performing the Supreme Vandana, chant Tikkhutto and perform three Vandanas to seek permission for the fourth essential. This practice, performed either standing or seated with both hands joined, begins with the fourth lesson on Knowledge and proceeds with Darshan (Faith/Belief), the 12 Vows, Santharo (the ultimate vow- renounce the worldly life and fast until death), the 18 Sins, the 25 Mithyatvas (False Beliefs), the 14 Sammurchchhim (Fourteen places of birth tied to impurities in Sammurchchhim human beings), Mangalik (Auspicious chants), the 5 Shramaṇa Sutras (faults related to ascetic life), and the 6 Khamnas (Pardon seeking). The practice concludes with the recitation of the Supreme Vandana twice.



### **Fifth Avashyak – Kayotsarga:**

After completing the fourth Avashyak of Pratikraman, recite Tikkhutto and perform three Vandanas to seek



permission for the fifth avashyak. Begin by chanting the lesson for Devasiya Paychhitta ...the Namaskar Mantra, Karemi Bhante, Iccahhami Thami, Tassa Uttari, followed by the Logassa Kausagga (four times) or Dharma-Dhyan Kausagga. Conclude the Kausagga and recite the lessons of Logassa and the Supreme Vandana twice.

### **Sixth Avashyak – Pachhakhan:**

After completing the previous steps, recite the Tikkhutto lesson and perform three Vandanas. Seek permission for the sixth Avashyak from a Sadhu or Sadhvi if they are present. If unavailable, seek Pachhakhan from a senior Shravak. In the absence of both, perform the Pachhakhan with the Guru's blessing, envisioning his presence.

Finally, through recitations of three Namotthunam', offer praise to the Siddha Parmatma (Liberated Souls), the Arihant Bhagwan (Enlightened Beings), and the Guru Bhagwants. This completes the practice of Pratikraman through the six avashyaks.

### **EXPECTED QUESTIONS:**

1. Who can perform Pratikraman?
2. Which aspect of Aradhana (spiritual practice) is purified by Pratikraman?
3. Which posture is used in the third avashyak?
4. At which gunasthan does the pratikraman of kashay occur?
5. What is Pratikraman?

## **|| Padikkammenam bhante! Jeeve kim janyai? ||**

**Bhagwan! What benefits does a living being gain by performing Pratikraman?**

By doing Pratikraman, a living being can withdraw himself from the faults that he has committed in the vows they have undertaken. Freed from these faults, the living being prevents the influx of ashraava (influx of karma). Becoming pure and restrained, abstaining from major violations or faults, they develop vigilance in practicing the Ashta Pravachan Mata (the eight fundamental teachings), comprising the five Samitees (essential acts performed with utmost care) and the three Guptis (abstinence of usage of mind, body, and speech). Immersed in Sanyam-Yog (disciplined actions), the living being gains mastery over the senses, attains profound inner peace, and follows the path of a life rooted in restraint and self-control.



## Pratikraman Lesson 1: Agna Sutra

Spiritual practices such as vows, austerities, and chanting are not to be undertaken based on personal desire or self-indulgence. These practices bear fruit and achieve success only when performed with permission of the Guru.

Pratikraman is a profound practice of self-purification. The aspirant, with devotion and humility, seeks Guru's permission to commence pratikraman. With heartfelt sincerity, the practitioner expresses, "O Gurudev, if you permit, I wish to engage in pratikraman." Upon receiving the Guru's permission, the aspirant begins this sacred process.

### Pratikraman for what?

Both shravaks and sadhus are travelers on the path of liberation. The practice of this path involves worshiping the four fundamental principles: gnan (knowledge), darshan (faith), charitra (conduct), and tapp (austerity). If any faults are committed during the day in relation to gnan, darshan, charitacharite—including partial vows adopted by a shravak in the form of deshvirti charitra or tapp, then pratikraman is to be performed to atone for and purify these faults.

Thus, the practitioner humbly addresses the Guru, saying, "O Gurudev! If I have committed any faults in gnan, darshan, charitra, or tapp, I am performing pratikraman to purify myself by reflecting upon them."

There are four progressive steps in committing a sin: Atikram, Vyatikram, Atichar, and Anachar.

**1. Atikram:** This refers to the initial intention or thought of committing a sin or breaking a vow. For example, contemplating eating kandamool (root vegetables like potatoes) despite having taken a vow to abstain from them.

**2. Vyatikram:** This step involves taking action to enable the sin, such as gathering the necessary resources. For instance, purchasing kandamool from the market.

**3. Atichar:** This stage is about making full preparations to commit the sin

or break the vow. An example would be cooking a dish like potato curry.

**4. Anachar:** The final step is the actual act of committing the sin or breaking the vow. For instance, eating the kandamool.

If the practitioner has committed any offenses up to the stages of Atikram, Vyatikram, or Atichar, they can return from these violations through pratikraman. However, if an Anachar (the actual breaking of a vow or sin) has occurred, mere pratikraman alone is not enough for purification. To purify an Anachar, the practitioner must confess their guilt before the Guru and seek atonement.

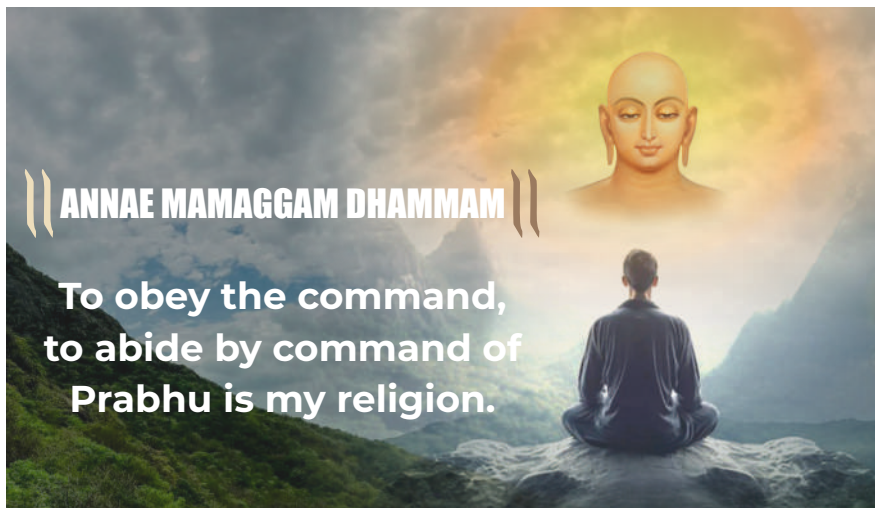
In summary, pratikraman purifies offenses only up to the stage of Atichar. This is why the phrase "atichar chintavnartham" is used in the first lesson. The practitioner humbly expresses, "O Gurudev! I remain steadfast in kayotsarg to reflect upon my atichar."

The first lesson teaches the process of seeking permission for pratikraman and identifies the transgressions for which pratikraman should be performed.

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#### **EXPECTED QUESTIONS:**

- 1. What is the name of the first chapter of Pratikraman?**
  - 2. Why is pratikraman not sufficient for the purification of Anachar?**
  - 3. For which offenses is pratikraman performed?**
  - 4. What is meant by Atikram?**
  - 5. When does spiritual practice succeed?**
- 





## Lesson 2 - Brief Pratikraman Sutra

This lesson is titled "Brief Pratikraman Sutra," and it encapsulates the essence and blueprint for the entire practice of pratikraman.

Just as a person planning to build a structure first creates a blueprint that outlines the configuration of the building, which is then constructed step by step, this lesson provides the complete plan for pratikraman.

Humans have three primary means of committing sins: mind, speech, and body.

When these faculties are used in alignment with the righteous path, they become tools for spiritual practice. However, when misused on the unrighteous path, they serve as instruments for binding bad karma. Therefore, the practitioner must remain constantly vigilant over the activities of the mind, speech, and body. If any atichar (transgression) occurs in any of these areas, it should be reflected upon.

- If the mind indulges in evil or negative thinking,
- If speech expresses views contrary to the teachings of the Tirthankar or the Agam Sutra,
- If the body engages in actions that are inappropriate or unsuitable for a shravak
- If there is any violation, partial or full, of shrutdharma (the religion preached by the Tirthankars) or a shravak's deshvirtī charitra (conduct in relation to the partial observance of vows), including the five anuvrats (small vows), three gunvrat (vows for the development of virtues), and four sikshavrat (vows promoting right conduct),

Then, I perform pratikraman for these offenses.

After laying out the foundational framework of pratikraman in this lesson, each subsequent lesson provides detailed explanations of the specific atichars related to knowledge, conduct, and other aspects of spiritual practice, as outlined in the fourth pratikraman avashyak.

### Specific Word Meanings:

**Ussuto-Utsūtra:** This term refers to views or beliefs that contradict the

teachings of the Tirthankar or the Agam Sutra. Committing this sin leads to false beliefs, which in turn cause the bondage of karma, resulting in an endless cycle of wandering through samsar (the cycle of birth and death). In the third birth of Bhagwan Mahavir as Marichi, his soul performed Utsutra Prarupṇa (presenting or expressing such false beliefs). Kapil, a young man who came to become a disciple, asked Marichi, where should he go to Rushabhdev or Marichi? Then Marichi told "The dharma is here also and there as well," he spread a false understanding. By this statement, he prolonged his wandering in samsar by an immense amount of time—one krodakrodi sagaropam (a measurement of time in Jain philosophy, representing a vast, almost unimaginable duration).

By saying, "Dharma is here also (in the ascetic practice of tridandi as well, which is not in accordance with the teachings of the Tirthankar) and also there (in the restrained life as preached by Prabhu Adinath, which Marichi could not follow due to hardships)," this false statement was Marichi's Utsutra Prarupṇa.

**Umaggo-Unmārga:** Walking on a path which does not follow teachings of Jin-agna (the principles of Tirthankar) is considered as going on Unmārga (the wrong path). For example, Marichi became tridandi while being a Jain ascetic, which is a violation of conduct.

**Akappo-Akalpaniya:** Breaching the prescribed limits for a shravak or sadhu is known as Akappo-Akalpaniya. For instance, it is prescribed for a shravak to engage in just and fair business. If a shravak practices dishonesty or immorality in business, they are exceeding the limits set for them, thereby committing the Akalpaniya fault.

**Akaraniijo-Akaraniya:** Engaging in inappropriate activities is called Akaraniya. For example, the fifteen karmadans (occupations involving immense violence) are sinful and inappropriate for a shravak. If a shravak engages in such occupations, they are committing the Akaraniya fault.

**Sue-Shrutdharma:** Shrut (or Shrutgnan) refers to the knowledge derived from the teachings of Tirthankar Parmatma, found in the Agam scriptures. To have faith in the Agam and to express or present it appropriately, as intended by the Tirthankar, is called Shrutdharma. If any faults are committed regarding Shrutdharma, pratikraman must be

done to purify them.

**Samaiee-Samayik:** Samayik refers to the practice of dharma in the form of conduct. It involves the twelve vows of the shravak. If these vows are not practiced correctly, one should repent and perform pratikraman.

**Jam Khandiyam:** Khandana (partial breach) occurs only when part of a vow is violated.

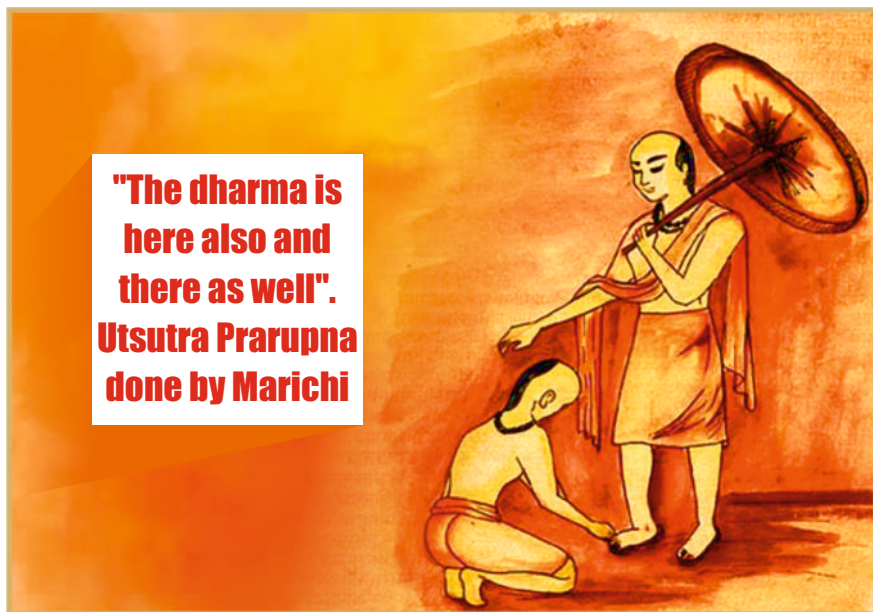
**Jam Virahiyam:** Viradhana (multiple breaches) occurs when several parts of a vow are violated in several ways. In such cases, the vow is not completely broken, but multiple violations still require atonement. If a vow is completely broken, it falls under the category of Anachar. Faults in Anachar cannot be purified by pratikraman; they can only be purified by atonement as prescribed by the Guru.

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### EXPECTED QUESTIONS

1. What do you mean by Ussuto?
  2. What is the difference between khandana and viradhana?
  3. What is the subject matter of the second chapter of pratikraman?
  4. Which one out of ummago and ussuto is major fault, why?
  5. What is shrutdharma?
- 

**"The dharma is  
here also and  
there as well".  
Utsutra Prarupna  
done by Marichi**



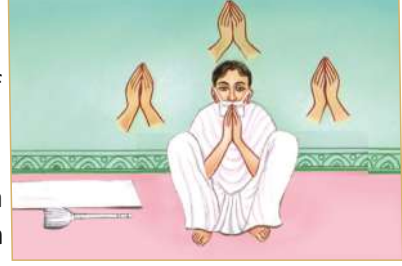
## Lesson - 3 Dwadashavart Vandan Sutra

There are three types of Vandana. Jaghanya (small), Madhyam (medium) and Utkrushta (supreme).

1. When encountering sant-satiji on the way, one should offer salutations by joining both hands, bowing the head, and saying "**mattheṇaṁ vandāmi.**" This is the simplest form of greeting, known as Jaghanya Vandan.

2. Respecting by bowing down with five limbs and reciting the lesson of '**tikkhutto**' is considered as Madhyam Vandan.

3. The most elevated form, Utkrusta Vandan, involves paying respect with twelve circular movements of the hands, reciting "**ichchhāmi khamāsaṁno,**" and performing the gesture in ukdu asana (a squatting posture).



The third chapter of Pratikraman focuses on Utkrusta Vandan. For better understanding, this chapter can be divided into four parts.

### 1. Expression of Desire:

The words "**ichchhāmi khamāsaṁno... nīṣīhiyāe...**" express the disciple's heartfelt desire and intention to offer respect to the Guru. The disciple conveys, "O Kshamashraman Gurudev! Renouncing all my sinful activities, I wish to offer my respect to you to the best of my ability."

### 2. Seeking Permission:

The phrase "**Aṇuṇaṇaṁ me mi ugghaṇaṁ**" means, "O Gurudev! Grant me permission to enter your avagraha."

Avagraha refers to the space measuring three and a half hands around the Guru where he performs his spiritual practices independently. This sacred space is not to be entered without permission to avoid disturbing the Guru's spiritual aura. If a disciple needs to approach the Guru for essential tasks, such as offering homage or reading scriptures, they must first seek permission.

### 3. Inquiry About Well-Being:

The passage "aho kāyaṃ... javanijjam" is a sutra recited to inquire about the Guru's physical well-being and the state of his restraintful spiritual journey.

The disciple performs a circular motion of the hands while saying the words "aho, kāyaṃ, kāya," and then touches the Guru's feet, saying "samfasam."

The disciple further inquires about the Guru's well-being with the words "appakilantanam" and so on.

After this, the disciple performs another circular motion of the hands with the words "jatā bhe, javanijjam, cha bhe," touches the Guru's feet, and concludes with "khamemi khamasaṃno..." This signifies inquiring about the well-being of the Guru's restraintful spiritual journey and seeking forgiveness.

### 4. Request for Forgiveness:

The passage "khamemi khamasaṃno... vosirami" is recited to seek forgiveness. If the disciple, under the influence of anger or other passions, has acted disrespectfully or committed any of the 33 asatanas (transgressions), they seek forgiveness from the Guru with a pure heart and sincere thoughts.

Performing Utkrusta Vandana During the recitation of this sutra, the disciple performs six avartans (circular hand motions) in the 1st vandana. By repeating the sutra and the associated ritual twice, twelve avartan are completed.

In this way, Utkrusta Vandana is performed with reverence and adherence to the ritual. This practice deepens the disciple's appreciation for the Guru's benevolence and strengthens the bond between Guru and the disciple, which in turn supports the disciple's spiritual progress.

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### EXPECTED QUESTIONS:

1. What are the benefits of utkrusta Vandana?
  2. What do you mean by 'avagrah'?
  3. How many avartans are there in one time of Utkrusta Vandana?
  4. What are the words used for inquiring about Guru's physical wellbeing?
  5. How many types of asatanas are there?
-

## Lesson 4: Transgressions of Knowledge

The fourth avashyak begins with the fourth chapter of pratikraman, which focuses on reflecting upon and renouncing the transgressions related to knowledge (gnan), belief (darshan), conduct (charitra), and austerities (tapp).

This chapter outlines 14 atichars (transgressions) of knowledge.

**The worship of knowledge (gnan aradhana) can be performed in three ways:**

### 1. Suttāgama (Sutrarupa Agam):

Listening to, preaching or revising the original verses of the Agama in the form of sutras.

### 2. Atthāgama (Artharupa Agam):

To elaborate on the meaning of the Agam sutra: understand it, help others understand it, and register the essence of the original sermons.

### 3. Tadubhayagame:

A blend of the original Agam sutra and its meanings enables one to preach, learn, revise, and contemplate.

Sometimes, due to improper pronunciation, mental restlessness, lack of focus, discourtesy, or the lack of ability to grasp knowledge during worship or study, there occurs a disrespect of Parmatma's sacred words.

Similarly, the Agama scriptures, being divine teachings, hold the status of sacred religious texts and they are presided over by celestial beings. Therefore, to preserve their sanctity, maintaining purity of place and time is essential. Any degradation of these holy scriptures must be avoided.

Among the 14 transgressions of knowledge (Gnan atichars), two pertain to purity of place, two to purity of time, two to eligibility, and the remaining involve pronunciation, mental instability,





disrespect, and related factors.

To safeguard oneself from harm, it is crucial to identify the enemy and their whereabouts. Similarly, to prevent transgressions, one must understand them clearly and accurately. Only by knowing them properly, they can be avoided. Therefore atichars are worth recognizing and must be steadfastly avoided.

A vow achieves its purity when faults, in the form of atichars, are renounced.

This chapter highlights the profound significance of the Tirthankar's teachings, explaining the process of worshiping knowledge and the transgressions associated with it.

### EXPECTED QUESTIONS :

1. Why should one know atichars?
2. What is process of learning knowledge?
3. Out of the atichars of knowledge, how many are related to time?
4. What purifies the vow?
5. Why is it essential to maintain purity of place while observing religious studies?



## Lesson 5: The Transgressions of Faith

**This chapter explains:**

1. The importance of right faith as an essential element on the path to liberation.
2. The factors that support and disrupt right faith.
3. The five transgressions related to right faith.

### Right Faith

Faith in Sudev (dispassionate omniscient Bhagwan like Arihant and Siddha), Sadguru (detached Sadhu Sadhvijis who have adopted 5 major vows are my Guru), and Saddharma (true religion of non-violence, restraint, and austerity propagated by Omniscient is my dharma). Steadfast faith in these three fundamentals is called Samkit, Samyaktva, or Samyak Darshan (right belief).

### Elements nourishing right belief:

Once faith is awakened, the aspirant should remain vigilant constantly to sustain it. The scripture creators have mentioned two key elements that nourish right belief:

**1. Paramath Santhavo:** Regularly associating with enlightened Guru or scriptures that reveal the ultimate truth. The inspiration drawn from such association strengthens faith.

**2. Sudittha Paramath Sevanā:** Serving experienced Gurus who have realized and embraced the ultimate truth helps deepen one's faith.



### Obstructions to Right belief:

Just as bad company corrupts the intellect, certain obstructing factors can



tarnish right belief. The scriptures identify two such elements:

- 1. Vāvanna:** Associating with people of ignorance, false beliefs, wrong conduct, or those who follow unrighteous Dev, Guru and Dharma.
- 2. Kudansana Vajjana:** The influence of such associations destabilizes one's faith, so their company must be avoided.

### Five Transgressions of Right belief

Practitioners must avoid these tendencies that undermine belief:

- Doubts due to lack of visible results.
- Attraction to miracles in other faiths.
- Uncertainty about the outcomes of spiritual practice.
- Curiosity to explore other beliefs.
- Admiration of other beliefs.



This chapter emphasizes the need to sustain and protect right faith while avoiding transgressions, forming the foundation for spiritual progress.

### EXPECTED QUESTIONS:

1. What is Samyak Darshan (right faith)?
2. What should one do to uphold right faith?
3. What do you mean by 'Vāvanna'?
4. Which transgression occurs when doubting the concepts of Swarga (heaven) or Narak (hell)?
5. Why should one avoid the company of a person with tainted faith?

**Evmeyam Bhante,  
Tahmeyam Bhante,  
Avitahmeyam Bhante**

Hey Bhagwan,  
what you have revealed is the truth.  
I am experiencing the ultimate truth.  
I have complete faith and trust in the  
words of the dispassionate Parmatma.

## **Diligence in Householder's Life**

### **What is Diligence?**

1. Diligence means discretion—carefully choosing actions that avoid committing sinful deeds.
2. Diligence is the practice of cultivating compassion and mercy for all creatures.
3. Diligence provides a safe method to protect oneself from sins while living in a sinful world.
4. Diligence is learning to live a sin-free life amidst sinful tendencies.

A householder's spiritual practice lies in performing daily activities with thoughtfulness and diligence. They should be mindful of avoiding sin at every step and approach each moment with awareness. A Shravak fears sin, and this fear of committing sin is the virtue of being a Shravak.

If a sin has to be committed, it is done with a heavy heart, and after the sin is committed, he immediately repents.

**Creating a List:** The practitioner should reflect on their daily activities, considering what tasks are done from morning to evening, how they are performed, and how they may cause suffering to living beings. Through self-introspection, the practitioner can list all daily actions, reflect on which sinful activities can be abandoned, and become aware and mindful in every action.

### **For example - Bathing Activity:**

- When bathing in the morning, think about how much water is used and how many tiny organisms may be harmed. Consider how the soap water goes into the drain? What if granules of soap go into eyes, how much pain will they feel? How much suffering will they endure?
- After bathing, one should feel repentance for the sins committed due to living a mundane life.

- I will reduce the amount of water used by at least one tumbler.
- I will avoid using soap two to three days a week.
- I will skip bathing once a week.
- I will carry out my work in ways that minimize violence.
- Bhagwan preached that all beings are like me; they are my friends.
- I will take great care of every living being, treating them with love and compassion.

In this way, we should approach every activity in our daily life with caution

### Tools for Diligence (Jatna):

**1. Filter Cloth:** A cloth used for straining or filtering water.

**2. Soft Broom:** A broom used for sweeping the house gently.

**3. Small Woolen Broom:** A soft-touch woolen broom used to care for living beings.

**4. Cloth for Draining Water from Tap:**

A cloth tied to the tap to strain water.

**5. Strainer:** A tool used for straining grains, flour, spices, etc.

**6. Gas Burner Cover:** A cover for the gas burner to prevent small organisms from taking shelter at night.



### How Can Diligence Be Practiced?

- Before starting household chores in the morning, sweep the house thoroughly.
- Use gas stoves, primus, etc., cautiously by dusting them with a soft broom, ensuring that any microscopic organisms are not there.
- Cover the gas burner at night with covers to prevent small organisms from sheltering in it.
- Avoid leaving the tap open while brushing to conserve water and protect water bodied living beings.

- Use water from a bucket instead of a shower during bathing to save water.
- Take only as much water as needed for drinking, avoid wasting it.
- Instruct household staff not to leave the tap open while cleaning utensils.
- Sit in one place while eating and avoid spilling food. If food is spilled, clean it immediately to prevent attracting ants or other insects so we don't stamp on them while walking
- Take only as much amount of food as you can eat to prevent wasting food and harming plant bodied organisms.
- Dispose of wrappers properly after eating chocolates, ice cream, etc., so that no insects are attracted and killed under your feet.
- Cover your mouth with a handkerchief or hand when sneezing, coughing, burping, or yawning to protect air-borne organisms.
- Close windows in the evening to prevent mosquitoes from entering the house.
- Check for lizards or other creatures when opening or closing windows or doors.
- Remove any cockroaches, spiders, or ants from the house carefully with Guchho and release them in a safe place.
- Turn off lights, fans, TVs, computers, and mobiles when not in use.
- Check shoes for any living beings inside, before wearing them.
- Clean the house regularly to avoid the breeding of organisms.
- Keep book shelves, cupboards, and toy baskets clean to prevent the growth of organisms.
- Check underneath the car before starting it to ensure no animals (like cats or dogs) are there.
- Avoid the hobby of keeping pets as it may cause distress to animals by separating them from their natural habitat.
- Walk slowly near sleeping or feeding animals so as not to disturb them.
- Avoid stamping in puddles on the road.
- Avoid walking on grass to prevent harm to grass and insects.
- Do not pluck flowers, leaves, or branches while walking on the road or in a garden.

- Walk carefully and keep your eyes on the ground to avoid harming any living beings.
- Speak in a way that does not hurt anyone.
- Maintain honesty, justice, and ethics in business, focusing on activities that cause minimal harm and do not involve deception or theft to Government treasuries.
- Treat employees like family members.
- Do not deceive others for power or wealth.
- Live a selfless and benevolent life, reducing desires and cultivating contentment.
- Every action should be performed with great caution to avoid causing harm to any living being.

### **Benefits of Diligence in Life:**

- Diligence softens our hearts, and Parmatma resides in the heart of those whose hearts are tender.
- Diligence helps in the bondage of a Shata- karma, leading to favorable situations and peace of mind.
- Diligence fosters a feeling of friendship toward all living beings.
- By practicing diligence, one avoids the bondage of Nikachit karma (Fixed karma).
- Diligence protects from many unnecessary sins.
- Maintaining diligence can lead to a longer lifespan in the next birth.

### **QUESTIONS:**

1. What does "Jatna" mean?
2. What are the tools for diligence?
3. How should I behave with every living being?
4. How can diligence with respect to aquatic beings be practiced?
5. What are the benefits of practicing diligence for living beings?
6. How can one be diligent when going outside the house?
7. What should be done to prevent the birth of living beings in the house?

## KEY TO SUCCESS

Everyone desires success in every aspect of life. So, what should one do to achieve success everywhere?

We are fortunate to have received Prabhu's teachings and the understanding bestowed by Him. By cultivating virtues in life, we can ensure success.



### Here are the main ways to achieve success:

**1. Faith :** Develop unshakeable conviction that whatever Prabhu has said is the ultimate truth. Faith in Dev, Guru, and Dharma guides us on the right path, preventing us from going astray. Recognize that everything we receive—whatever, whenever, and in whichever form—is a result of our karma (past deeds). Such unwavering faith in the principle of karma paves the way to success.

**2. Gratitude for the Benevolence of Dev, Guru, and Dharma:** Recognize that the blessings we have received are rare and precious. True understanding lies in acknowledging the profound benevolence of Dev, Guru, and Dharma. Constantly remember that human birth, access to Jin Shashan, association with a Sadguru, and accurate guidance are received only through their grace.

**3. Gratitude for Parents:** We can never repay debt of our parents who gave us life, instilled values, and fulfilled our needs. Their kindness is immeasurable. We should be thankful and grateful to our parents every day.

**4. Positivity:** Maintain a positive attitude in every situation. Positivity

motivates us to move forward and helps us to handle all situations effectively.

**5. Punctuality:** Be punctual and complete every task on time. Time is precious and once lost, it never returns. Recognize its value and avoid laziness.

**6. Strong Mindset:** A strong mind and willpower enable us to accomplish even the toughest tasks with ease—be it climbing Everest, fasting for a month, or passing difficult exams.

**7. Firm Determination:** When we firmly resolve to complete a task, it inevitably leads to success. Strong determination guarantees achievement, as it is a powerful force driving accomplishment.

**8. Discipline:** Discipline ensures tasks are completed efficiently and in an organized manner, avoids rework and delivers exceptional results.

**9. Patience:** Patience is essential in life. Haste can ruin even the best efforts. Patience is required for the success of every task. The fruit of patience is always sweet.

**10. Planning:** Every task should be approached with proper planning and thoughtful consideration. This allows us to anticipate future needs, make necessary arrangements, and save time. It is important to give equal importance to all tasks, whether big or small, as even a minor task can hold significant value. A small mistake can result in major losses, so attention to detail is crucial in every endeavor.

**11. Discernment:** One should exercise discernment in every task. Discernment means doing the right thing at the right time. Execute tasks according to the situation and timing, without unnecessary clinging.

**12. Humility:** Humility is the essence of success and the ladder to achievement. Respect brings success everywhere. Tasks done with humility are completed smoothly and effectively. Respect every object, person, and situation, as humility fosters other virtues.



**13. Service to Elders and Guru:** The blessings of elders and Guru unlock the door to success. Always strive to keep them pleased, as their blessings are invaluable.

Devanupriyo! The keys to success are given in your hands. Use them wisely and ensure that you never lose them.





## NATURE OF ROOT VEGETABLES

### **What are root vegetables and why they should not be consumed?**

Root vegetables, also referred to as anantkay, are organisms with one physical body but infinite lives within them. Examples include potatoes, onions, garlic, carrots, ginger, radishes, turnips, and yams. Similarly, sprouts grown from pulses are also considered anantkay.



Bhagwan Mahavir, through kevalgnan (omniscience), perceived that in the minutest part of a root—so small as to be equivalent to the tip of a needle—exist infinite living beings. Consuming even a tiny piece of such vegetables leads to the destruction of infinite lives.

Taking the lives of infinite beings merely for the fleeting pleasure of taste is unjust. Just as we value our lives and experience pain, so do all living beings. Bhagwan prohibited consuming root vegetables due to the extensive violence involved in their use.

Are we living to eat or eating to live? We should contemplate on it.

While eating is essential for survival, our diet should minimize harm to other living beings. Root-vegetable-based foods, such as potato chips, garlic bread, or carrot juice, may satisfy our taste buds, but have we ever considered the immense pain inflicted on infinite lives in the process?

Bhagwan Mahavir has taught that the pain we cause to others will eventually return to us. Is it justifiable to inflict immense suffering on infinite beings for a momentary indulgence in taste?

Within the span of a single breath, the beings residing in these roots undergo 17.5 cycles of birth and death. This cycle brings infinite pain and suffering. By renouncing root vegetables, we can cultivate compassion and avoid incurring grave sins.

From a scientific standpoint, root vegetables are classified as tamasic foods, which are believed to promote inertia, increase passions, and heighten negative emotions such as anger. Therefore, it is essential to refrain from consuming them.

## WORLDLY AND RELIGIOUS FESTIVALS

A festival, by definition, is a celebration, an occasion distinct from ordinary days. It is a time when everyone celebrates with joy, recalling or relating to a specific event.

Festivals can be classified into two categories. Let's understand what are the differences between them.

### 1. Worldly Festivals:

- These are commonly celebrated by all.
- They are celebrated with sensory pleasures.
- Often, they are celebrated as traditions or by imitation.
- They are accompanied by partying.
- They lead to the contamination of the soul through the bondage of karma.
- These festivals increase the cycles of birth and death.

### 2. Religious Festivals:

- These are celebrated by special individuals.
- They involve practices of austerity and renunciation.
- They are celebrated in accordance with the teachings and preachings of Bhagwan.
- Compassion towards all living beings is practiced.
- They purify the soul by shedding karma.
- These festivals reduce the cycles of birth and death.

Let's explore some worldly and religious festivals:

### Worldly Festivals:

**1. Holi:** This festival involves burning logs of wood, which are the bodies of living beings in the form of plants, along with other plant bodies like flowers and coconuts. It also sacrifices air-borne insects or those crawling on the ground. This celebration is marked by lighting such fires.

Can we truly feel happy by killing living beings formed from vegetation, cutting their bodies, and burning them, inflicting pain on countless lives?



**2.Dhuleti:** On this day, a lot of water is wasted. People color each other, spray colorful water, and engage in jokes and fun.

Bhagwan has said that there are countless living beings in just one drop of water. How much water is wasted while preparing syringes filled with colored water, and cleaning the colored bodies? How many water-based beings are killed in the process? Can we find happiness after causing pain to so many living beings? According to the universal law, "as you sow, so shall you reap," we will receive misery in return for causing suffering. These innocent beings endure immense pain and die, all for our momentary pleasure.

**3. 31st December:** This day involves staying up late, drinking alcohol, bursting crackers, etc. The sound of crackers terrifies birds, causing them to fly haphazardly. Animals and small children, become scared and small insects get killed. Can we celebrate New Year's festivities by inflicting pain on other beings?



**4. Uttarayan and other festivals:** Flying kites during this festival injures many birds. Sometimes even humans get injured by kite threads. Noise pollution is caused in the name of religion. With lights burning late into the night, many flying beings get attracted towards lamps and die. At times food is prepared throughout the day and stale food is consumed next day.



In some festivals, instead of worshiping divine power, people dance, jump and indulge in worldly pleasures. These celebrations involve a significant amount of violence. Even holy occasions like Diwali are celebrated with fireworks, gambling, and alcohol.

In this way, we see that many worldly festivals, while offering momentary joy, inadvertently cause harm to countless beings and bind inauspicious karmas, such as "ashata " (severe pain-inducing karmas). Can we truly enjoy pleasure after causing suffering to living beings?

Our Omniscient Bhagwan have shown us such wonderful festivals, where compassion for all living beings is practiced instead of violence. Let us explore these extraordinary festivals.

### Religious Festivals:

**1. Paryushana Parva:** It is an eight-day religious festival whereby Individuals are guided by the discourses of Sants and Satijis, helping to curb indulgent tendencies. The festival promotes non-violence and compassion towards all living beings, including water, plants, and mobile creatures, by practicing renunciation—such as avoiding eating food as much as possible, avoiding bathing, and consuming food after sunset. Silence is observed, and the focus shifts entirely to religious worship. Acts of life protection replace violence, forgiveness replaces harmful speech, and devotion to Bhagwan takes precedence over frivolity or jokes. Instead of indulging in rich foods, the desire for food is consciously renounced. Water is conserved. Instead of drenching each other with colors, let us immerse one another in the spirit of forgiveness. As darkness falls, let it not be illuminated by lights but by the radiance of self-purification through pratikraman. New karmas are not accumulated but old karmas are destroyed.

**2. Samvatsari Parva :** The last day of Paryushan is called Samvatsari. It is considered our most auspicious festival. Every person born into the Jain community observes the Samvatsari festival. This day is marked by observing various austerities, and reducing passions. Instead of cleaning the physical house, the purification of the inner self is achieved through self-reflection and pratikraman.

**3. Ayambil Oli :** Ayambil Oli is a nine-day festival dedicated to the worship of nine virtues: Arihant, Siddha, Acharya, Upadhyay, Sadhu, knowledge, faith, conduct, and austerity. Each day involves observing ayambil- a diet devoid of taste and indulgence, focusing on detachment from sensory pleasures. The festival emphasizes becoming a praiser of virtues. Devotees chant, engage in austerities, and cultivate a spirit of contentment and renunciation. The attachment to food is abandoned and fosters the sentiment of non-necessity of food.





**4. Kalyanaks :** The five significant milestones in the life of a Tirthankar - chyavan(conception), janma (birth), diksha (renunciation), kevalgnan (omniscience), and nirvana (liberation) are celebrated as kalyanaks as these events are sources of immense spiritual welfare for both the individual and the community. The birthday of Tirthankar Parmatma is known as Janma Kalyanak. Through its celebration, love and devotion towards Parmatma are expressed. His name is remembered, and the heart is filled with reverence and devotion towards Him. This leads to the destruction of infinite karmas and the accumulation of infinite punya. If exalted feelings arise, the binding of Tirthankar Nam Karma occurs. In this way, all five Kalyanaks are celebrated with heartfelt devotion.



**5. Diwali Festival :** Jains celebrate Diwali as the Nirvana Kalyanak of Prabhu Mahavir. Therefore, the celebration of this day is marked by special religious observances. There are no lights, fireworks, savory snacks, or sweets. Instead, fasting, paushadh, chhath, and aththam are practiced. The light of punya shines through virtuous actions, and instead of fireworks, the cracking of karmas occurs through devotion to Bhagwan. At night, the name and virtues of Bhagwan are remembered, leading to the destruction of karmas - destruction, destruction, and only destruction.



**6. New Year (Nutanvarsh) :** The day of the manifestation of omniscience by Gandhar Gautam Swami is celebrated as Nutanvarsh. On this day, we remember the accomplished Gandhar Bhagwan Gautam Swami, chant His name, sleep early at night, rise early in the morning, and pray to the Parmatma. We visit saints, listen to auspicious sutras (manglik), bow to elders, and strive to destroy our karma.