



# ESSENCE OF JAINISM

# **ESSENCE OF JAINISM**

**VOLUME-I**

---

---

**Shri Vijay Nemi-Vignan-Kastursuri Smriti Series**

---

---

(2 Illustrated Books)

Inspired By :

**Acharya Shri Vijay Chandrodayasurisarji**  
**Acharya Shri Vijay Ashokachandrasurisarji**

Compiled By :

**Muni Shri Kushalchandravijayji**

---

**The Editions of Shree Nemi - Vignan - Kastursuri  
Smurti Series**

Total Copies 2,50,000 (V.S. 2048) (A.D. 1992)  
(In Gujarati, Hindi & English)

Copies : 5000 of this edition

Price : 5 \$ (Vol - 1 & Vol - 2)

Printed By :

**'Kalash'**

Paldi, Ahmedabad-7

*Reprinted on the Occasion of  
Centurial Celebration of The Parliament  
of the world's Religions  
(1893 - 1993)*

Published By :

**Shri 108 Jain Tirth Darshan Bhavan Trust, Palitana**

---

*Chief Donor For This Edition*

**Jain Center of America, New York.**

## **FORWARD**

In August 1893 a young man, Virchand Raghavji Gandhi boarded the ship 'Assam' and sailed from the shores of India to the United State of America. He was going to participate as a Jain delegate in the first Parliament of the World's Religions held in Chicago from September 11 to 17 of that year.

He was accorded a warm reception and shown highest appreciation from clubs, literary and church, societies, philosophical branches and spiritual associations in USA. He impressed the American public about the Jain religion as a rational religion and speeches received extensive publications in several leading news papers in USA. He corrected the false, twisted and perverse impression of India as being the land of Maharajahs, tigers and cobras.

Shri Virchand Gandhi stayed in USA for about two years and visited several cities. He returned to USA twice and in 1896 organised a ship load of grain and about Rs. 40,000 cash for famine relief in India. He also visited England, France, Germany and other places in Europe. Herbert Warren studied Jainism under Virchand Gandhi. He qualified as Barrister in London at one of the Inns of the Court.

Shri Virchand Raghavji Gandhi was born on August 25, 1864, at Mahuva, near Bhavnagar, Gujarat, India. After primary and secondary education at Bhavnagar, he joined Elphinstone College in Bombay and graduated with honours. He mastered fourteen languages and at the age of 21 he became the first honorary secretary of the Jain Association of India.

Now in this year all the faiths of the world will celebrate Parliament of World Religions Centennial year. The Centennial Celebrations in Chicago will take place from 28th August to 4th September, 1993. At a joint meeting between Institute of Jainology, JAINA (Federation of the Jain Associations In North America) and Jain society of Metropolitan Chicago it was unanimously agreed

that Jain representation at this function to be under one banner of "The Jains". The programme will include Processions, Exhibition, Seminars, Lectures and Workshops.

We are publishing this book on the fundamentals of Jainism to mark this eventful occasion. This **Nemi-Vignan-Kastursuri Smriti Series** is widely known throughout India. Many Jain Children have inculcated Jain culture and religion by appearing for the examination. With all our due reverence for the inspiring memory of Acharya Shri Nemisurishwarji M.S. We express our deep gratitude to Pujya Acharya Shree Chandrodayasuriswarji M. S. for having made the book available for the benefit of English-speaking religious minded people in India and abroad. We express our deep gratitude to Jain Centre of America for it's willing co-operation in the publication of Shree Nemi Vigyan Kastursuri Smriti Series. We are specially thankful to Shri Naresh Shah, its President and other members of its executive committee. We are also thankful to Dr. Kumarpal Desai for his utmost cooperation in this task.

**ANIL GANDHI**

TRUSTEE

SHREE 108 JAIN TIRTH DARSHAN BHAVAN TRUST



## **V. R. GANDHI : EXPONENT OF JAINISM TO THE WEST**

**-Dr. Kumarpal Desai**

Certain personalities leave indelible footprints on the sands of time, their legacy is not affected by the constantly revolving wheel of time.

At the World Religions Conference held in Chicago, U. S. A., almost a century ago, America, and the west, for the first time heard the determined, spirited, resonant voice of ancient India, and the message of Indian philosophy and culture. Two Indian delegates participating at this conference awakened the Western world to the spiritual heritage of India. One of these was Swami Vivekanand whose success in the World Religions Conference of Chicago is fresh in everyone's memory today. But the contribution of another Indian delegate to the same Conference, Shri Virchand Raghavji Gandhi, the representative of the Jain religion, has a claim to equal attention by virtue of the success he achieved at the Conference and also by his work as a religious thinker.

Hundred years ago in 1893, more than three thousand delegates of different nations and religions had assembled at the conference. The conference was inaugurated on 11th September, 1893, and

Virchand Gandhi, Swami Vivekanand, P. C. Majumdar and other eminent scholars from India were present as distinguished participants. The aim of this religious conference was to impart to the world the knowledge of different religions, and to promote a feeling of fraternity between followers of diverse religious persuasion, and so to pave the way for world peace.

Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. He wore a long and loose kurta, a white shawl on his shoulder, a golden-bordered Kathiawadi turban on his head, and country shoes. This external appearance bore the imprint of India. The scholarship, the impartiality of outlook and the oratorical skill of this man fascinated the delegates at the Conference of World Religions. An American newspaper wrote, "of all Eastern scholars it was this youth whose lecture on Jain faith and conduct was listened to with the interest engaging the greatest attention."

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the text of his lecture in full. He had a most effective way of handling the otherwise abstruse terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. As he expounded his views, he would give his own interpretations of some of the most difficult points. His lectures demonstrated the fact that the study of Sanskrit and Prakrit alone was not enough for a proper understanding and exposition of Indian philosophy; it was also necessary to assimilate and to realise India's past culture in its proper context. Virchand Gandhi had realised the cultural context and that is why he was never dogmatic ; he spoke as a Jain and yet he often took sides with Hindus but above all, he always spoke as an Indian.

At the conference, Virchand Gandhi made a brief but striking presentation on the fundamentals of the Jain religion. He expounded the Jain religion in two of its main aspects, namely, Jain philosophy and the Jain way of life. He elucidated the nine elements, the six types of Jivas, the subtle strands of thought in Jain philosophy regarding DRAVYARTHIK and PARYAYARTHIKANAYA, the Syadavad and other philosophical aspects which fascinated all. He illustrated the specific Jain code of conduct, the Jain way of life and explained the cardinal principles of Jain cosmology, comparing it with Buddhism and other religions. He also established the fact that Jainism is older than Buddhism. His discourses convinced the elite of America

of the fact that the Jain religion has an authentic and rational religious tradition. Expressing his joy about this new knowledge, an American gentlemen gave his opinion about Virchand Gandhi in these words.

“In this religious gathering a number of philosophers, preachers and scholars came from India and delivered lectures and each one of them presented a new perspective and presented a new element so as to convince that their religion ranks high with great religions of the world. Moreover, their oratory and devotion presented distinct types and were full of wisdom and contemplation. Among them was an outstanding young man of Jain religion who gave new ideas about morality and philosophy. Though he is only a house-holder and not a monk or religious preacher, he can expound so well. Who must then be his gurus ? His simple but striking philosophy of life is worth knowing, worth understanding.”

Another special characteristic of Virchand Raghavji Gandhi's lectures on the Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt expression of the Jain who practices Ahimsa in life and Anekanta in thoughts. His lectures were marked by a fusion of natural sentiments, profound study, and genuine enthusiasm. The lectures served to educate the American society regarding the salient features of Indian culture. Virchand Raghavji Gandhi is the author of **The Yoga Philosophy**, **The Jain Philosophy** and other books of which **The Karma Philosophy** may be regarded as his best contribution. In discussing the Jain doctrine of Karma in the book, the author reveals his profound devotion to studies and his awakened and discerning religious sentiments.

Virchand Gandhi was not only a philosophical thinker but he also had the welfare of the nation at heart. There prevailed in America the belief that India was a country of tigers, serpents, magicians and the Kings. Christian missionaries also presented to foreign countries a distorted picture of the people in India. Virchand Gandhi made as great an effort as Vivekanand did to give to the people abroad the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, “It is an astonishing fact that foreigners have been constantly attacking India and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze.

“Cultural distinctions, agriculture, art, artistic skill, literature, good



conduct, means of knowledge and science, hospitality, feminism, love and respect - all these are found in India in quite a different form. If that culture was purchasable, England could have purchased it, adopted it. But it has not happened, it cannot happen."

As early as in the year 1893 Virchand Gandhi talked of the economic and political freedom of India. He said to the American people,

"India is at present under the foreign heel. She is independent in the field of religion but when India will be free, she will not invade any country in a violent manner."

Virchand Gandhi had a rare ability to see beyond the immediately visible world. He could see beyond this world, he could know the future. Even before the dawn of political independence, Virchand Gandhi had foreseen the proper role of India.

"It India becomes free, she will live in political co-operation with all countries". Five decades before the independence of India, Virchand Gandhi had the prophetic sense; he said in his lecture on 'The Jain Philosophy' - "You know my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the 'defender of the faith', but if we are a nation in all that name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and for ever maintain peaceful relations with all the nations of the world."

Virchand Gandhi made such a great impact that the conveners and scholars of the conference of world religions awarded a silver medal to him. Subsequently on 8th August 1894 the citizens of Kasadova awarded a gold medal to him. In this city he delivered a lecture on 'Some mistakes corrected'. The newspaper, 'Buffalo Courier', records the immense success of the lecture. In America Virchand Gandhi founded two institutions namely, 'The Gandhi Philosophical Society' and 'The School of Oriental Philosophy'. In Chicago he founded the institution name 'Society for the Education of Women of India'. The secretary of this institution was Mrs. Howard who had adopted pure vegetarianism and other codes of conduct of Jainism under the influence of Virchand Gandhi. As sister Nivedita became Swami Vivekananda's disciple, so Mrs. Howard became Virchand Gandhi's disciple and like Jains she practised Samayika.

Later, Virchand Gandhi went to England, where he fulfilled his desire to be a barrister but he did not use this training for monetary gain. Considering the curiosity for Jainism in England, he started a coaching class. Later he founded the 'Jain Literature Society' in London. Herbert Warrent, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He took notes of Virchand Gandhi's lectures and wrote in English a book on the Jain religion. Moreover, Charles C. Bonny, the President of the Conference of world religions, was impressed by him. At the time of the famine of 1896-97 in India, Mr. Bonny was the president of the Famine Relief committee founded in America by Virchand Gandhi. This committee immediately sent to India forty thousand Rupees and a steamer full of corn. During this travel Virchand Gandhi delivered as many as 535 lectures. He had the command of fourteen languages including Gujarati, Hindi, Bengali, English, Sanskrit and French.

Thus a young man of twenty-nine, he preached religion in foreign countries in the face of opposition from his own community who objected to travel abroad. He toured abroad thrice to spread the message of Jain Philosophy and he was equally a spokesman of Indian philosophy.

The short life span of Virchand Raghavji Gandhi is full of multifarious achievements. He was the first graduate of the Jain society to get his BA with Hons. in 1884. When his father died in 1890, he did not allow the primitive practices of wailing and breast-beating during mourning. At the age of twenty one, as the secretary of 'Shri Jain Association of India' he worked for the abolition of poll-tax levied on pilgrims to Palitana.

Annoyed by poll-tax and other forms of harassment, the Anandji Kalyanji firm had filed a suit against the ruler of Palitana. But 'Sursinghji' the ruler (Thakor) of Palitana, was a right-hand man of the Political Agent. The Political Agent did not give fair justice. Virchand Gandhi took up the problem. In those days to protest against the dictates of the ruler was to invite severe punishment and even death. He often went up from Mahuva to Palitana and prepared the ground for compromise. He met Lord Ray, the Governor of Bombay, and Colonel Watson, the Political Agent and made a strong representation and eventually forced the abolition of the poll-tax. An English man set up at Mt. Sametshikhar, a place of pilgrimage in Bihar, a factory for extracting pig's fat on order. Virchand Gandhi went all the way to Calcutta to have the work on the project

stopped. He stayed in Calcutta for six months studying the papers regarding the case and learnt the Bengali language and ultimately got this verdict issued.

“Sametshikhar is a place of Jain pilgrimage and nobody else has any right to interfere there”. He did not give up his fight until he achieved his objectives and got the factory closed down. He brought the dispute regarding the temple at Kavi to a happy resolution. He attended the International Commerce Conference as an all-Asia delegate. As a delegate from Bombay, he attended the Indian National Congress held at Pune in 1895. He was a strong advocate of Rashtriya Mahasabha or the congress. He seems to have come in intimate contact with Mahatma Gandhi. In a letter written to Virchand Gandhi's son, Gandhiji sends his blessing and asks :

“Have you adopted any ideals of your father ?”

Virchand Gandhi passed away in 1901 when he was only thirty seven. He rendered yeoman service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western worlds. In this respect he enjoys the pride of place in the galaxy of Indian thinkers and philosophers and his name will continue to be remembered as a great champion of Jain religion.



**Shri 108 Jain Tirth Darshan Trust.  
Trustees**

**(1) Shri Khubchandbhai Ratanchand Shah**

C/o. Ratanchand Joraji & Co.

Godiji Bulding No.-1, 219, kika street, Paydhuni Bombay-400002.

**(2) Shri Kantilal Ratilal Shah**

Sardar Society, Surendranagar - 363 001.

**(3) Shri Mahendrabhai Khubchand Shah**

C/o. Ratanchand Joraji & Co.

Godiji Bulding No.-1, 219, kika street Paydhuni Bombay-400 002.

**(4) Shri Ashwinbhai Shantilal Sanghavi**

Kayastha Maholla, Gopipura, Surat.

**(5) Shri Anilbhai Shantilal Gandhi**

110, Mahakant, opp. V.S. Hospital,

Ashram Road, Ahmedabad - 380 008.

**(6) Shri Mahendrabhai Chandulal Vakhariya**

Vakhariya Brothers, Jawahar chowk, Surendranagar - 363 001.

**(7) Shri Harshadray Premchand Shah**

Dharmendra Vasan Bhandar,

Mahatma Gandhi Road, Bhavnagar - 364 001.

**(8) Shri Harshadray Chunilal**

Bharat Trading Co. 111, Tantan pura street, Bombay - 400 009.

This book & all the publications of the Trust are available on  
above address & also at,

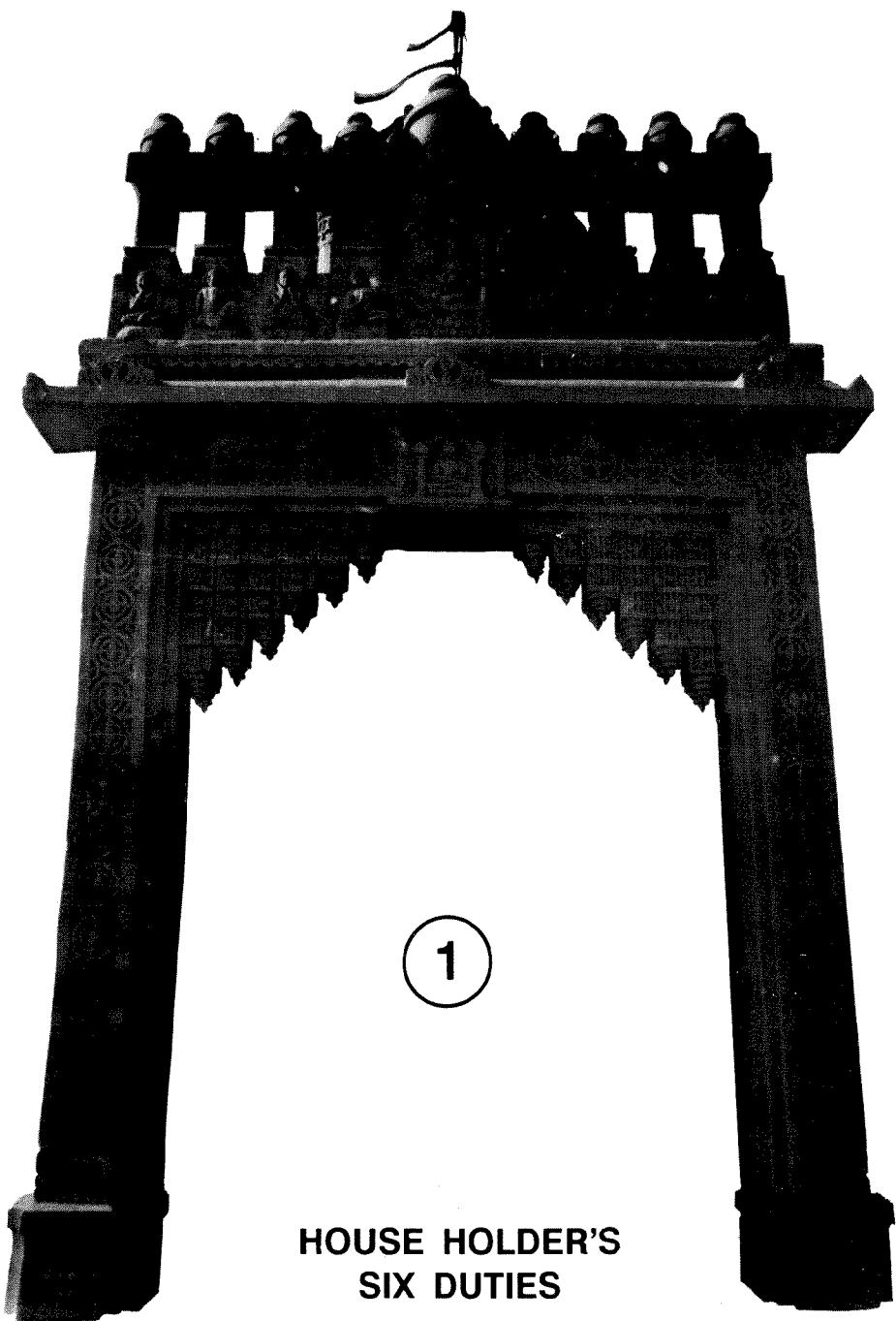
**SHRI 108 JAIN TIRTH DARSHAN BHAVAN**

Shri samovasaran Mahamandir,

Taleti Road, Palitana - 364 270.

# INDEX

Sr. No.	Chapter Name	Page No.
1.	HOUSE HOLDER'S SIX DUTIES	1
2.	SHRI NAVKAR MANTRA ARADHANA	23
3.	TWENTY TWO NON-EATABLE FOODS	45
4.	THE THIRTY-FIVE VIRTUES OF A MARGANUSARI (Follower of True Path)	61
5.	EIGHT-FOLD WORSHIP OF GOD (Ashtaparakari Devpuja)	77



1

## HOUSE HOLDER'S SIX DUTIES

---

---

## INTRODUCTION TO THE SIX PICTURES

---

---

The meaning underlying the eight sub-pictures :

- (1) The picture of a Court for Control over man.
- (2) The picture of Ankush on the head of an elephant for control of moving creatures.
- (3) The picture of brake of cycle for control over machines.
- (4) The picture of a fence for control of the earth.  
(Six Duties of a householder, Jain House-holder taking oath for performing six duties.
- (5) The picture of a water dam for control over water.
- (6) The picture of a harmonium and band for control over wind.
- (7) The picture of the railway & stove for control over fire.
- (8) The picture of medicines for control over plants.

# SHRI V.NEMI-VIGNAN KASTURSURI SMRUTI SERIES

## PART - I

### HOUSE HOLDER'S SIX DUTIES

#### Right conduct is foremost in religion :

If scriptural knowledge is not gained, it will not matter provided right conduct is accorded first place in our life. It is significant to note that in sacred Agamas Acharang rank first.

To Aimutta-a child Muni, liberation came while reciting Iriavahi in self remorse, while observing Five Samitis (carefulness) and Three Guptis (ways of controlling).

Valkal Chiri Muni remembered his previous birth and while attentively observing (Padilehan) the gourd bowl attained liberation.

When one lives a life of pure character, others observe and draw inspiration.

Mastush Muni was so ignorant that he could not correctly pronounce the word 'ma rush' and 'ma tush', yet by uttering them in corrupt form 'mastush' with true faith, he was able to destroy his Antraya (obstructing) Karmas and acquired Keval Gyan-Supreme Knowledge and was liberated.

Translate into action a little of what you have read (in holy books) is the moral.

#### The importance of the Rules, Vows and Checks :

If there were no controls over men, animals, birds, machines, earth, water, fire, wind and vegetation, they cause harm; but if are properly controlled, they bring in desired results, though, the material things remain the same. Likewise we possess five senses-mind, speech and body which if not controlled properly, we accumulate bad karmas, which lead to our downfall, but if there is a proper control over them, through their functions we accumulate good karmas and rise in spirituality.

#### Read, Think and Put into Practice :

We see controls or checks exercised every where in this world for the common good. Hence let us learn and control our own lives for our own good.



### **1. For Control over Man : Court of Law etc.**

We have rules and regulations for conducting in the Parliament, corporation, gram-panchayats, courts-of-law, industrial ventures, shops, offices, associations, unions of clerks and wage earners etc. so that desired works are accomplished.

### **2 & 3 : Control over Birds and Beasts :**

In a circus birds and beasts are trained to perform desired acts when they are controlled by the ringmaster. The elephant is controlled by a pointed goad, the horse by reins, the lion by a cage, the dog by a collared chain, the parrot by a cage and the monkey by a cord.

### **4. Control for Machines :**

By means of brake or switch-board, we govern the working of a motor-car, a bus, a railway train, an aeroplane, a scooter, a bicycle and electrical and mechanical apparatuses and devices.

### **5. Control for Earth :**

We sow seeds and provide manure, water and sun-light as required to rear it into a plant. Then we have to put a hedge round it for its protection. Likewise, we produce corn, flowers and fruits.

By nature, the things remain as they are whether outside or within us but an intelligent way to control them makes the difference and desired results are produced.

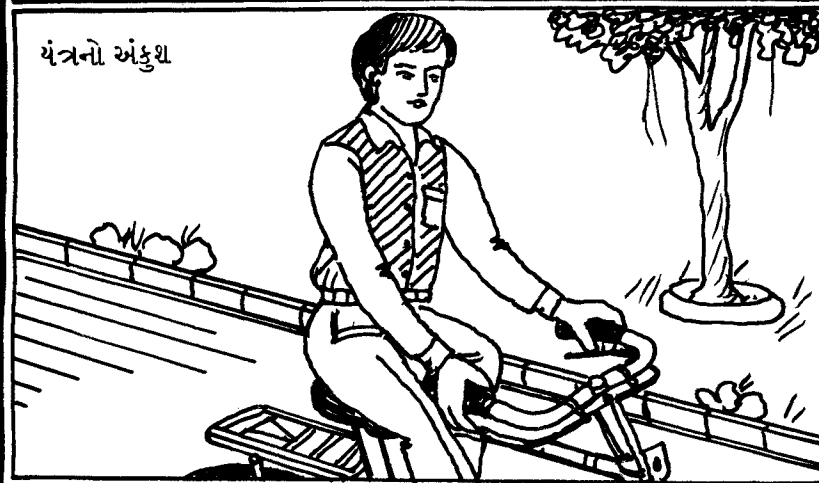
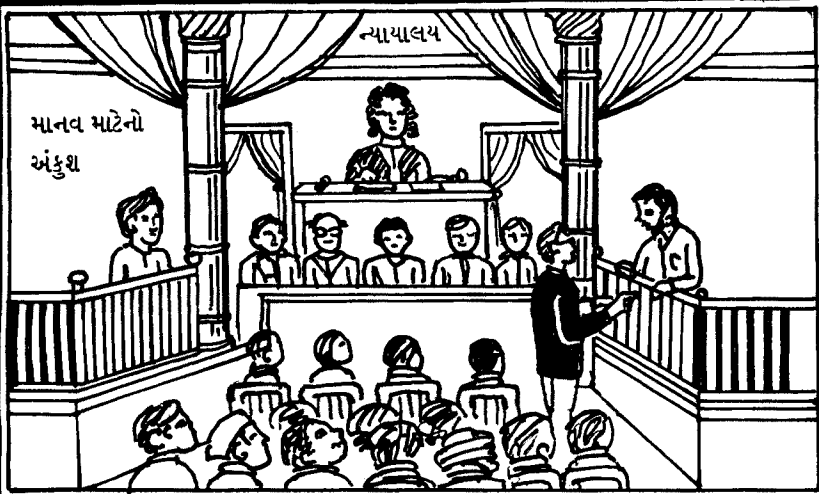
### **6. Control over Water-Bodies (Apeksha) :**

When the river is flooded, villages, cities, human beings, beasts and birds and trees suffer or get destroyed by the same river when flows within its banks spreads a sense of soothing as many quench their thirst and bless it. A dam is built across for the storage of water and for generating electricity which is again useful for many for earning their livelihood. If waters are diverted through canals to reach fields, rich crops are produced which satisfy the hunger of many.

Please see now, water produces beneficial effects when controlled, and harm and destruct if left uncontrolled.

### **7. Control over Wind-Bodies (Vayuksha) :**

When a storm blows, it causes great havoc. Trees are uprooted, houses collapse and men die; but by controlling wind, we get cool air from a fan, music from a harmonium and many other advantages.





### **8. Control over Fire-Bodies (Agnikaya) :**

When there is a fire it burns down buildings and human beings. When it rages in a forest it turns trees in to cinders; but when controlled the same fire lights premises, stoves etc. and cooks food as desired. In the form of electricity, it gives out light.

When controlled, fire is useful in getting desired results.

### **9. Control over Plant-Bodies(Vanaspatikaya) :**

As from herbs and vegetation we produce life saving medicine and drugs which relieve pain, get rid of illness, heal diseases, and restore health, by control of our mind and body and by observing certain rules and regulations likewise we should get rid of the ills (evils) of this life like sin, misery, anguish, mental and physical troubles, births, deaths, old age disease and sickness. Real peace of mind, poise and bliss should be ours to possess through self-control.

### **10. Right Path to Happiness In the World :**

No control over senses is a certain way to unhappiness. Control over senses is a certain way to happiness. Either of the ways is open to you. Choose your way as per your liking. If we control five senses and our mind from committing sins lead then on the true path, the poison like miseries of life are destroyed as a mango cures itself of poison of the snakebite by smelling a herb called noliwell.

The Lord has preached the 'Sarvavirati' Dharma for the Sadhu and 'Deshavirati' Dharma for a house-holder to emancipate them from all troubles in life. To remove the poison of attachment (Raga) and aversion (Dwesh), we should follow the six-fold duties of a house-holder and attain peace, equanimity and purity of mind. Then alone shall we be free from the cycle of births and deaths and realise our true nature, highest spiritual Self (Parmatma Swarup).

- The six duties are :-**
1. Worship of God.
  2. Devotion to Guru (Preceptor).
  3. Study of Scriptures.
  4. Self-control.
  5. Penance.
  6. Charity.

## Explanation of Six-Fold Duties of a House-Holder :

### **1. Worship of God :**

He who truly worships Jina in true form, will himself in course of time, become as good as Jina. In this world even kings, emperors and millionaires do not enjoy peace of mind. Every one suffers from some sort of trouble or the other. Alas ! the worldly existence is so imperfect by nature.

We should, therefore, behold in joy, worship and adore that Supreme Soul, who while living in the midst of this miserable world, realised peace within and in course of time became free from the cycle of births and deaths, becoming one who shall no more be born again, achieving perfect happiness for realising that peace that every one craves for.

However, in the absence of a Supreme Soul (Parmatma), to guide us the true path to free ourselves from this world is His Idol and the inspiring Message contained in His sayings viz. His Words, Idol and Words are the Jina Murti and Jina Agama respectively.

We learn the Alphabet in our childhood by means of a picture chart. It contains 'a' for apple and 'b' for book etc. It is the picture that helps us to learn the different letters.

### Idol Worship (Saguna Upasana - Nirguna Upasana) :

After learning the Alphabet and passing the elementary stage, we proceed further in our studies and obtain highest degree. Then we no longer require the help of the picture chart to decipher the script. Similarly, we should first learn to concentrate on the idol worship and so helped take to the worship of a formless God as we grow in devotion.

When we receive a telegram of good news, we feel happy, but if we receive bad news, we feel sad and unhappy. Visual aids like film strips, dramas and T.V. etc; help us through pictures and words in understanding a subject. Similarly by worship, devotion and adoration of idol and by reading and meditating on scriptures containing the words of God, we can bring about a transformation in our thinking and perception. Hence, there is the importance of the Idol of God and the Holy Scriptures. To behold in love adore and worship His Idol is worship through form and to study His Words and to remember, recite, envision and contemplate on Him is to worship Him through Word.

## **2. Devotion (And Service) of Monks :**

In absence of living God amongst us, Monks or Gurus are our next benefactors. These Sadhus have renounced the world. They Preach us without any selfish motive and lead us on to a righteous path in life by setting an example for us by themselves treading on the same path.

The Munis (Monks) give peace of mind to the troubled. They console us and make us stead-fast on the true path. We obtain their sincere blessings by adoring and serving them. Association with these holy beings leads us to high thinking and inspire us on the right path.

Eklavya was the son of a Bhil(Adivasi). He went to Guru Dronacharya for learning the science of Archery. But the Guru refused to teach him, so he made Dronacharya's Idol out of clay and began to practise Archery in the presence of that Idol. Soon he surpassed Arjun in Archery. Eklavya adored the idol as if it was a loving teacher and offered his full devotion to it. Similarly, we should surrender completely to our Gurus (Monks) in order to imbibe their virtues in our lives.

## **3. Reading of Scriptures and Meditaiton (Swadhyaya) :**

Reading of good books serves us as a true freind. It makes our lives cultured. It offers us the company of what is pure and good. Even ferocious beasts like an elephant and a lion change their nature when they are in company of noble souls and their nature is made sublime. Good reading leads to good thinking which in turn leads us to good conduct. Naturally our present life also becomes sublime. If we read some five to fifteen pages a day regulary we shall complete 1500 to 2000 pages in a year. A moral drawn from it, gives us the peace of mind when troubled. It is very necessary to form the habit of reading daily at least for five or ten minutes.

## **4. Self-Control (Sanyam) :**

Self-control consists of restraint on five senses as well mind. It also means strict observations of vows and pledges taken. A life devoid of self-control degrades us. We know how Chandakaushik and Draddhapharhari the great sinners practised severe self-control and were transformed themselves. Even lower animals like frogs, kites and monkeys become enlightened by remembering their previous births and by learning to control themselves. Hence one should lead a controlled life. Doing Samayik daily will be helpful in this direction.

Do form the habit of being in 'Samayik' everyday.

### 5. Penance (Tapa) :

Eating is not the nature of the soul. We require food because we have got a body to support we have to commit many a sin to satisfy this sinful stomach. In order to get to the state on 'anahari' (non eating), we should observe small penances like Navakarshi, Porsi, Ekaasana, Ayambli and a complete fast gradually forming a habit of it. By penance few new karmas are accumulated and the old karmas are destroyed.

The Trithankars, Gandhaaras and great saints begin practice of penance soon after the renunciation of the world and acceptance of the monkhood. In this way, they exert themselves utmost to eradicate the bonds of karma. Religion preaches friendship for all living creatures which presupposes life of non-violence, self-control and penance.

We boil or steam the clothes to remove the dirt and scratch wall to remove old paint before new paint can be applied to it. Similarly, we should practise penance in order to get rid of karmas. But if a fast or Ayambli or any other penance is observed without taking vows, it is useless. Penance proves effective in a cleaning action only, when it is accompanied by a vow.

### 6. Charity :

The Lord has preached four-fold religion for a house holder :

- (1) Charity-Dan (2) Good Character-Shil (3) Penance-Tapa and
- (4) A pure mental activity - Bhava.

Why Charity is placed first ?

The Soul (Jiva) while wandering in the world since infinite time, whether in the birth of a God, a man or a small creature like an ant or a lower animal, has formed a deeply rooted grasping nature, a habit of greed. The more a man gets, the greater becomes his greed, which drives him to acts of sin. In order to remove that, which causes greed, we are enjoined upon to practise alms-giving as an anti-dote. That is why to give charity is considered the first duty of a house-holder.

Charity should not be done with a desire to get more and still more riches in return, as it will defeat the purpose; though as a matter of fact we gain more in return as we give away a part of what little we may have. However, we should give away something everyday only to cultivate a sense of detachment towards possession.



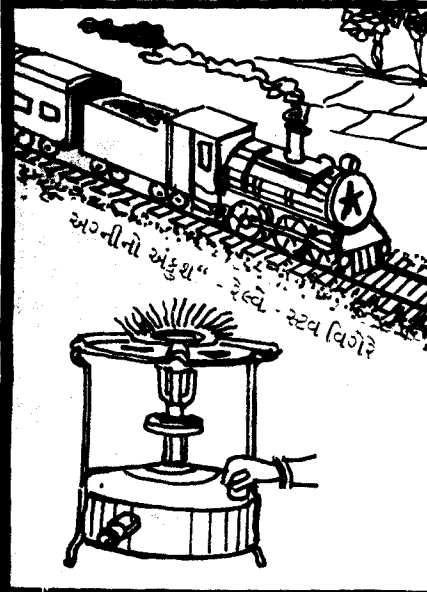
પૃથ્વીનો અંકુશ  
ખેતીની વાડ



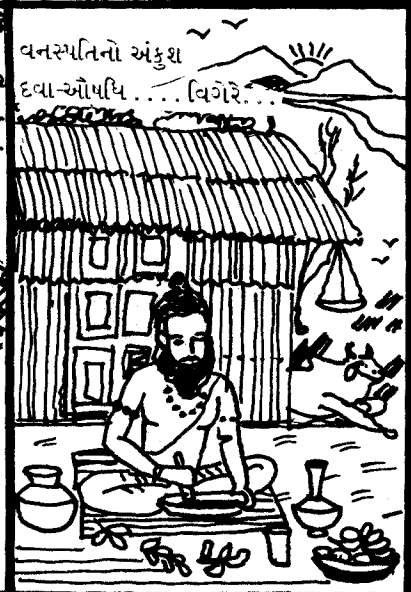
પાણીનો અંકુશ.... બંધ



" પવનનો અંકુશ "  
બેન્ડ, પંખા વિગેરે



અગ્નિનો અંકુશ" - રેલ્વે - સ્ટેવ વિગેરે



વનસ્પતિનો અંકુશ  
દવા-ઔષધિ .... વિગેરે





As the bond of attachment towards wealth is loosened by the habit of doing charity, we shall become right in conduct which will in turn make it easy for us for doing penance for purification of mind. This is the reason for according first place to charity in the duties of house-holder. We should therefore learn to give first and expect not to receive. We had acquired a great deal of wealth in our past births and left it behind. We shall leave all our possessions behind in this birth also when we die. We would no doubt acquire great merit punya if wealth is used for religious and charitable purposes.

Wealth is gained as a result of good merits earned in past. If we spend it again the same way as done before, we gain merits again for it is to the meritorious person that wealth returns.

There are five kinds of Charity :

1. Abhayadan (Saving the life of a creature).
2. Supatradan (Alms to the worthy).
3. Anukampadan (Charity out of compassion).
4. Uchitdan (Charity to deserving).
5. Kirtidan (Charity for earning fame).

Charity is the first step to lead the life of Renunciation. Should we practise the six essential duties in our life properly the gains will be uncomparable to what we otherwise acquire.

### What are the Vows for ?

Some people argue that it is better not to take vows, lest, we may forget their observation and thus commit a sin, we must remember that it is human to forget. As a child, we learn our Alphabet only after making many unsuccessful attempts.

Please remember that it is not enough not to eat forbidden or non-eatable things like Beet-roots, potatoes, onions, garlic, meat and alcohol, but we should take a pledge not to eat them. If we have not taken the pledge and even when we do not eat them, we still accumulate sins as we have not given up the desire for them. There are indefinite number of vegetables in the world. Some of them are never eaten by us; but inner desire for them exists and that causes the sin of aviratilack of abstaining.

### Illustration of Avirati-Lack of abstaining :

Vows taken are like registration deeds. When we buy real property like a flat or a building, we enter into an agreement (Banakhat) but

unless the deed of agreement is registered, we do not acquire title to the said property. Even dissolution of the partnership requires a written notice to the other partners in order to make it valid. Similarly, we can save ourselves from sins only when we have taken a vow to renounce a possession or an eatable.

We would be a partner to the sins committed by a factory or a mill if we hold its share, but if we have transferred the shares to other, we are no longer responsible for the sins committed in running the factory.

Similarly we are exempted from sins only when a vow is taken to abstain from things. We do not gain any merit-punya even if we take our breakfast at nine a.m. without observing the 'navkarshi' vow. We may live on boiled mung water at the instance of our doctor's prescription but if we have not undertaken the 'Ayambil' vow, we do not get the benefit of practising the Ayambil penance.

Similarly, when we have taken a vow to abstain from certain things, which are not used by us and we will not use in future. We give up the desire and sense of attachment for them. This self-denial or self-control prevents us from yielding to temptation when any one offers those things to us. This is how we get the benefit of the vow.

Absence of self-control leads us to ruin, but a life of self control leads us to health, happiness and bliss not only in this world but also in the next world.

### *Non-Attachment is the Fruit of Knowledge :*

The fruit of right knowledge is abstention from sinful activities. People perform activities of worship and samayik etc. as a routine to follow family tradition but if these activities are performed under a vow for a month or a year, they yield manifold benefits. We must, therefore take at least 2 to 4 vows to escape from the partnership in sinful activities of the world.

#### **The Benefits for Six Essential Duties :**

(1) **Idol Worship** : This destroys troubles of all kinds and keeps our mind cheerful. Hence, always worship the idol.

(2) **Devotion to Guru** : When we come in contact with the monks or gurus, we develop a feeling of love, devotion and adoration for them. Devotion to them results in acquiring right knowledge which helps us to overcome worldly troubles and unhappiness.

(3) **Study and Meditation** : Reading of good books will lead us to high thinking and simple living. As a result our soul is uplifted. A daily reading of 3-4 pages will amount to nearly a thousand pages a year. Religious books serve the purpose of a true spiritual friend.

(4) **Self Control** : Control of the five senses prevents us from going astray. It works as a brake and leads us on the path of righteousness. Hence, practise two samayiks or observe other vows everyday and make your life worth living.

(5) **Penance** : We eat to sustain our body, but penance and fasting lead us nearer to the ideal of original foodless state of soul. Hence, penance like 'Navkarshi' etc, must be observed to form a habit.

(6) **Charity** : We have the instinct of greed or acquisition since beginning less time, but in order to lesson its hold, we should form the habits of charity. We should give things from a little that we may have to reduce the sense of possession of material things.

Translating into action what we read is the real fruit of study.

### *A special request to him who takes the Vows :*

There are various types of vows. Out of these, one should definitely observe any five convenient to him.

One may be folding hands and bowing down before the Idol and worship it daily as a routine or a family tradition; but if this is done under a pledge (vow), it produces matchless benefits.

If we observe penance like fasting or an Aymbil without a vow or pledge(Pachhakhana) these penences prove barren as they yield no fruit. So one must take pledge 'Pachhakhana' while practising any kind of penance(small or big). Do not be afraid of taking vows or pledge for fear of breaking them. Observe them for a while for some months or for a year. To your surprise you will find it easy to practise if there is a will to do so.

### *What to do if you forget your Vows ?*

Please decide to count 3, 5 or 9 times the Navkar Mantra if you break or forget your daily vows or while taking your meals do not eat at least one of the items prepared or cooked in the kitchen. This will save you from the sin of breaking or forgetting your vows. Even a faulty copying of a letter of alphabet with practice ultimately leads us to its correct form, so keep practise in observing the vows.

### To Spiritual Health :

We observe certain 'do's' and 'don'ts' while taking medicine and we are able to get rid of the physical disease. Some 'do's' consist in taking tea, coffee, mosambi juice or boiled water of mung etc. Some don'ts mean avoiding the use of sour, pungent and fried food. The medicine is also to be taken thrice or four times a day as prescribed by the Doctor. Similarly, there are karmas that trouble us and we don't get peace of mind. Hence, Lord have laid down rules to observe some do's and don'ts while taking a religious dose of vows. Before taking religious dose, we should observe some don'ts. They consist of not taking some forbidden or non-eatable food as it ruins our spiritual life. We should take pure nutritive food. This helps us observing the 'do's. Then we shall be able to practise the six essential qualities of a house-holders. This will lead us to high thinking and noble living. If we attend these , we shall be able to uplift our self spiritually. Our internal(Spiritual) life becomes pure. Why some people cannot enjoy life even though they observe the vows and practise religious rites as laid down in scriptures (Jap-Jap Mahostav) ? It is true that these people take the religious dose, but it is not accompanied by some do's and don'ts (or forbidden things). Hence the religious medicament becomes useless and religious practices and vows become fruitless as certain Do's and Don'ts are not observed.

In order to make your inner(spiritual) life healthy please study the ten booklets published by Shri Nemi Vignan Kastursuri Series. Take the religious medicine prescribed therein and observe the do's and don'ts mentioned in them.

#### **How insignificant Vow taken without any Religious intention, yields Good Advantage !**

We know that when the child is sick or ill, it is unwilling to take medicine and resists attempts to administer it. The mother forcibly makes the child drink the dose and the sick child recovers from illness. Similarly, vows even observed unwillingly are bound to do good to the observer.

### The Illustration of Kamalsen :

The couple Sheth Shripat and Sundri once visited a monk and told him that both of them had observed daily vows such as Samayik and Navkarshi, Darshana etc., but unfortunately their son Kamalsen kept himself away from all these and could not be

કર્તવ્ય - ૧



કર્તવ્ય - ૨





persuaded by them. He whiled away his time in wandering, in idle talk or in viewing games. He did not mind remaining hungry or thirsty, while with freinds and that they were therefore, very unhappy and expressed anixiety at their child's spiritual degradation in this world as well as for the next world. They requested the monk to give some advice to their child so that his life might improve and he might be happy in this world as well as in the next world to follow. The full story runs as under :

There lived a merchant named Shripat with his wife Sundri in the city of Shripur. They had a naughty son Kamalsen by name. The parents complained to Shri Shilandar Acharya against their son. Acharya agreed to give a few words of advice to the boy the next day. On reaching home the merchant said to his son "Well, my son, a great teacher-Acharya, has arrived in our town. He is very learned and his lectures are worth hearing. The parents took their son Kamalsen to the Acharya the next day. After bowing down to the Acharya, they heard his discourses. The Acharya dwelt on the pains of birth and death and old age and it's infirmity. He talked of merits (Punya) and demerits(Pap or sin). He also talked of miseries of birds and beasts and those of the hell beings. He gave a lucid exposition of four-fold religion consisting of charity, good conduct, penance and pure mental condition(Bhava). He also stressed the importance of idol-worship and devotion to God and added that these alone would bring real peace of mind and happiness to human beings.

After the discourse was over, the Acharya asked Kamalsen how he liked it; but the boy said that he was absorded in noticing the movements of the Adams apple in the throat of the Acharya. Greatly ashamed at this rudeness of the boy the parents returned home disappointed.

After some days another Acharya Shri Gunasagarsuri visited Shripur. He was a great exponent of religion and a very great orator. The merchant took his son to this Acahrya informing him beforehand about his son's waywordness. Acharya Maharaj began to tell him erotic stories containing all the nine rasas. As such stories attract worldly minded people. The boy began to visit the Acharya everyday and listened to the stories with interest.

After a few weeks, the Acharya left the town. The people gave him a send off. Kamalsen also joined in. Many pledged to observe some vows in their life. When kamalsen was asked if he wanted to



undertake any vow. He said, "I shall not tell a lie any times excepting the dark and bright halves of the month. I shall neither put the whole cocconut into my mouth nor shall I eat cow dung."

The Guru Maharaj was embrassed at the boy's ridiculous behaviour. Hence, to make amends, the boy vowed not to take food without looking at the bald head of Simelo, a porter of the town. Guruji was now pleased with Kamalsen for undertaking a vow, though it was a very strange one.

One morning Simelo went to the forest to dig earth. Kamalsen was about to eat his lunch when his mother reminded him if he had seen the porter's bald head. On realising that he had not seen the porter who had already left for the forest, Kamalsen immediatly ran to the forest to fulfil the vow. Kamalsen saw the porter digging the earth. While digging the porter had happened to come across a jar full of gems and precious stones. He, therefore, had begun to hide it under the heap of the earth when Kamalsen shouted out "Yes I have seen it". Then the porter replied, "Sir, Don't tell any one," let us share it fifty fifty. Come along. Kamalsen was given half the share with which he returned home.

Kamalsen now began to think : " A vow taken out of joke brought me this wealth. Had I taken the vow in earnest, I would have benefitted much more. This incident changed Kamalsen's life. He observed many vows and lived happily. Thereafter-Well, even a small and strange vow brings untold happiness.

(Adopted from 'Priyankar Nrip Katha')

### Nine Vows (The First Part) - ONLY FOR BEGINNERS :

(1) Before getting up from bed every morning, we should recite the Navkar Mantra three times for acquiring faith(Darshan), Knowledge(Gnan) and Right conduct(Charitra). This ensures hapiness throughout the day. (Please read Book No. 2 in the series for the importance of Navkar Mantra).

(2) We should take breakfast in the morning only after bowing to the Idol of God or its picture and after reciting the Navkar Mantra, as it is the destroyer of all evils and a dispenser of peace and happiness.

(3) We should pay respect to our parents and eldere for they are our true well-wishers. They should always be honored, respected and obeyed.

(4) While going to bed at night we should recite the Navkar Mantra seven times to overcome seven fears (Sapta Bhava) we should then renounce food and drink for the night.

(5) We must worship the idol of God everyday especially on Sunday or holidays. This will keep our mind happy and peaceful. (see Book No. 5 for eight-fold worship of God).

(6) we must perform at least one Samayik every month to get relief from the hardships (physical or mental) and common diseases.

(7) On Sunday and Holidays, we should read at least one to five pages of any religious book. Such reading even for five minutes will serve the purpose of a well-wishing friend (Kalyan Mitra).

(8) We should abstain from the use of honey, butter, meat, alcohol and liquor to save the lives of infinite number of living souls.

(9) We should give something in charity to the monks(supatra-Dan) and also to the unhappy and feed the birds and the beasts (Anukampa Dan). We should set aside some small coins. (for this purpose please see Book No. 4 for qualities of a marganusari). Take some vows listed here and put them into practice. Do likewise for these listed in the Second Part.

### 15 Vows (The Second Part)-(For Spiritual Progress) :

(1) The original nature of soul is non-eating going without food. Hence, we must observe Navkarsi daily, (Please see Book No. 9 for practising penances).

(2) We must daily worship and adore the idol of God in order to get peace of mind.

(3) We should observe atleast five samayik every month in order to experience a monk's life (see Book No. 8 for the proper observation of Samayik).

(4) We should bow down and pay homage to the holy monks or to their photos, so that we may aspire to undertake a monks life some day ourselves and to acquire the self control that they possess.

(5) We should listen to the sermons on the scriptures and attend religious discourses without fail if not daily, especially on Sundays and holidays.

(6) In order to overcome the instinct of hunger, we should observe a fast on five religious days. (Tithis of the month) or atleast take the vow of Porsī (taking meals after 9 a.m. or Ekasanu (eating only once a day using boiled and recooled water) or Besanu (eating twice a day).

(7) We should daily count Navakarvali citing Navkar Mantra while counting beads, for cultivating the concentration of mind.

(8) We should not eat forbidden food like beet-root, Yam, potatoes and ginger etc. for not killing the lives of infinite tiny living beings and for ensuring high thinking and purity of mind. (Please see Booklet No. 3 for information on 22 forbidden articles of food).

(9) We should not eat stale food and Dwidal i.e. cereals mixed with unboiled curd or milk. (Please see Booklet No. 3).

(10) We should not see Cinemas or Dramas or T.V. pictures programmes as they pollute our mind. If you cannot give it up wholly you may view them two or four times a year provided they are educative.

(11) We should not drink aerated and cold drinks or consume ice-cream. These are in fact forbidden as they harm our health and also destroy innumerable tiny living beings.

(12) No one can eat limitless vegetables every day. We should therefore, choose and eat only limited (5 to 25) vegetables only and thus sparing the rest from the fear of losing life.

(13) We should not travel outside India (i.e. foreign) unless it is unavoidable absolutely as it helps in becoming partly free from worldly sins.

(14) We should not eat food prepared in hotels or restaurant to maintain physical and mental health.

(15) We should not leave behind any crumbs of food while dining. This will protect the lives of tiny beings whether visible or not.

### Rules of Conduct for Persons Practicing the second part :

(a) Those to be abandoned (forbidden things) :

(b) Those to be practised :

(a) **Forbidden things:** (1) Don't utter harsh angry words to any one which generate a chain of revenge and recoil on you.

કર્તવ્ય - ૩

સ્વાધ્યાય (અભ્યાસ)



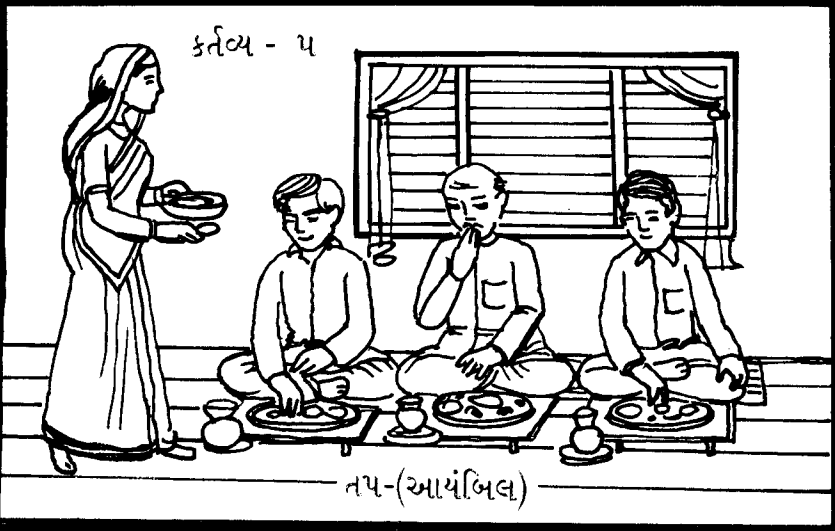
કર્તવ્ય - ૪

સંયમ (સામાયિક)



કર્તવ્ય - ૫

તપ-(આયંબિલ)





- (2) Don't start mills and factories. Also avoid trading in agriculture, fire-wood and coal.
- (3) Don't indulge in acts of injustice, immoral things and smuggling etc. which also bring bad name to religion and ruin you.
- (4) Don't put on immodest dress and use such beauty aids that cause infatuation in the on-lookers.
- (5) Don't indulge in vices of gambling, smoking and drinking. They will ruin your life.
- (6) Don't read novels and magazines which are pronographical.
- (7) Don't view obscence picture and cinema films.

**(b) Rules to be practised :**

- (1) Perform 'Snatrapuja' (Bathing ceremony of Idol) and perform puja everyday or every week, or every month or at least once a year.
- (2) We should observe 'Pausadh' on particular religious days in order to foster in us spiritual qualities.
- (3) We should do 'Pratikaman' (expiating for sins committed) daily or at least on religious days to destroy our sins.
- (4) Sexual intercourse involves death of some nine lacs of potent living beings possessing five senses and of innumerable living beings possessing two sense and also other innumbrable invisible living beings. Hence, we should observe calibacy as far as possible.
- (5) We should go on a pilgrimage to holy places at least once a year, asking others to join with us if we can afford to do so.
- (6) We should practise 'Varshi Tap' (twelve month penance) it consists of practising a fast and taking a meal twice on alternative days respecitevly for more than 12 months.
- (7) We should give up using certain things as long as penance of 'Vardhman Tapa' is not undertaken. (It is a long lasting penance of practising one Ayambil and a fast, followed by two Ayambils and one fast again

followed by 3 Ayambils and one fast in succession till we reach 100 Ayambils at a time.)

- (8) We should give up using certain things till 'Updhan' is not undertaken. (It is living life of a monks for 45 days).
- (9) We should give up use of a certain things till we get initiated into monkhood.
- (10) We should tell religious stories and parables to members of our family to make them religious minded and cultured.
- (11) We should spend a part of our income in seven spheres of charity (Jin Murti, Jin Madir , Jin Agam, Sadhu, Sadhvi, Shravak and shrivika.)

### Rules (The Third Part : Deshvirati Dharma) :

The Lord has preached two-fold religion (1) Sadhu Dharma i.e (Sarvavirati) and (2) Shravak Dharma (Deshvirati).

A house-holder who possesses faith and respect and practises Jain religion is a Shravak. He always thinks of the betterment for not only this life but also the next life.

A Shravak undertakes to observe the twelve vows with 'Samyikavrat' as the main virtue.

Samyikavrat consists in having firm faith in the right God, right Teacher (Guru) and right Religion(Dharma) and in the fundamental principles of real (Tattvas) preached by lord.

### Twelve Vows of A Shravak :

(a) **Five Minor-Scale Vows (Anuvrats) :** Same are five great Vows (Maha Vratas) for Monks. A householder can observe them partly only hence they are Anu-Vratas, which Sadhus observe them fully hence for them they are Mahavratas. Only magnitude differs.

- (1) Sthul Pranatipat Virman Vrat: (Sthul means minor in scale and Maha means great in Scale.

(The Vow for abstaining from killing men, animals and innocent moving creatures.)

- (2) Sthul Mrishwad Viraman Vrata : (Abstaining from telling lies).

- (3) Adattadan Virman Vrat : (Abstaining from accepting important or costly things without the permission of the possessor.)

(4) Maithum Virman Vrat : (Abstaining from sexual intercourse with all other women except one's wife).

(5) Parigrah Pariman Vrat : (Limiting hoarding of things and money upto a certain amount.)

**(b) Three Guna Vratas (Gunvarat benefits the soul) :**

(1) Disha Parimana (Going upto a limited distance in all directions).

(2) Bhogopabhog Virman Vrat (Limiting the use of Bhog (Things used once, food etc.) and Upabhog (things used often like cloths, Wife ornaments etc.).)

(3) Anartha Dana Virman Vrat (Abstaining from doing sinful things which are not required either for living or serving ones interest).

**(c) Four Shiksha Vrats : (Shiksha vrats are vows for a Training for monkhood) :**

(1) Samayik Vrata (Remaining quite, engrossed in good thoughts for 48 minutes).

(2) Deshavagasi Vrata (Passing most of the day time in contemplation by performing 10 Samayikas).

(3) Paushadha Vrata (Living like a monk for 24 hours or for at least 12 hours).

(4) Atithi Samvibhag Vrata (Giving charity to a distinguished guest especially a monk or a nun or a meritorious house-holder after practicing a fast or a semi-fast (Ekasana) the next day).

These are Twelve Vows of a Shravak viz.

Five Anu Vrats, Three Guna Vratas and Four Shiksha Vratas (Please refer Book No. 6 for further information).

A House-holder who wants to undertake the above Twelve Vows should consult the Guru (Preceptor), understand them properly and accept them. If it is not possible to observe all he should at least select two to four vows out of them for observance.



There are Fourteen Rules in the seventh vow or the Second Gunavrata known as Bhogopabhog virman vrata. It is necessary to observe these fourteen rules first before accepting the above twelve vows. In case, one forgets them, then the adjoining table will help him in practising them. In the beginning one should observe some two to four rules. He should go on increasing the observation of them every month and consult the Preceptor (Guru) for clarification in case of doubt.

1	2	3	4	5	6
Sachitta	- Darvya	- Vigai	- Vanaha	- Tambol	- Vatha
7	8	9	10	11	12
Kusumeshu	- Vahana	- Shayana	- Vilepan	- Bahmbh	- Dish
13	14				
Nahan	- Batesu.				

### A Note of the Fourteen Rules :

(To be observed for twelve hours of the day or night.)

They are enumerated in the above verse, which one may try to remember.

**(1) Sachitta :**

We should limit the quantity or number of the uses of unboiled water and tooth stick, fruits, vegetables, salt and other animate things.

**(2) Dravya :**

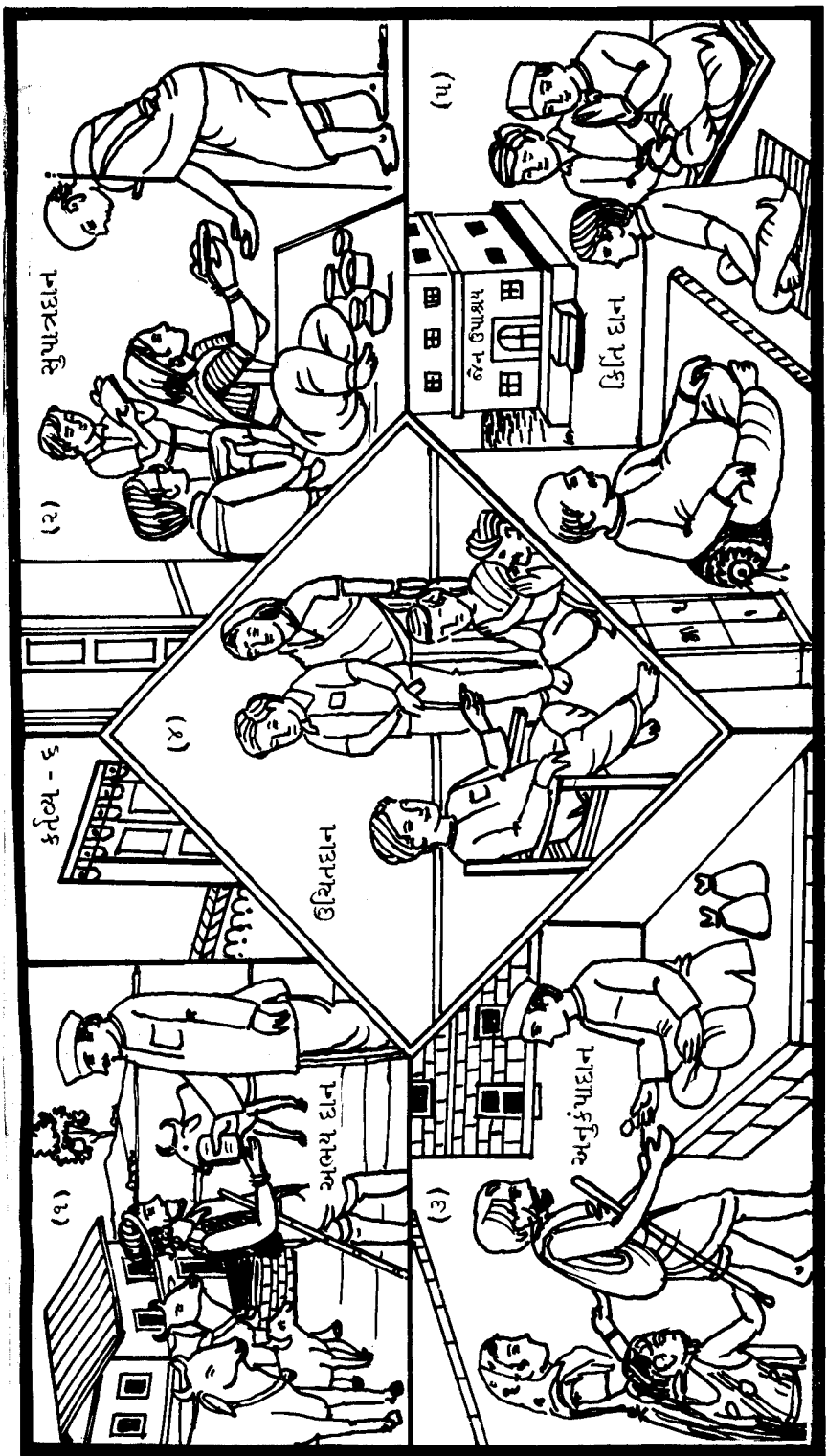
We should limit the number of various articles of food bearing different tastes and names.

**(3) Vigai :**

(Food that create infatuation in mind) Use of kada vigai i.e. cooked or boiled things like milk, curd, ghee , oil, jaggery etc; should be given up alternately every day or any uncooked or unboiled vigai may be dropped from our meals every day.

**(4) Vanaha (Foot Wear) :**

We should limit the number of the use of shoes and other foot-wears.





**(5) Tambol :**

We should limit the quantity of spicy articles used after meals (like betel leaves, betel nuts, cardamom clove and the like).

**(6) Vastra :**

We should limit the number of dresses and clothes as daily wears.

**(7) Kusuma :**

We should limit in weight and in the use articles for smelling like snuff, flower, scent etc.

**(8) Vahana :**

We should limit the use in number of vehicles like railway train, motor car, rickshaw, scooter, bicycle and aeroplane etc.

**(9) Shayana :**

We should limit the number and the use of articles of furniture like a settee, a chair, a bed and quilts and mattresses.

**(10) Vilepana :**

We should limit the weight of articles used in toilet like soap, oil or pain balm or vasaline.

**(11) Bharamacharya (Celibacy) :**

This should be practised as far as possible but especially on particular days on the month as enjoined.

**(12) Disha (Direction) :**

We should limit the journey to the number of miles fixed in all directions.

**(13) Nahan (Bath) :**

We should limit the number of baths to be taken during the day, as also the quantity of water to be used for the bath.

**(14) Bhatta (Bhakta) Pan :**

We should limit the weight of food and drinks.

### Vows In Addition To Fourteen Rules

(1) **Prithvikaya :**

We should limit the use of earth, soda ash, chalk, salt etc.

(2) **Apakaya :**

We should limit the quantity of water to be drunk and to be used for other purposes.

(3) **Teooukaya :**

We should limit the number of fire places and ovens and furnaces to be utilised.

(4) **Vanaspatikaya :**

We should limit the number of green vegetables to be eaten (in the meals) every day.

(5) **Asi(Tools) :**

We should limit the use of tools like needle, scissors, knife and betelnut crackers.

(6) **Masi :**

We should limit the number of writing articles like fountain pen, ball-pen and pencil etc.

(7) **Kasi (krishi) :**

We should limit the number of use of implements like a plough, an axe, a shovel, a crow-bar etc.

અંકુશ વિનાનું જીવન અધોગતિના  
માગે લઈ જાય છે.  
નિયમોથી ગભરાવ નહિ, પરચખાણું  
સ્વીકાર કરો....

હે ! ગુરૂદેવ, અમો નિયમો પાળીએ છીએ પરંતુ તેના પચ્ચખાણ હોતા નથી, પરંતુ પુસ્તિકા વાંચ્યા પછી પચ્ચ-ખાણ લેવાથી ઘણો લાભ થાય છે માટે અમોને નિંદે જણાવેલા નિયમો બાર મહિના માટે આપો - ભૂલચક્ર થાય તો અમો એક દિવસ અમુક એક વસ્તુ ખાવાનો ત્યાગ કરીશું.

ઈન્દ્રીયનો અંકુશ

... દરરોજ ...

ભાઈ નિયમ લે છે તે ઉપરાંત

પ્રભુ દર્શન કર્યા શિવાય વાપરીશ  
નાહિ. રજનના દિવસોએ સામાયિક

બું દરરોજ...

૧. સવારે ઉઠતાં ૩ નવકાર ગણીશ.

૨. દર્શન કરવા જઈશ. ૩. રજના દિવસે પૂજા કરીશ.

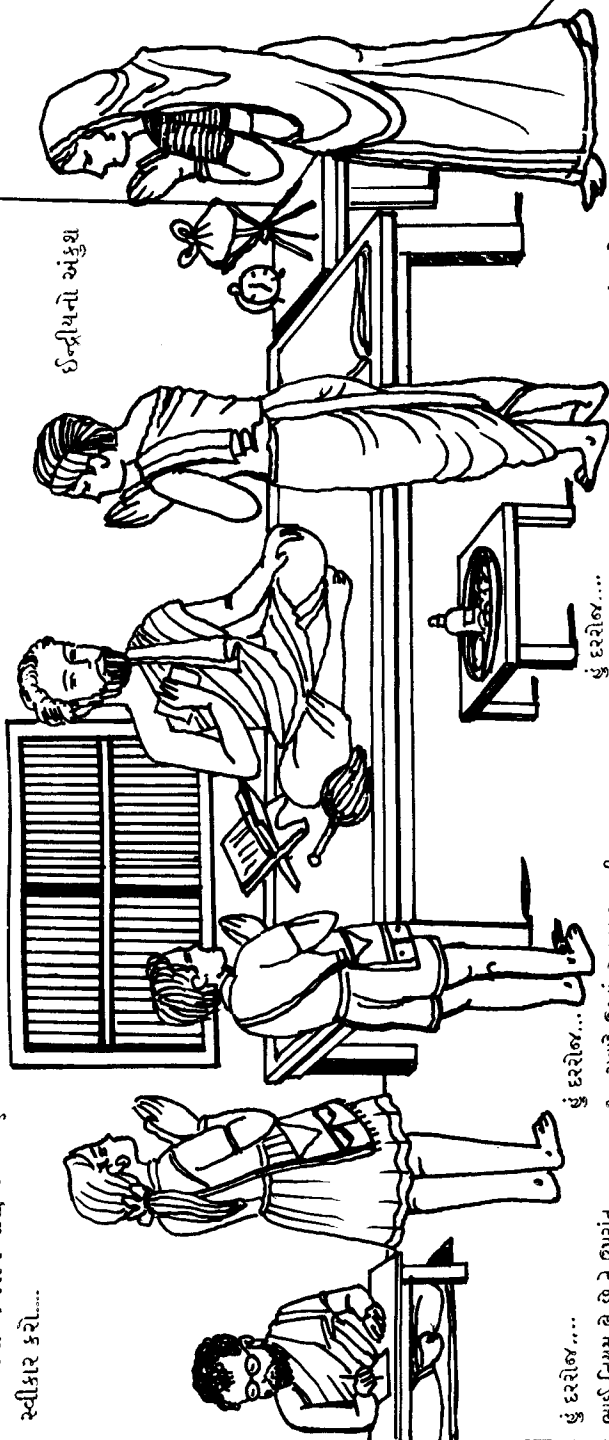
૪. રાત્રે સૂતા પછી ખાણી વાપરીશ નહિ.

...දරුවා...

આ બધા કરશે તે ઉપરાંત ચોદ નિયમો-માંથી પાંચ નિયમો પાળીશ - ઘરમાં કંદમૂળ-બટાકા-વાપરવાની બંધ કરાવી અભણ વસ્તુઓ વાપરવાની બંધ કરાવી

... ৯৭৫২৩

બાબો, બેબી કરશે તે ઉપરાંત  
સામાયિક કરીશ વ્યાખ્યાન સાંભરવા જઈશ.





## A TABLE OF FOURTEEN RULES TO BE OBSERVED

Rules limited to 12 hours only			Rules for day		Rules for night		The following five rules are for beginners. Then limit can be decreased gradually.
Sr. No.	Name of Rules	No. of Measure of Weight	Fixed	Observed	Fixed	Observed	
1	Sachitta	Number					<p>The beginner shall observe the following five rules.</p> <p><b>NOTE :</b></p> <p><b>1.Darvya Rules:</b> You may fix 50 articles for use per day. A particular thing used for many is treated as one article only. The rest should be unused. An article used for a season time need not be counted.</p> <p><b>2.Vanaspati Rules:</b> Decide to eat about 25 articles of vegetables, fruits, etc. and abstain from using others. This provides protection to the rest of vegetation life.</p>
2	Dravya	Number					
3	Vigaya	Number					
4	Shoes etc.	Number					
5	Spices	Quantity					
6	Garments	Number					
7	Perfumes	Quantity					
8	Vehicles	Number					
9	Bedding	Number					
10	Vilepan (ointment)	Quantity					
11	Celibacy	According to vow taken					
12	Ten Directions	Mileage					
13	Bathing	Number					



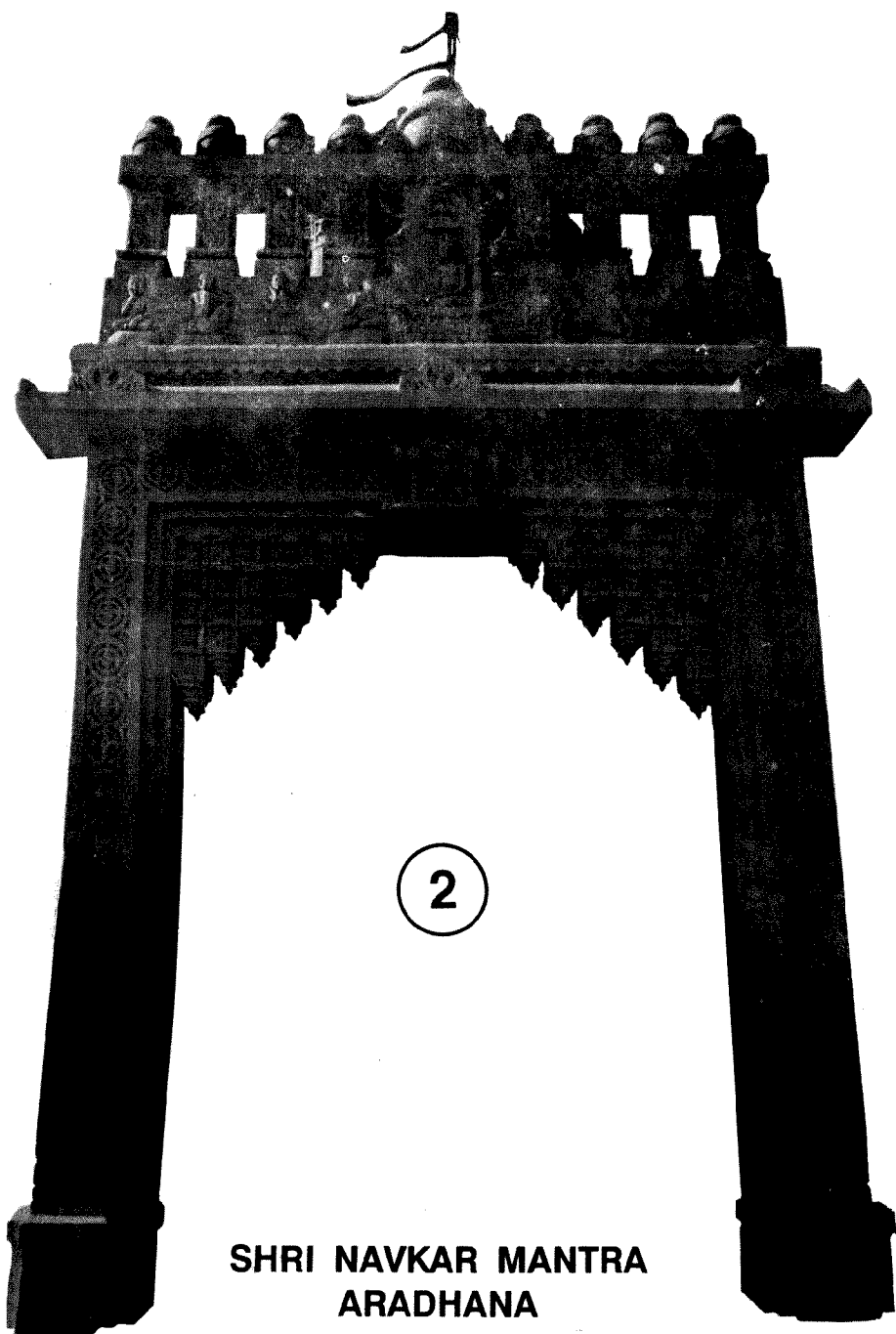
(Continued)

**A TABLE OF FOURTEEN RULES TO BE OBSERVED**

Rules limited to 12 hours only			Rules for day		Rules for night		The following five rules are for beginners. Then limit can be decreased gradually.
Sr. No.	Name of Rules	No. of Measure of Weight	Fixed	Observed	Fixed	Observed	
14	Food & Drinks	Quantity					<p><b>3. Bath Rules :</b> Limit the number of your baths to 2 to 5 times a day and give up the rest.</p> <p><b>4. Footwear :</b> Limit the kind of foot-wear to ten and give the rest.</p> <p><b>5. Ten Direction Rules :</b> Limit to 100 miles and give up the rest. In case of error, three Navkaras must be rerecited. Try this experiment for two to thirty days. This will ensure peace and happiness and save you from sinful activities.</p>
15	Prithavikaya	"					
16	Apakaya (water)	"					
17	Teookaya (Fire place etc.)	Number					
18	Vayukaya	"					
19	Vanaspathikaya	"					
20	Ashi	"					
21	Masi	"					
22	Kashi	"					

**Note :** The above rules are to be observed for 12 hours only. In case of error, a diary should be kept and changes can be made after 12 hours and after duly fixing them; it saves us from a lot of sin and evil.

[ We appologise here if anything stated be found against Commandments of Jina.]



2

## SHRI NAVKAR MANTRA ARADHANA

---

---

## INTRODUCTION TO THE PICTURES

---

---

1. The Picture of the minor (Jaghanya) Propitiation of Navkar Martra by observing nine Ekasanas (Semi-fasts).
2. The picture of the middle-type Propitiation of Navkar Mantra with Twenty Ekasanas using only (One item) khir and worshipping God with 5000 Flowers.
3. The picture of the best propitiation of Navkar Mantra with penance. full fast and Nivi, alternately for 19 days. (Nivi is a special type of full dish dinner to be taken only once during the day).
4. The picture of Shrimati taking out, on the word of her father-in-law, by the prowess of Navkar Martra, a garland of flowers from a pot containing a serpent.
5. The picture of a monkey improving his next birth seeing the Navkar Mantra carved on slabs of stone.
6. The picture of Rajkumari, Sudarshana, who was a Samadi in her previous life, becoming (in the next birth) a princess after hearing the Navkar Mantra.

# SHRI V.NEMI-VIGNAN KASTURSURI SMRUTI SERIES

## PART - I

### SHRI NAVKAR MANTRA ARADHANA

#### How to invoke power of Navkar Mantra :

He who harbours Navkar in his heart is never afflicted in this mundane world. After devotedly reciting Navkar nine lacs times, one does not experience tortures of hell. Navkar is the essence of religion as prescribed in fourteen Purvas.

#### Importance of obiesance (Vandan) to Lord and Guru (Preceptor) is in every religion :

##### (a) Buddhism :

The followers of Buddhism do obeisance to Dharma (Law) and the Sang (Order) and believe that this help them in the cultivation of good qualities (Buddha Charya).

##### (b) The Vedas :

The followers of the Vedas bow down to their Deities, preceptors, Kulacharyas, the learned who are steadfast in practicing religion and those who practise penance. They believe that by doing so, span of life, knowledge, fame and strength increase.

##### (c) Jainism :

The Jains bow down to the Panch Parmesthis (i.e. Arihant, Siddha, Acharya, Upadhyaya and Sadhu) with devotion and believe that a bow to these five most worthies annihilate all sins.

Thus we find that every religion enjoins on us to bow down, do obeisance to God or Deities and the preceptor. It is, indeed, a good advice. It certainly leads to uplift, development and the Spiritual progress of the soul. To do obeisance and worship God and Guru is recommended in 'Yog-Bindu' as a kind of 'Purva Seva', a preparatory stage for worshipper, to initiate the process of spiritual development.

#### **In Uttaradhyana Sutra narration runs as under :**

'Gautam Swami asks respectfully, 'Oh Lord ! What is the fruit of vandan-obeisance ?'

Lord Mahavir replies, 'Oh Gauttam, fruits of obeisance are birth in a noble family, prosperity and fame.'

In Yog Shastra, a more elaborated narration is found as under :

'Oh Gautam ! (1) Soul loosens the deep bonds of eight karmas. (2) Those of enduring nature for a long duration become less enduring in nature. (3) Those that cause strong intensity in experience become weak in intensity. (4) Those of wider range in nature in covering the soul become narrower in their range.

Such a soul wanders not through wordly existence-Sansar, which has neither a begining nor an end.'

### Attainment of Self-Purity :

When we devotedly make obeisance to the twentyfour Tirthankars, Arihants and the Siddhas by reciting the Loggas (Sutra), it will purify Darshanachar-faith.

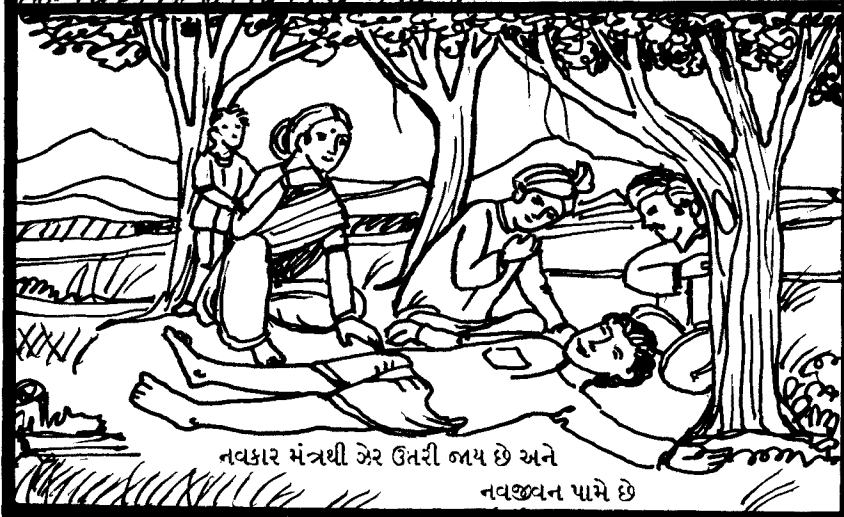
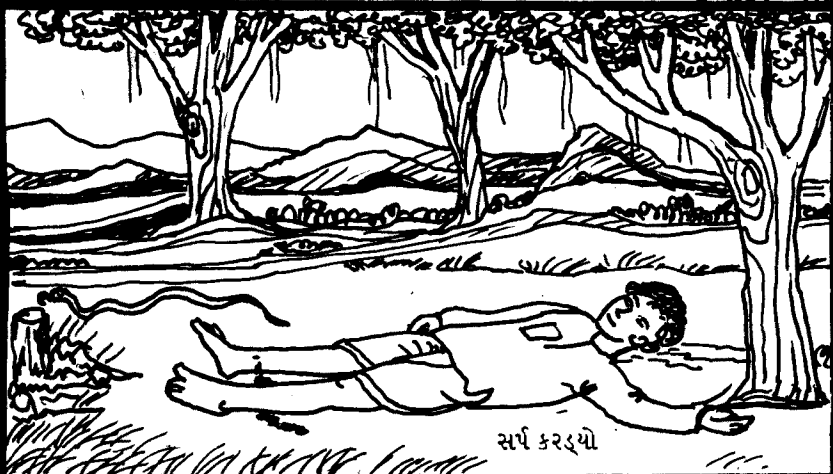
**A Bow (Namaskara) to Tirthankars :** May 24 Tirthankars the supreme dignities-most worthles, who are thus prayed, bowed down and praised by me, who are free from the taint of karmas, who have conquered old age and death and who are the most worthies in this universe, be pleased upon me and may they bestow on me health, Bodhilabha (Knowledge) and the highest beatitude (Samadhi).

### **Guru Vandan :**

A bow to the preceptor. Those who offer obeisance to Guru and inquire about their happy ascetic life and who seek apology from them for any sins committed knowingly or unknowingly (by words or deeds) will purify their Gnonachar Knowledge.

Concentrating with a pure mind on Jineswars, bowing down to them in words, mind and body - these three are the highest causes of Yoga, Anandghanji says : " Whoever meditates on Jineswar, realising his true nature within himself, becomes as good as Jineshwar, just as the bee bites the papua and the later turns into a bee by constantly thinking of it."

When the bee bites papua and takes the later into its hole and putting it there goes out, the papua thinks that if it had been a bee, it would also bring the papua. Thus dying, while meditating on the bee, the papua becomes the bee after death. In the same way, one who worships Jina constantly thinking on Him, certainly becomes like Jina himself.





The worship of jineshwar is carried out in four ways :

(1) Nama (2) Sthapana (3) Dravya and (4) Bhav .

Let us take the illustration of a watch. Here the nama the words 'Watch' stand for the watch, Sthapana means a picture representing the watch. Dravaya represents a toy watch made for a child to play with, while Bhava represents a real watch indication correct time.

Similarly, worship by name 'Jina' is called 'Nam Jina'. Worship of His Idol or photo is called 'Sthapana Jina'. Worship of the would-be Tirthankars (like king Shrenik and Marichi etc.) are called 'Dravya Jinas' and the worship of Tirthankars who exist are called 'Bhava Jinas'. Thus there are four types or ways for showing devotion to God.

### The Monkey Got Eternal Bliss on Seeing The Letters of Navkar Mantra :

Once a god of Dev-lok came to know by power of 'avadhi gnan' Direct knowledge, not obtained through five senses but limited in certain ways that he would be re-born as a monkey. So he carved Navkar Mantra on the slabs of stone in a forest. In his next birth as a monkey, he happened to see those slabs and as he wondered that he had previously seen a thing like that engraved slab, he came to gain knowledge of his previous life (Jati-samaran). By remembering holy Navkar Mantra in his life as a monkey, he progressed spritually and rose high in the next birth.

We find very often that small plants as well as tall plam trees are grown on a river bank. When there is flood in the river, the plants that bend down, remain safe but tall plam trees, which cannot bend down, are uprooted. One should, therefore, bend oneself to God like a tender plant does. It means there should be in us a complete dedication to God.

### Navkar Mantra is Eternal and Without a Beginning :

Navkar, Karembhante and Namuthunam-these three are eternal.

### Self-Surrender :

We go nearer to God by practice of remembering, reciting, seeing and touching the idol of God with devotion. Let us look at our mouth where teeth are fixed, while the tounge is flexible. The latter remains with us from the cradle to the grave, but we get our teeth after birth and lose them in old age. It is so because the teeth are stiff. We must draw a lesson and cultivate the spirit of humility and self surrender.

If one is humble, he will be liked by all.



### Disease Cured :

The illustration of an experience at the Bombay Prathana Samaj. Here is a wonderful incident that happened in the Prathana Samaj of Bombay. A foreign returned young man used to visit the Jain temple of Prathan Samaj daily. He used to pass nearly two hours in prayers and worship every day. In 2014 V.S. (1958 A.D.) Rev. Shri Chandrodaya Suriiji was passing his monsoon days there. Out of curiosity his Holiness asked him the reason of his intense devotion. The young man said that his rich father-in-law had six married daughters and only one son aged about 25 years.

After marriage, once the young man happened to fall seriously ill. He was given the best medical treatment available in India, but all was in vain. Hence, a doctor from Germany was called at a great cost for three days. The German Doctor went back to Germany after prescribing necessary medical treatment, but there was no improvement in the condition of the ailing young man. There was a very old grand mother in the family. She volunteered to help if they would agree of her medicament. She began meditating, observing three day's fast. Six daughters and their husbands were asked to recite Navkar Mantra for twenty-four hours, allotting two hours every day to each of them to recite non-stop Navkar Mantra (with the help of beads of Navkaravali) All of them also began to recite the five mantras viz. Navkara, Karambhante, Namuthunam, Uvasaggaharam and Loggassa for three days at fixed hours that were allotted to each of them every day. The boy recovered within three days. All including the doctors were wonder-struck at the recovery. The youth further added that the sick boy has now completely recovered and was hale and hearty and that this incident has turned him to take to daily devotion. He now has faith that letters of Navkar are true potent letters of Mantra.

### Arihant Nam Jap :

#### **Arihant Recitation :**

Recitation of names of Great Souls annihilates the bonds of Karma (Sins). This recitation should be so assimilated within that we cultivate concentration of mind. It should become as natural as our breathing. The word 'Arihant' should become a part and parcel of our bones and course through our veins.

### **Name, Composition of letters and its effect :**

When we receive a telegram of good news, we feel happy, but contrary happens if we receive bad news. Though the telegram contains mere words, they exercise a great influence on us. Goshala had burnt the houses of the whole street by uttering the word Mahavir in wrath.

It is said that even stones did not sink, but began to float by uttering the name of Rama. We know that king Ravan of Lanka kidnapped Sita. Rama and Laxman gathered a big army and invaded Lanka. There was sea in between. Hanuman undertook to build a bridge across the sea. He ordered all the soldiers (monkeys) to drop stones reciting the word 'Rama'. The stones remained floating on water and the whole army crossed the sea and reached Lanka.

While returning from Lanka, Rama asked Hanuman how the stones remained floating. Thereupon Hanuman replied that the miraculous power in the name of Rama, the stones remained above the water as a floating bridge. Being curious, Rama threw a stone into the sea, but it sank down. Hanuman explained that the stone was thrown without any faith. Inherent power of the word is invoked if there is faith. Therefore, we should recite Navkar Mantra with full faith.

Words as names of human beings do exercise a great deal of influence. Imagine some hundred men sleeping in a big hall, where some one comes and shouts out 'Bhaichandbhai'. Only the person bearing that name wakes up, while others do not. Sleep is an unconscious state of mind. Yet, the words influence it and it is woken up. Animals (tiryanchas) are also influenced by uttering names. A cowherd keeps a great herd of cows, bulls and buffaloes. He gives them different names. When he calls any particular cow by her name, only she comes forward and not others.

This shows how words exercise a great influence even on animals.

When Account-books for the new financial year are opened, whose names stand in first page ? We write the names of Shalibhadra, Abhaykumar, Gautamswami and Bahubali.

Nobody mentions MammanSheth, Kalsauric-the butcher, through the latter persons are not our enemies.

We prefer to sell goods first to a pious and simple-hearted merchant. He will honour the Bill of Exchange at sight and pay the amount mentioned in it. It shows that we have faith in the credibility

of the name of the drawer mentioned therein. If the Gumasta(Clerk) of a merchant of some-standing approaches you with the merchant's chit or says that he comes from such and such a merchant, you transact business of thousand of rupees with him because of the name he stands for. Everybody knows a child becomes very nervous on hearing words like 'an aghori bava (begger-monk) comes'.

When two boys quarrel, they stop quarreling on the approach of a kindly elderly person. A mere word from him causes them to stop the quarrel. What a wonderful effect of words in on all of us !

In the Shripal Ras, we find Vimalleshwar Yaksha saying that he would help one who meditates on Navkar Mantra. 'Remember me at the time of trouble, I am your co-religionist.' If we remember gods by reciting their names, they do help us in times of trouble.

The names of Tirthankar-Arihants are divine and meritorious. So by reciting them, all our sins are destroyed. It is mentioned in the 'Vandita Sutra' that 'The stories of twenty four Tirthankars destroy the heaps of sins piled upon over thousands of years. May my days, therefore pass in reciting or hearing the life stories of all the twenty four Tirthankars.'

By reciting a mantra, the physicians of Yore, well-versed in mantra- science, cured a poisoned person. Similarly, when we recite the sacred texts of the scriptures-the Sutras which are potent mantra, the sins are destroyed.

### The story of Hansa :

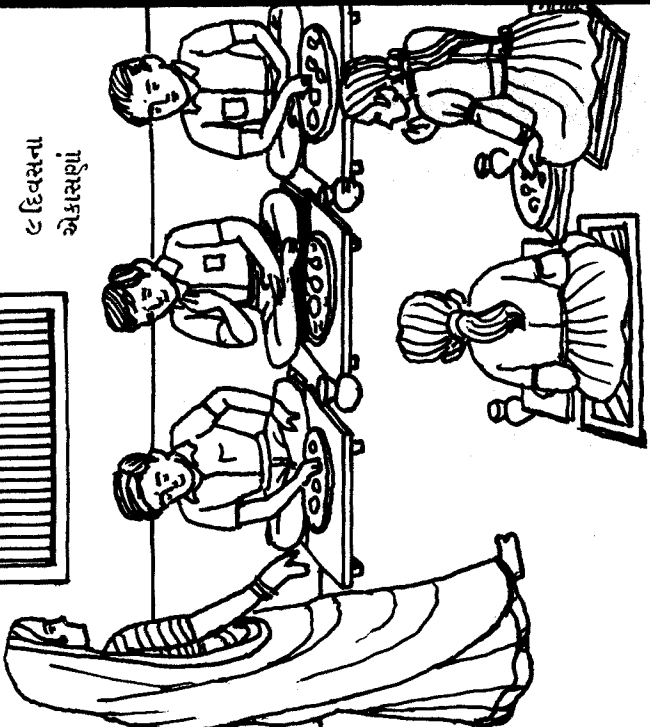
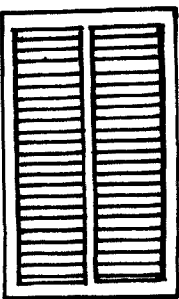
An old woman had an only son named Hansa. He was bitten by a snake. The old woman wept the whole night crying in anguish. 'O Hansa, my dear Hansa !' Now, 'O Hansa also constitute the words of a holy mantra. Consequently, the boy's poison was neutralised. He survived in the end. What a wonderful effect of letters uttered even in ignorance ! Letters constitute the body of Mantra; but such letters are organised and transformed into a potent mantra by great saints by spiritual powers they possess; but such mantra produces a success provided it is recited in the prescribed manner with devoted attention.

### Why do we bow to God :

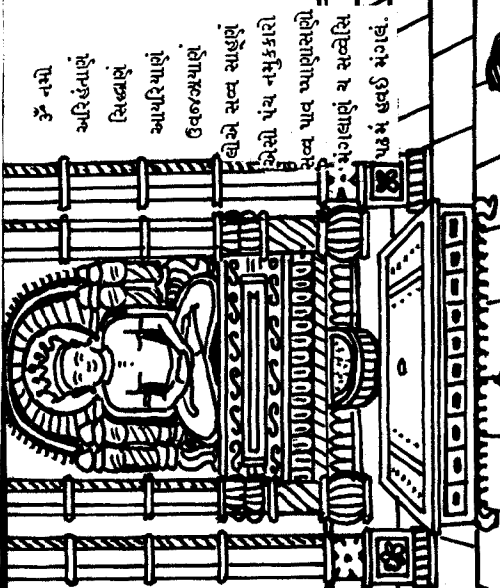
Tirthankars-Arihants and Siddhas are free from bonds of attachment and have annihilated all karmas. They are great guides for the benefit of mankind. They have attained the highest bliss. We can

શ્રી નવકાર મંત્રની ૯ દિવસની જ્ઞપ્ત્ય આરાધના

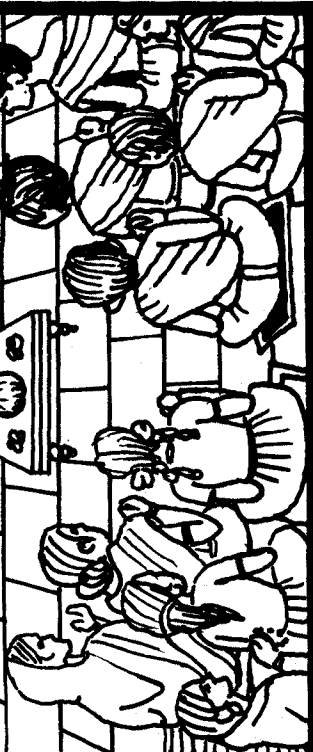
૯ દિવસના  
ઓકાસણાં



દર-રોજના  
બે હજાર જાપની  
આરાધના



ૐ નમો  
અરિહંતાણું  
સિદ્ધાણું  
આચરિયાણું  
ઉવજાયાણું  
લોએ સવ્વ સાહુણું  
એસો પંચ નમુદકારો  
સવ્વ પાવ ખાણસણું  
મંગલાણું ચ સવ્વસિ  
પદ મં હવઈ મંગલં.





also become like them by bowing, adoring and worshipping them and can be most worthy like them. For cultivating virtues, Vandan-Pujan-Smaran-Namaskar are prescribed ' णमो अरिहंताणं '

The chanting of these seven letters will annihilate our sins. If any one recites the six-lettered mantra ' अरिहंत सिद्ध ' 300 times, the four lettered mantra ' अरिहंत ' 400 times and the letter ' अ ' 500 times, he gains the merit of observing a fast. There are gems which are capable of curing certain diseases. Even though the sick do not know their qualities, they still cure fever, pain, etc.

Likewise, great stotras and stuties-prayers and hymns, possessing gem like curative power destroy karmas which all the soul. ' अहं ' represents the five 'Parmeshthis' - most worthies. It is original seed form of Shri Siddhachakra. In it lies the secret of all scriptures. It destroys all hardships. It is like the desireyielding tree; but this mantra must be properly recited with all our heart in it in order to obtain desired fruit.

### Special Instruction :

1. The following five points must be borne in mind while doing japs :
  - (a) There should be a fixed time for it every day.
  - (b) There should be the same seat every day.
  - (c) We should sit facing the same direction every day.
  - (d) There should be the same rosary for the Navkar Mantra.
  - (e) There should be the fixed number of Japs to be done every day.
2. How to do the Jap (Incantation)
  - (a) The jap for attaining Liberation should be counted with the help of the thumb.
  - (b) The jap for acquiring wealth and prosperity should be made with the help of the middle finger.
  - (c) The jap to curb the enemy should be made with the help of the index finger.
  - (d) The jap for peace should be made with help of the ring or anamika finger.

- (e) The jap for power of enchantment should be made with the help of the terminal finger.
3. Jap done with an uneasy mind or while crossing the Meru in the mala or by touching with the nail, proves almost abortive.
  4. Jap done with full concentration of mind, word and deed, proves successful. If the three strings of the Tambura are not in tune, we get discordant tune. Likewise, concentration is necessary to harmonise mind, word and body in Jap.
  5. When turning of Navkarvali (rosary) is finished the tuft-like knot should be applied to the eyes and the rosary should be turned with our finger and the counting should be continued from the first bead.
  6. Rosary made of cotton beads is considered auspicious and that of plastic or wooden beads is inferior in producing results.
  7. The beads made of silver, shells, gold and pearls help in bringing peace, good luck and health.
  8. Rosary of beads made of gems, crystals, nilam or lustrous gems is supposed to yield the merit of fasts.
  9. The Rosary made of beads of shells will yield a hundred-fold result, that of Nilam (blue colored precious stones) yield a thousand-fold result, while the rosary made of beads of crystals (sphatik) will yield ten thousand-fold result.
  10. The Jap made with the help of the 'putramjiv' herb yields infinite result. The rosary made of pearl-beads yields a million fold result, while the rosary of golden beads yields ten crore-fold result.
  11. The rosary made of sandal-wood beads yields 100 crore-fold result. The rosary of beads of gems yields 12 thousand crores-fold results, but the jap made with the help of cotton beads yields a special result. Jap made with the help of the lines or webs of the finger yields many-fold results.
  12. Jap made by repeating the nine padas (Nav pada) yields infinite result.

### The Process of The Navkar Jap :

The jap made with the help of one letter per bead of the rosary will destroy the sins of 7 sagaropamas and that done with the help of one word per bead will destroy the sins of 50 sagaropamas. The Jap made with one Navkar pad per bead will destroy sins of 500 sagaropamas. Jap of each Navkar per bead of the rosary will destroy sins of 54,000 sagaropamas.

### The Method of Invoking Power of Navkar Mantra :

Any rite or ritual done under instruction of a guru bears fruit. We know that the desire-yielding tree (Kalpataru), Chintamani gems, kings, ministers or the Nagar-sheth (Mayor) expect to be served and respected and being pleased, they fulfill desires of those who serve them. Likewise, rites are laid down for the propilation of Mantra. The Mahanishith Sutra etc. have laid down three methods of reciting.

### Three Methods of Realising Navkar Mantra :

1. **First Method :** After finishing the Upadhan ceremony for eighteen days-Adhariu, one should receive Navkar Mantra from a Guru. This is the best method of realisation.
2. **Second Method :** One observes Ayambils or 'Ekashanas' of khir (prepared with milk mixed with little rice) for 20 days and count 5000 Navkars every day, offering white flowers to the idol of God while making the jap during this period. This is a middle or average method of realisation.
3. **Third Method :** One observes Ekashanas for nine days while reciting Navkar Mantra. This is the least method of realisation.

दिवा रात्रौ सुखे दुःखे शोके हर्षे गृहे बहि : ।

क्षुधि तृप्तौ गमे स्थाने ध्यातव्या : परमेष्ठिन : ॥

We must meditate on the Parmeshthis by day and night, in times of prosperity and adversity, in pleasuyre and pain, indoor or outdoor, in hunger or satiation and while moving or when steday at a place.

### Four Appellations (Names) of Shri Navkar Mantra :

1. **Agamik :** Shri Panch Mangal Mahashrutakandh. We find that this appellation in Shri Mahanishith sutra.



2. **Saidhantik : (Theoretical)** Shri Panch Parmeshthis Mahamantra. This appellation is found in books describing the great importance of Shri Navkar Mantra.
3. **Vyavharik : (in practice)** Shri Navkar Mahamantra. This name is given by Aradhaks out of love and respect for the paremshtis.
4. **Ruddha (Traditional)** : Shri Navkar Mantra. People in general young or old use this appellation.

### Navkar Padas, Sampadas And Letters :

There are nine padas and eight Sampadas of Navkar Mantra. The first five padas contain 35 letters. The last four padas called the 'Chulika' have 33 letters. The whole Navkar Mantra consists of 68 letters.

### Regular Recitation of Shri Navkar Mantra :

We should recite this Mantra daily both in the morning when waking up and at night, while going to bed. While waking up from bed in the morning, we must recite this Mantra 3, 9 or 12 times keeping our eyes closed. At night we should renounce food and drink and before sleep we should recite Navkar Mantra seven times. Navkar Mantra should be recited for every bead of Rosary of 108 beads and make it a regular practice if you can.

Just as a snake charmer depoisons the victim of a snake-bite by reciting a mantra, similarly, Navkar Mantra helps in removing from within us the poison of passions.

When a mongoose gets bitten by a servant during its fight with the latter, it smells the nolwel (herb) and gets itself depoisoned. In the same way, passions arising in us could be got rid of by us by reciting Navkar Mantra.

We open account books with the names of Shri Gautamswami and Shalibhadraji. Again business is transacted with a pure hearted fellow at the beginning of the year. It is believed that this leads to a prosperous year.

While chanting Navkar Mantra we remember the most worthies. This helps us in becoming free from evils and troubles and hardships of life and we enjoy peace and equanimity of mind.

### Why to Recite Navkars thrice in the Morning :

Real nature of self is to know and to see; but this nature is obscured by karmas. To remove these karmas Right way of living is necessary.

દરેરોજની નિમ્ન આરાધના

૧. પ્રાથમિક સંપત્તિ-સાધનાની કસોટી
૨. આરંભ સમારંભનો ત્યાગ
૩. ગુરુ સંભાગમ
૪. બે વાર પ્રતિનિધિભૂષણ - પરિવેશભૂષણ
૫. નાના સોટા દેવવંદન ત્રણવાર
૬. અખંડ છવ્વરશાનું પાલન
૭. વ્યાખ્યાન શ્રવણ
૮. સાધાર્મિક ભક્તિ
૯. આત્મ-સાધનાનું સોપાન-

શ્રી નવકાર મંત્રની ઉત્કૃષ્ટ આરાધના.....

પહેલા ઉપધાન તપની અખંડ આરાધનાના ૧૮ દિવસ

- ૩૬૦૦૦ નવકાર મંત્રનો જાપ
- ૧૮૦૦ લોગસ્સનો કાઉન્ટડાઉન
- ૧૮૦૦ ખમાસમણા
- ૮ ઉપવાસ
- ૮ નીલિ એકાસન

અખંડ પૌષધ સંલિતની  
અઢાર અહોરાત્રની  
આરાધના





For this purpose we should remind ourselves while reciting navkars that goal of the day is to spend it for acquiring Right knowledge, Right faith and Right conduct which alone constitute Right living.

### Why Seven Times Navkar At Night :

Who knows when death will claim us. It may catch us unaware in sleep. We, therefore renounce all that bind us to worldly existence-Sansar. For Sansar, three means food, worldly possessions that gives rise to worry and our body, are responsible. Attachment to these creates the bond of karmas and consequent wandering of soul in Sansar. The sense of attachment if not foresaken lingers on in sleep. Hence, its renouncement is required before sleep.

There are seven types of Fears viz :

- (1) Fear of this world.
- (2) Fear of the next world.
- (3) Fear of Death.
- (4) Fear of losing life's maintenance.
- (5) Fear of thieves.
- (6) Fear of fire or arson.
- (7) Fear of kings etc. (Fear of Government).

We count Navkars seven times in order to get rid of these seven fears or threats. We want to be as good as God Himself by remembering, by reciting and mentally seeing and sensing presence of this scared mantra. With its help we realise purity of mind and words, life and food, and also of means of livelihood. This will lead to the purity of heart. This will make a qualitative change and bring a fragrance to our life.

### Exposition of the Meaning of Navkar Mantra :

What is Panch Parmeshti ? Who are they ?

He, who dwells in the highest supernatural state is a Parmeshti.

Godhood is represented in the form of Arihant and Siddhas. Then we have a trinity of Gurus preceptors in the form of Acharya, Upadhyaya and Sadhus (monks). These five are panch Parmeshthis. There are 108 attributes of the panch Parmeshthis in all 12, 8, 36, 25 and 27 respectively for each pad of Parmeshthis.

'Ari' means an enemy or a foe, 'Hantanam' means one who annihilates. We bow down to those who have annihilated their enemy like Karmas. The first line of this Mantra is 'Namo Arihantanam'. It is a bow to Him who has annihilated (internal) enemies and who has conquered passion is called 'Arihant' and vitaraga.

"He may be the omniscient, Parmatma, Brahama, Vishnu or Mahadev, I bow down to Him alone who has got rid of the sprouts of the seeds of Bhava (birth)". Thus prayed Great Acharya Hemchandra praising Arihant. Arihant has destroyed the four Ghati Karmas as these are detrimental to our soul. He has also attained the highest knowledge known as Kevalgnan. He moves about and preaches the path of Liberation. Hence, the first obeisance is made to Arihant in gratitude as He is our great Benefactor.

### 1. TWELVE ATTRIBUTES OF SHRI ARIHANT :

Eight Pratiharyas and Four Atishyas (8+4=12). On attaining omniscience, Arihant is endowed with Eight prathiharyas and four Atishyas as attributes.

The Eight prathiharyas are :

1. Ashok Tree : The celestail gods build a Somavasaran : seated on it and under the Ashok Tree, the Lord preaches the religion.
2. Surapushpa Vrishti : The Celestial gods rejoice and shower beautiful flowers of five colours in surrounding area of fivey ojas.
3. Divine Sound (Divya Dhvani) : The enchanting and malodisus voice of Arihant is heard in malkosh tune and is accompanied by vina (flute) and other musical instruments, played by celestail gods.
4. Chamar : The celestial gods whirl white chamaras with golden handels in gratitude to lord.
5. Asan (Seat) : The celestial gods construct a gem-studded golden Sinhasan (Seat) for lord.
6. Bha-Mandal : A circle (halo) of light : The celestial gods compose a circle or halo of light emnating from Arihant. Behind him a halo is composed so that Lords face becomes visible to all.

શ્રીમતીનો સાસુ અને સસરા ઘડામાં  
સાપ મૂકે છે



સસરાએ શ્રીમતીને બાજુના ઓરડામાં  
ઘડો છે તેમાંથી હાર લાવવા જણાવ્યું.



શ્રીમતી હારલાવિ  
સસરાને આપે છે અને  
સાસુ, સસરા આશ્ચર્ય  
પામે છે, અને શ્રદ્ધા  
મજબૂત કરે છે.



શ્રીમતીએ ઘડામાંથી શ્રી નવકાર મંત્રના  
પ્રભાવથી સર્પ-ને બદલે હાર કાઢ્યો





7. Trumpet (Dundubhi) : The celestial gods blow the trumpet at the Samovasaran.
8. Atapatram (Umbrella) : Arihant sits facing the East and the celestial gods fashion His Pratibimbs (artificial images) on the other three sides so that his view is alike on all sides. There are three Chhatra-umbrellas over his head on all the four sides to shade him.

### THE FOUR ATISHAYAS (EXCEPTIONAL ATRIBUTES) :

1. Apayapangam (Atishaya) : When the Lord-Tirhanakar, moves about there will be no natural calamities like death, disease, plague, enmity, heavy rainfall or drought in the surrounding area extending to 125 Yojans.
2. Gnanatishaya : The Lord knows completely loka and Aloka, the worlds that we see and the great unseen beyond, due to his Kevalgnan (omniscience).
3. Pujatishaya : All assemble in great reverence to worship Lord-the Supreme Benefactor.
4. Vachana Atishaya : The great Sermon delivered by the Tirthankars is understood by all creatures-gods, men and tiryanchas (birds and beasts) alike and directly.

### EIGHT ATTRIBUTES OF THE SIDDHAS :

The Siddhas have annihilated the Eight Karmas or bonds and realised liberation. They are free from the cycle of births and deaths. They have eight attributes as follows :

1. **Anant Gnan** : Kevalgnan is realised after the eradication of Gnanvaryniya Karma that obscure knowledge. Siddhas are conginsant of all things and beings in all times and in a specific way.
2. **Anant Darshan** : The Keval Darshan is attained by annihilating the darshanavarniya karma that obscure vision which helps in the cognisance of Lokalok (entire universe).
3. **Unrestricted Happiness** : As the Vedaniya Karma in a general way that obscure unfounded happiness of Soul is destroyed. Siddhas are free from all kinds of pains and troubles. Their happiness is absolute and cannot be compreheded by mortals.



4. **Anant Charitra** : As a result of the annihilation of the Mohaniya Karma that obscure preception. Siddhas realise the real Self (Atma Svabhava).
5. **Akshaya Sthiti** : The siddhas attain a permanent state of existance. Due to the destruction of Ayushya Karma, that determines span of life, the cycle of births and deaths has ceased for them.
6. **Formlessness (Arupa)** : Due to the destruction of Nam Karma that creates physical body , Siddhas have no physical body or form. They are invisible to mortal eyes.
7. **Aguru Laghu** : Due to the destruction of the Gotra Karma, that determines higher or lower position have no heirarchy and no qualities like heaviness or lightness. All the Siddhas are alike and enjoy undifferentiated status.
8. **Anant Virya** : They are all powerfull or omnipotent as a result of the destruction of Antaraya Karma, which abstracts the power of the Soul.

### THIRTY-SIX ATTRIBUTES OF THE ACHARYA :

(Refer to Panchendriya Sutra)

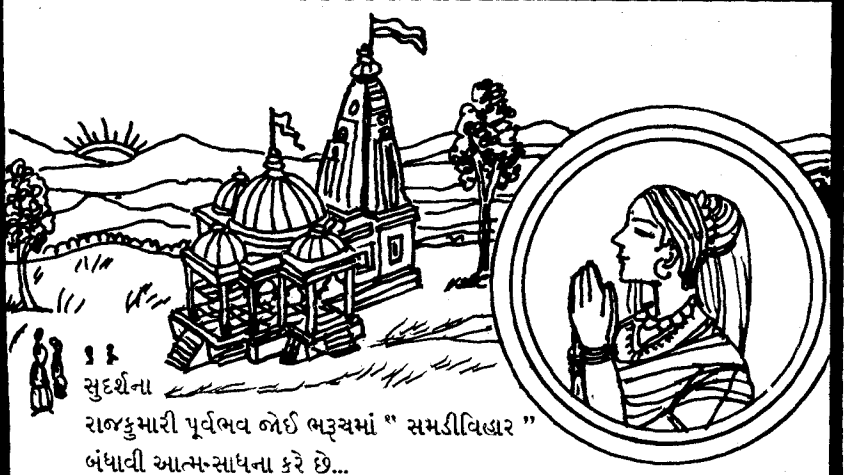
- 5- They control the passions arising out of five senses.
- 9- They observe the nine rules (nine hedges ) for the protection of their chastity.
- 4- They curb four kinds of kashayas or passions.
- 5- They observe the five Mahavratas (great vows)
- 5- They practise the five Achars (rules of conduct) Viz.
 

(1) Gnanachar	(2) Darshanachar	(3) Charitrachar
(4) Tapachar	(5) Viryachar.	
- 3- They observe the Three Guptis (i.e. control of mind, speech and body.)
- 5- They observe the five Samitis viz. 1. Irya Samiti (moving carefully) 2. Bhasha Samiti (speaking gently without harming any ones feelings) 3. Eshna Samiti (seeking food and water that is pure) 4. Adanbhatta Nixepana Samiti (taking and putting things carefully without injuring or killing any living beings) and 5. Parithhavaniya Samiti (disposing off one's stools or urine in a place which is free from any living beings).

તીરથી મરી રહેલી સમડી ને સાધુમહારાજ શ્રી નવકાર મહામંત્ર સંભળાવે છે...



સમડી મરીને સુદર્શના રાજકુમારી થઈ રાજ-સભામાં બેઠી છે. છીંક ખાતા " નમો અરિહંતાણ" શબ્દ સુણી જાતિય સ્મરણ જ્ઞાન થાય છે.



સુદર્શના

રાજકુમારી પૂર્વભવ જોઈ ભડ્યમાં " સમડીવિહાર " બંધાવી આત્મ-સાધના કરે છે...



## 25 ATTRIBUTES OF THE UPADYAYA :

An Upadyaya studies and teaches the 11 angas and 12 Upangs. He also observes (practices) Charansittari and Karansittari. Thus he possesses 25 attributes in all.

The eleven angas are as follows :

Acharanga	Suyagdang	Thanang	Samavayaga	Bhagavati
1	2	3	4	5
Gnatadharmakatha	Upasakadasang	Antagad	Anuttarovavai	
6		7	8	9
Prashna	Vyakaran	Vipak Sutra		
	10	11		

The Twelve upangs are as follows :

Uvavai	Raipaseni	Jivabhigham	Pannavana	Jambudivpaanati
1	2	3	4	5
Chandappannati	Surappannati	Kappiya	Kappavasaiya	
6	7	8	9	
Puphia	Puphachulla	Vanhidashang		
10	11	12		

## 27 ATTRIBUTES OF A SADHU

(MONKS AND NUNS)

1. Pranatipat Viraman : Abstaining from all kinds of violence (Hinsa).
2. Mrishvad Viraman : Abstaining from telling a lie.
3. Adattadan Viraman : Abstaining from taking yourself things not given to you.
4. Maithun Viraman : Abstaining from Sexual intercourse.
5. Parigrah Viraman : Abstaining from possession of things.
6. Ratribhojan Viraman : Abstaining from taking meals and water at night
7. Protecton of Prithvikaya-(Earth-beings).

8. Protection of Apakaya-(Water beings).
9. Protection of Teukaya-(Fire beings).
10. Protection of vayukaya-(Wind beings).
11. Protection of Vanaspatikaya-(Vegetation).
12. Protection of Traskaya-(all moving creatures).
13. Control of the organ (or senses) of touch.
14. Control of the rasendriya (sense of taste).
15. Control of the sense of smell.
16. Control of the sense of seeing.
17. Control of the sense of hearing.
18. Control of greediness.
19. Forgiveness.
20. Purity of mind.
21. Padilehan (Inspection).
22. Control on activity-sayam-yoga.
23. Curbing of improper mental activity.
24. Curbing of improper speech.
25. Curbing of improper body activities.
26. Suffering calmly the 22 parishahas-hardships arising naturally.
27. Suffering calmly the 45 Upasargas(tortures) like death etc. caused by others.

### SONG OF THE POWER OF NAVKAR

Recite always Navkar Mantra, the gist of the Purvas (Agama).

It's power is infinite, its meaning is endless Recite (1)

Remember it in weal or woe, remember it by day and night

Remember it while living or dying,

gather ye all to remember it, Recite always. (2)

It is remembered by Yogis and Bhogis,

By princes and paupers, by gods and devils,

Undoubtedly it is remembered by all- Recite always (3)

Consisting of 68 letters, it is holy like 68 Tirthas,  
 It has Eight Sampadas and it bestows Eight Siddhis : Recite (4)  
 Its Nine Padas give nine Niddhis,  
 It destorys the miseries of many a birth.

Whoever holds it sacred in his heart as words of Lord Vira  
 certainly attains the highest bliss Recite always (5)

### WHY THERE ARE 108 BEADS IN THE ROSARY ?

It is to acquire the 108 attributes of Panchpameshthi which are  
 follows :

12	Attributes of	Arihant
8	"	" Siddhas
36	"	" Acharya
25	"	" Upadhyaya
27	"	" Sadhu
<hr/>		
108	Total	

We should strive to attain these 108 attributes ourselves. Hence,  
 we count the rosary for jap. We have gathered 108 kinds of sins  
 from this world since times immemorial. We want to get rid of them  
 by counting 108 Navkars on the rosary beads. Hence, Navkarvali has  
 108 beads.

108 kinds of sins are explained below :

Sinful actions, Sanrambh, Samarambh and Arambh, which are  
 sub-divided into 108 types of sinful actions are as follows :

**Sin by Thought :** To think of killing any being or to cause such a  
 thought of killing in others or praise such a thought arisen in  
 others-these three categories of Sanrambh which when multiplied by  
 four passions-anger, deceit, pride and greed-gives 12 categories,  
 which again multiplied by activity of mind, word and body-gives 36  
 categories of sanrambh.

**Sin by Action :** To cause pain to any being or to encourage any  
 one to cause pain or to praise any one in the process of causing  
 pain to any one when multiplied by four passions and again by three  
 activities of mind, word and body as mentioned above gives another

36 categories of **samarambh**. Likewise, sin by action to kill any being or to encourage any one to kill any being or to praise any one in the process of killing any one, when multiplied by four passions and again three activities of mind, word and body, gives 36 types of **Arambh**.

These three groups of 108 sinful action of Sanrambh, Samarambh and Arambh make a total of 108 Rinds of sinful actions.

### Importance of the Digit Nine (9) :

$$\begin{aligned}9 \times 1 &= 9; 9 \times 2 = 18; (8+1=9); \\9 \times 3 &= 27; (7+2=9); 9 \times 4 = 36 (3+6=9); \\9 \times 5 &= 45; (4+5=9); 9 \times 6 = 54(5+4=9), \\9 \times 7 &= 63(6+3=9), 9 \times 8 = 72(7+2=9), \\9 \times 9 &= 81(8+1=9), 10 \times 9 = 90(9+0=9).\end{aligned}$$

The digit 9 is an indivisible number. The form of Navapad identifies our own nature. We should strive to realise that nature. Among the mantras, Navkar is the greatest. It delights the mind in many ways. One in whom Navkar abides will one day attain the status of a Tirthankar.

### Most Exalted Maha Mantra Navkar

#### Is Eternal and EverLasting :

After sleep we are renewed. Likewise, this Mantra renews our spirit as it lifts burden of sins from us, as purifying action works upon our mind, word and body. As it works on, spirit is lifted up and at last transformed into Godhood. Through constant Navkar Jap, unity is achieved in mind, word and body. In fact, it should go on without break irrespective of what we may be doing, whether eating, drinking, breathing, even while asleep, inwardly Jap continues. It becomes as natural to us as the process of breathing is, which goes on unaffected by our other activities. As the concentration of mind grows while meditation upon Navkar Mantra, a stage comes when a meditator, the action of meditation and the object which is Navkar Mantra merge into one awareness. Navkar reveals its potency and the results follows immediately.

### Examples of Wonders Worked by Shri Navkar Mantra :

(1) The great Hemachandracharya recited this Mantra one crore times to his mother before her death (Pahini). This proves that even the most learned seek refuge in Navkar Mantra.

શ્રી નવકાર મંત્રની એક લાખ જાપની મધ્યમ આરાધના....

❁ એક નવકાર મંત્ર ગણી એકજ ફૂલ.... ચડાવવા-પૂર્વક દરરોજ ૫૦૦૦ નવકાર મંત્રનો જાપ

❁ શુભ દિવસે પ્રારંભ કરી વીશ દિવસના ખીરના સર્જંગ એકાસણ

❁ આસન-ટાઈમ-દિશા-નવકારવાળી અને  
જાપ સંખ્યા એકજ રાખવાં .....







(2) Even the great (14 Purvadhara) saints recite this Mantra at the time of their death. We suffer great pain at the time of our death as if, hundreds of scorpions are biting us.

The pain of death is greater even than the pangs of birth. May all the scriptures be forgotten, but if a person remember only this Mantra, in peace and equanimity of mind, he certainly attains happiness in next life.

(3) **Bhil-Bhiladi Example** : A Bhil couple happened to see a monk in the forest. Preached by him, they took a vow of non-violence and learned Navkar Mantra. By reciting this Mantra constantly with devotion, the couple went to Heaven.

(4) **The Lady Shrimati** : She was rich woman. She practised religion with a steadfast mind but it was disliked by her father-in-law. The resentful father in law poisoned the ears of his son with the result that boy's love for his wife waned. One day father-in-law placed a serpent in a pot and kept in a corner of the room. Daughter-in-law was then asked to bring back a garland of flower from the pot. Not aware of treachery she put her hand into the pot while chanting Mantra as was usual for her. Miraculously the serpent turned into a garland of flowers. Stunned to observe this extraordinary happening both father and son became devotees of Navkar and asked Shrimati to forgive them.

(5) **The Thief condemned to death** : Once a king ordered a thief to be hanged on the gallows. The thief became thirsty and cried out for water; but no one gave him water due to fear of the king. Meanwhile, a shravak named Jindas happened to pass by the place. He advised the thief to recite the first line of Navkar mantra 'NAMO ARIHANTANAM'. While he went to fetch water for him; the condemned man started japa but words got confused and became 'Anam Tanam'. The thief expired before the return of Jindas. He went to Heaven due to faith resposed by him in Navkar Pada.

(6) **Jindatta Sheth saved himself by Navkar Mantra** : A king got a bijoru from a river and liked it so much that he jhankered for more of it. There happened to live a Yaksha in that river. Yaksha would kill any one who approached for a bijoru; but for claiming a life for killing Yaksha would tempt by throwing a bijoru for the king in return, which a king would enjoy eating, not caring how it was received. The king followed a practice of sending men by turns for getting a bijoru, by a draw of slip bearing a name every day. Once Jindas's turn came

as his slip was drawn. As Jindas went near Yaksha he started chanting Navkar aloud. Not only Yaksha could not kill Jindas but he was over-powered by the superior power of Navkar. He promised him to supply a bijoru every day at his house. Thus Jindas- the devotee of Navkar saved not only his life but those of many others.

(7) Once a mortally wounded Kite (Samdi) was found dying by a monk who took piety and recited Navkar to it as it breathed its last. The kite was born again as a princess Sudarshana to a king of Broach. Once she remembered her previous life as she heard words 'Namo Arihantanam' from a stranger. A temple of Munisuvrat Swami was build there by the princess and named 'Samadi vihar', in Broach it stands today as a monument of her devotion to Navkar Mantra.

(8) Once Kamath Tapas performed a scarifice in Varanasi. Shri Paraswakumar who happened to visit this place, he saw a serpent burning in the fire-wood. He asked the servant to recite Navkar Mantra to the dying serpent, who was later reborn as Dharnendra, a serpent-god. Meghmali the reincarnated soul fo Kamath Tapas tried to take revenge on Parshwanath. Dharnendra came to the help of our Lord.

We have further examples of Shripal and Mayana, Amarkumar and queen Ratnavati. (Shivkumar created a golden man) etc. We, no doubt, get instant fruit by reciting this Mantra properly with concentration of mind, word and deed.

### The beautiful song on the ideal life of a person reciting

#### Navkar Mantra :

Navkar Mantra Rosary is in my hand,

One should neither be puffed up in prosperity,

Nor cry in adversity,

Nor neglect devotion in life.

(1) Rosary in hand.

Do not hoard wealth,

Do not eat alone, have no attachment.

(2) Rosary in hand.

Do not tell a lie, do not steal,

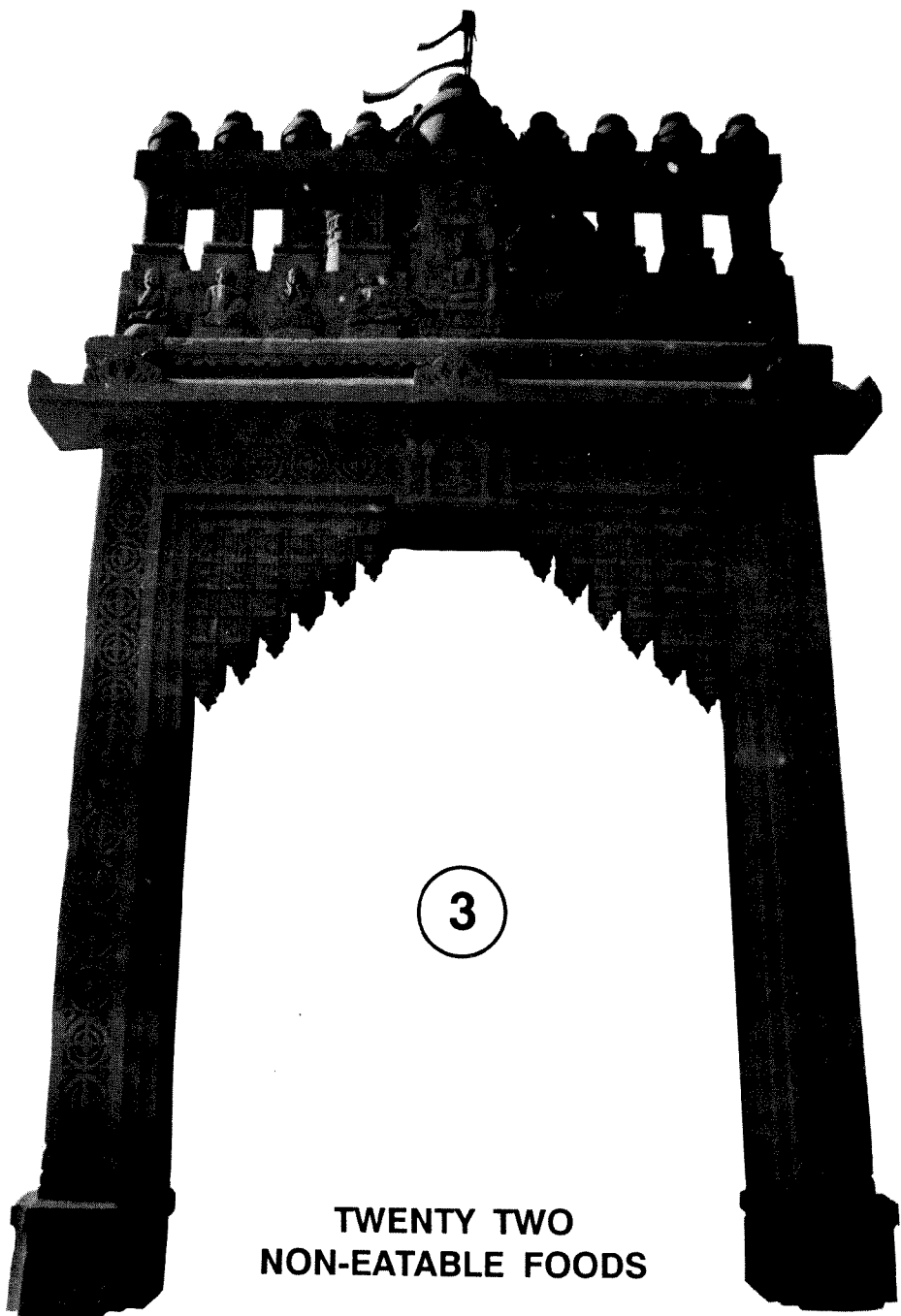
Cheat no one.

(3) Rosary in hand.

Have no anger, slander displeasure or annoyance,

Embrass none, censure no one, (4) Rosary in hand.  
 Don't be egoistic, never trouble others,  
 Don't encourage sin. (5) Rosary in hand.  
 Neither cast amorous glance (on women),  
 Nor false allegations on others. (6) Rosary in hand.  
 Nor say anything in censure,  
 Neither take non-eatable food, nor see movies,  
 Nor do any thing that would degrade Jainism (7) Rosary in hand.  
 Neither eat at night, nor visit restaurants,  
 Nor leave to discriminate not between good and evil.  
 (8) Rosary in hand.  
 Neither leave morality, nor forget your duty,  
 Nor become victim to infatuation. (9) Rosary in hand.  
 Neither break promises, nor speak harsh words,  
 Nor put on gaudy dress. (10) Rosary in hand.  
 Do nothing that would blemish family or religion,  
 Never miss daily worship or sermon,  
 Do observe Navkarshi (Pachakhan). (11) Rosary in hand.  
 To eradicate Karmas and faults,  
 Recite Navkar. (12) Rosary in hand.  
 Neither forget religious duties nor Navkar,  
 To cross the ocean of worldly life. (13) Rosary in hand.  
 Do not give up the refuge of religion,  
 Do not forget the religious rites and rituals,  
 All these will certainly lead to liberation. (14) Rosary in hand.





3

## TWENTY TWO NON-EATABLE FOODS

---

---

## INTRODUCTION TO THE PICTURES

---

---

1. Scenes showing the evil results arising out of the use of honey, butter-milk, flesh, liquour, night eating, dwidal and kandmool.
2. The disadvantages of eating Rajasi and Tamasi food and the advantages of eating Sattvic food.
3. The scenes regarding Vankchul. He gives a place of residence for the monsoon (chaturmas) to some monks on the condition that they should not give him any religious advice. After the monsoon is over, he goes to give them a send off. When they reach the outskirts of his land, Vankchul accepts four vows as advised by the monks.
4. The scenes of the test of the four vows accepted by Vankchul viz. (1) Not to eat unknown fruits. (2) To give a blow (with a sword) after moving seven steps backwards (3) Not to have sexual intercourse with the chief Queen (of a King) and (4) Not to eat the flesh of a crow.

## SHRI VNEMI-VIGNAN KASTURSURI SMRUTI SERIES PART - I

### TWENTY TWO NON-EATABLE FOODS

A man eating pure food possesses pure mind and heart. As is the food, so is its effect.

#### Example of Bhishma Pitamah (Patriarch) :

We know that a great battle took place between the Pandvas and Kauravas. Many died and at the end, Pandvas scored a victory over their rivals, Bhishma Pitamah was fatally wounded and the Pandavas came to know of his last moments. King Yudhisthir asked Lord Krishna if they should go to see the dying warrior. Krishna advised them to do so and ask his pardon and seek knowledge on state craft. When the Pandavas visited him, Bhishma was surprised to know that the Pandavas had come to seek his guidance on how to run a state ethically. Draupadi happened to laugh a little on Bhishma's giving the advice to the Pandavas on ethical conduct of a king. Bhishma asked her the reason to her laughter. On being pressed to give the reason, Draupadi said that the grand old man had remained silent and passive, when she was insulted and outraged by the Kauravas and her sari was snatched. She taunted him that his present discourse on ethics varied from his own past conduct during that disgraceful event. Bhishma explained her why he could not use his discretion for doing right and said that it was the result of eating food given by the Kauravas who themselves had become prosperous by evil and unfair means. This polluted his blood and affected his thinking and made him forget his duty and therefore, he could not protest at the outrage committed by the Kauravas on her. Well, we act according to our thoughts. But he could give right advice to the Pandavas now, because the blood formed from unpure food had already been shed through many wounds sustained by him in the battle. As a result, he was able to think well and therefore could advise good things on ethical conduct and the state craft.

Mark well the unwholesome effect of food obtained by evil means. Bad food leads to bad thoughts. People eating meat and drinking liquor take to evil ways. They become Tamashi (haughty). Hence,



the scriptures enjoin on us to avoid twenty-two non-eatable foods as they make us Tamashi (haughty) by temperament. Lack of control over senses makes us unhappy. Therefore, we should observe vows for controlling five senses. Control over senses gives us happiness. Many have lost their lives as a result of lack of self control even in respect of a single organ of sense. What to talk of lack of control over all the five senses ? Let us dwell a little more on this point.

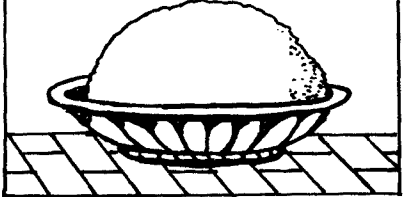
1. **Sense of Touch** : We know that a big pit is dug in the forest  
(Sparsha) to catch a wild elephant and to get ivory. The pit is covered with leaves and an artificial she-elephant is placed on the pit. The elephant rushes to touch the she-elephant and to embrace her but falls into the pit and meets his end.
2. **Sense of Test** : We find fisher-men offering baits of flour in  
(Tongue) the form of small gobules to fishes in the river. Poor fish, attracted by these gobules of flour, lose their lives.
3. **Sense of Smell** : Bees and serpents are attracted by the  
(Nose) fragrance of flowers. They fall a prey and lose their lives.
4. **Sense of Sight** : We find moths and butterflies hovering  
(Eye) round a burning lamp on account of the infatuation of light. They fall in to the flame and die.
5. **Sense of hearing** : Music is played upon by hunters in order to  
(Ear) catch deer moving in the forest. They are caught in the net and lose their lives in the end.

Many people do not eat non-eatable food like meat, roots, tubers or drink liquor and yet they are involved in sin. Why ? They have still avirati (attachment). They have not taken a vow to give up these things because of their latent desires. Hence, the sin will be in store for them. There are sentient beings possessing one, two or three or four senses, who though not being capable of sinning, they acquire sins, because they are subject to avirati (attachment), as their desires have not died down. We find every Tiryanch (birds and beasts) always eating something. But the Tiryanchas are not independent to give up the inborn habits, while we human beings



અનેક જીવોની  
હિસાથી બચવા મધનો ત્યાગ કરો...

કામોત્તેજક હિસાનુ-બંધી  
પાપને દૂર કરવા માખણનો ત્યાગ  
કરો...



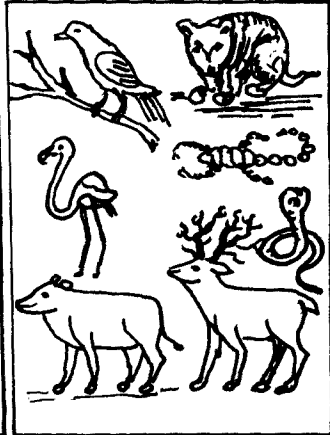
નિર્દોષ પશુઓની રક્ષા  
માટે માંસાહારનો  
ત્યાગ કરો...



સદાચારના  
પાલન માટે  
મદિરાનો  
ત્યાગ કરો.



નરક અને તિર્યંચ  
ગતિમાં લઈ જનાર  
રાત્રિભોજનનો ત્યાગ કરો.



બે ઈન્દ્રિય જીવોની રક્ષા માટે  
દ્વિદળનો ત્યાગ કરો...



અનંત જીવોના મરણના  
નિમિત્તથી બચવા કંદમૂળ વગેરે  
અનંત કાયનો ત્યાગ કરો....





can curb this craving for eating. We can get ourselves uplifted by self-control. The soul in its original state is anahari (non-eating) by nature. We should, therefore, keep control over eating the tamashi food and then learn to abstain from even good and simple food also in course of time in order to cultivate Anahari nature.

### AVOID SIN AND BE SAVED :

Food is the root cause for desire to accumulate wealth. In order to collect wealth, a lot of sin is committed as a consequence. This causes soul to accumulate karmic bonds. In order to stop evil thoughts caused by taking impure food, it is necessary to give up the non-eatable food.

Denizens of heaven do not eat and yet are subject to sinning. Why ? The maximum life-span of a 'dev' (celestial being) is 33 Sagaropamas. He desires to eat after a lapse of 33,000 years. When he desires to eat, he is soon satiated as he does not eat food as we do. But he is deprived of the gain of even navkarshi pachakhan as he cannot take this vow.

Sometimes, a patient has to live on water or on boiled mug-water in a nursing home or a hospital. But he does not get the merit of a fast or ayambil because he has not given up food under a proper vow.

We are subject to sin even though we abstain from eating non-eatable things like meat and liquor, because we have not taken a vow. It is the vow that restrains our desire for food and saves us from sinning. Hence, a vow is always necessary.

It has three advantages (i) The vow offers 'abhayadan' (freedom from fear of losing life) to living beings (ii) We remain free from sin (iii) this helps us in keeping healthy. We should take a vow even if we do not intend to eat non-eatable things.

Upadhaya Yashovijayaji says "By controlling desire we get 'samvar' (restrain from sin) and 'samatayoga' (equanimity of mind). Hence, we should take a vow."

Due to mithyatva (misbelief) avirati, kashaya (passions) and yog, we incur the avirati-sin. We may not be eating or drinking or doing things leading to avirati and yet we are subject to the sins of avirati, because we have not taken 'Pacchakhan' a vow to abstain from it. What is the reason ?

### PARTNERSHIP IN A FIRM :

There is a firm consisting of partners. One of the partners is unhappy at the state of affairs and asks to be relieved. He stops attending the

business permits for six months. The firm incurs loss. Now the partner argues that he had informed orally of his disassociation with the Firm, but as the notice was not given in writing, the court of law does not believe in his words and orders him to be a party to the loss. Similarly, we are subject to sin even if we do not eat the non-eatables, because we are not under a vow and we entertain subtle desire for them. A Pachhkhān for renouncing them is necessary otherwise we are subject to the sin of avirati (non-renunciation) as we have not yet stopped from sin in a conscious way.

When we are a shareholder of a joint stock-company, we are entitled to a dividend from profit. But when we cease to be a shareholder, we no longer get any dividend. As a shareholder, we are also a partner from a religious point of view, of whatever sin is incurred in running the factory. But on our ceasing as its shareholder, we are saved from the sins incurred by the factory thereafter. In the same way, a vow or a Pachhkhān absolves us from sin for we have given up eating the forbidden things under a specific vow or a pachhkhān.

### RELIGION IS A MEDICINE :

When a suffer from a disease or illness, the doctor allows us to eat only certain things and asks to abstain from others. The restricted diet allowed is called 'chari'. It may consist of curd, milk, fruit or boiled mug-water. Use of oil, chilly, sour or fried food is forbidden. This is called 'Pareji'. We get rid of diseases if we take doctor's medicine along with the above don'ts (Pareji). Similarly our soul suffers from Karmic disease. In order to get rid of it, we have to observe Chari or don'ts in the form of charity, alms-giving, chastity and penance. This is Bhava-Dharma. Besides we have to discharge six duties 'Shad Avshyakas' (samayik etc.) Pareji or don'ts consist of abstaining from non-eatables, anantkaya and seven vices. Then karmic disease cannot overpower us. Religion is the medicine for keeping the soul's health. All the sins are avoided and we get the highest bliss. It would suffice to say that before resorting to religion as a medicine, we must observe chari-pareji as explained above. Then only we shall be free from karmic evils that all us.

### REMOVE SEVEN FEARS AND BE FEARLESS :

There are seven kinds of fears viz. fear of death, of losing livelihood, of theft, of this world, of the other world, of a king or a government and of the enemy.

Read (all these on control) carefully think over it and put into practice what you have read and then there will be a fragrance in your life. Even a few vows when observed give us a great benefit. Please begin by taking a couple of vows. If you forget their observance through inadvertence, you should forego eating only one thing that day. This saves you from sin due to lapse in observance.

### PUT INTO PRACTICE WHAT YOU HAVE READ :

- (1) Give up taking honey, butter, meat, liquor etc. It not only saves lives of many living beings, but also ensures good health.
- (2) Ice-cream, ice, sherbat etc. are found generally adulterated. They involve death of innumerable invisible living beings. Hence, these should not be taken.
- (3) Potato, Ginger, Garlic, Brinjal, Cabbage, Tomatoes, Cauliflower, etc. are tamasic food and they should not be eaten so that myriad of living beings will be saved.
- (4) We should give up eating unknown or trifling fruits, like pods of banyan Tree and also of Umbara. By doing so, we get the benefit of their renunciation.
- (5) State bread, cake, vada, gholvada should not be eaten. This will spare lives of beings having two senses.
- (6) Pulses, vada, gholvada, bhajis, farsan etc., should not be eaten along with shrikhand or unboiled curd. This will spare lives of living beings having two senses.
- (7) Don't leave off surplus food while eating. Keep your dish quite clean. This will stop the destruction of Samurchham living beings.
- (8) Every religion enjoins that we should never eat at night. Stop it and save yourselves from disease and sin.
- (9) After finishing the meal, wash the dish with water and drink that water. This practice yields the merit of an ayambil.

### LIFE WITHOUT CONTROL LEADS TO

#### DEGRADATION :

Purity of food results into purity of thought. Purity of thought leads to purity of action. Tamasic (that which dulls the mind) and Rajasic (that which arouses passions) food lead us to bad thoughts, many diseases and to violence of many a living beings.

It may cause evil activities and with it a downfall in our life. Good and pure food consisting of corn fruit, milk, vegetables etc. help to bring about purity and pleasantness of mind. Consequently, the soul is uplifted. So as a first step, a tamshic and rajashic diet should be abandoned. Hence, the importance of abstaining from the 22 non-eatables (abhaksyas). 'Abhaksyas' means forbidden articles of food. We may not eat them and yet we may incur a sin, if we have not taken a vow.

**A vow must be taken to give up such forbidden diet, so that we may be saved from many a sin.**

*Twenty-two Abhaksyas (Prohibited Articles of Food) :*

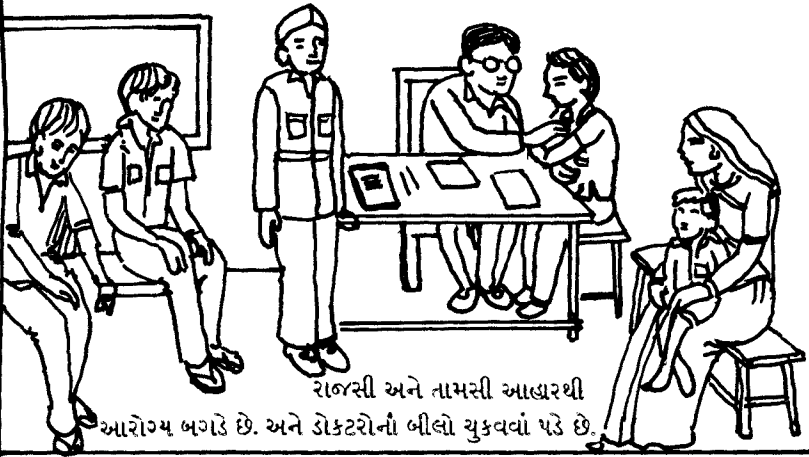
(1) Honey (2) Butter (3) Meat (4) Liquor (5) Ice (6) Hail stones (7) Poison (8) Clay (9) Berry pickles (10) Night eating (11) Dvidal (12) Chalit-rasa (13) Many-seeded vegetables (14) Brinjals (15) Trifle-fruits (16) Unknow fruits (17) Pods of Banyan trees (18) Pods of Umbara (19) Pods of black umbara (20) Pods of plux (21) Pods of Paras Pipal (22) Anantakaya.

The time for using Confectionery, Khakhara and Ata (corn powder) is stated below. They should be eaten if they are within certain duration. But they become non-eatable if the time limit is crossed. Sometimes many of these things go bad even during the period mentioned, then they should not be eaten.

1. From Ashad Sudi Punam to Kartik Sudi Punam-15 days.
2. Kartak Sudi Punam to Fagan Sudi Punam-30 days.
3. Fagan Sudi Punam to Ashad Sudi Punam-20 days.

Mangoes and Rayan-fruits become non-eatable after the Sun enters Adra Constellation (June 21). Dates, dry dates (khaek), dry fruits and all types of Bhajis (tandal, methi, kothmir, patarvelia etc. are non-eatable for eight months from Fagan Sudi Chaudash to Kartik Sudi Punam.

We do not eat many things due to our family tradition, tradition of our country or general custom. But as we have not taken a vow. We still incur a sin. We must take a vow. It is not enough that we abstain from eating forbidden things. Out of twenty-two non-eatables, there are four Maha Vigais viz. liquor, meat, honey and butter. Even scriptures of non-Jains say that aforesaid four articles breed colonies of microgerms at every moment and these perish the same way. If we even eat a drop of honey, we incur a sin equal to or greater than that of burning of seven villages.



સાત્વીક આહારથી આરોગ્ય જળવાય છે અને વિચાર-શુદ્ધિ આવે છે. (સાત્વીક આહારથી દેહશુદ્ધિ અને વિચાર-શુદ્ધિ)



વિચાર-  
શુદ્ધિથી  
વર્તન-  
શુદ્ધિ



સામાયિક



દેવપૂજા



દીન દુઃખીને  
સહાય



નિર્દોષ  
પશુઓ-  
ની રક્ષા





Vigais means that which deteriorates in quality or becomes harmful for us. Every vigai in it contains innumerable germs (of the same colour) possessing two senses. By taking vigai in diet, we become passionate and fall a prey to many a disease. This also upsets our mind. Every religion prohibits their uses as many living beings are killed. Intellect becomes corrupt. Beings polluted by vices, it degrades us.

(1) **Honey** : It is made from the sputum of bees, beetles and moths. People torture the bees to get honey, raise fire-smoke in order to extract honey from the beehives. As a result of this, many young bees not capable of flying, are suffocated to death. Besides, flying insects and many insects such as ants etc, in search of sweet honey, stick to it and die. The eggs of bees and the other dirty things secreted by them get mixed with honey. Hence, honey should not be used even as medicine as it is foul and dirty. We can safely replace it by sugar-syrup, Jam-syrup, ghee or sugar-candy.

(2) **Liquor** : It distorts our faculty of thinking. A drunkard misbehaves even with his mother, sister or daughter. He is found lying naked in streets or a market-place. He remains unconscious and sometimes gives out secrets. He is devoid of discretion, self-control, wisdom, cleanliness, pity or forgiveness. There are different kinds of beverages like wine, whisky, beer, brandy and drakshsava. All of them contain germs living and dead. When we drink these, we commit the sin of killing many a living beings. Our life is also ruined thereby.

(3) **Meat** : It is obtained by killing birds, animals and fish. Meat is produced by dirty things like semen, blood and excreta. Why sane person would, therefore, like to use it ? As we strive ourselves to be free from the cycle of births and deaths, we should not be instrumental to the destruction of lives of others. Meat is obtained by killing living beings. Therefore, meat-eating spoils our present as well as the future life to come. He, who is a non-vegetarian, will be, in next life, subject to the deprivation of what is dear to him. He will be unlucky and suffer from poverty, misery, pain and helplessness in his next birth. Hence, meat should not be eaten. We should not overlook the fact that a vegetarian diet contains more vitamins than a non-vegetarian diet. (see Appendix I & II).

### Illustration of Emperor Akbar :

It is said that Emperor Akbar was cruel and was very fond of meat. He used to exhibit very proudly the heads of deer, tiger,

leopard and other wild animals killed by him during his hunting expeditions, over the entire road from Agra to Fatehpur sikri. Even such one as he was persuaded to practise non-violence for six months of the year by Rev. Shri Hirvijaysuriji. While being Jains and practioners of non-violence, we should not use even medicine prepared from meat, eggs, fish etc. Not only the Jain Agamas but even the non-Jain scriptures like the puranas, Manusmruti, Mahabharat, The Bible, Kuran and the Gita prohibit the use of meat.

(4) **Butter** : As soon as butter is taken out from curdmilk, innumerable micro germs are born in it, and therefore, butter is a non-eatable food for us. It is eatable so long as it is kept in butter-milk, but it becomes non-eatable the moment it is taken out from butter-milk. Again, butter stimulates our passions and it is harmful to preservation of chastity and righteous living. Hence, its use is forbidden by great omniscient sages. Instead of butter, we can use ghee, curd and milk, which give us strength, intelligence and strengthens semen. As the use of butter involves death of many germs, it is a prohibited food.

(5-6) **Ice, Hail-stones etc.** : Eating all of these is a sin. A drop of water contains millions of bacteria. Captain Scoresbeo has decovered 36,450 moving micro-beings in a drop of water with the help of the microscope. A photo of this has been published. When we freeze water in a machine, it turns into ice. There are myriads of germs in every particle of ice, Hail stones etc. are condensed forms of water. Indigestion is cuased if we eat ice, icecream, Kulfi and other cold drinks. They may cause many diseases and innumerable germs are killed by their use. People use products like acetate benzine, emil acetate, glucose, aldehide C.17, ethyl acetate, eggs, etc. for preparing ice-cream. Eggs are nothing but embrayoes of living beings possessing five senses. Again, acetate products contain latent poison causing many physical diseases. Hence, ice-cream should be avoided.

(7) **Poison** : Potassium Cynide, Vachhanag, Talpur, Hadtal, opium, Nuxvomica, Dhatura seeds, Akado and some other chemicals are poisonous. They are deadly if taken in a greater dose. D. D. T. is also poisonous and should not be used. Tobacco is also injurious. Hence, Indian bidis, cigarettes, chirut, chalem etc. harm the health and spiritual well-being and therefore should be given up.

(8) **Clay** : It may cause cancer. All kinds of earth, soil, unbaked salt, Khadi, Kharo, Bhutado etc. are not eatable, as they contain

particles full of many earth germs. Clay causes bladder stone, anaemia, dysentery, etc. Clay is a source of subtle insentient germs. Hence, it is not eatable, Chalk, lime, red-clay can be used as they are free from germs.

(9) **Berry pickles** : Pickles of mango, lemon, gunda, kerda, karamada, kakadi, chibhada, chilies-all stuffed with sambhar, are eatable for 3 days. Then they become non-eatable as they breed many germs on the fourth day. Pickles which are not properly dried in the sun, breed germs of two senses. If we touch pickles with solid hands, germs of five senses are bred. Hence, this involves sin of killing *trasa jivas*. Chhunda and Murabba, if prepared with less gelatinous than three threads forming liquified sugar are considered non-eatable. If mangoes, chibhada, chilies, gunda, kakadi, etc. are not as hard as a bangle. i.e. if they are not dried hard under sunshine, they are non-eatable. If they are decomposed or give foul taste or have gathered mould and fungi, they are non-eatable. While moulds on pickles consist of germs of 'Nigod' hence if pickles are cleaned, we kill the germs. Manusmruti says that food taken at night, cohabitation with a woman other than one's own wife, berry pickles and anantkaya-these four are openings to hell.

(10) **Eating at night** : We have night of twelve hours from sunset to sunrise, the next day. After sunset many subtle and minute living beings are bred. They are non-visible even in electric light. They are killed if we eat food at night. Eating at night also creates indigestion. We mar our health, feel indolent and do not like to get up early in the morning. Eating food at night also causes diseases.

### *The story of a robber Vankachul :*

**(who went to Heaven by firmly observing only four minor vows)**

There was a prince named Pushpachul. As he was not brought up well, he had become a gambler and licentious. He had many vices. He was harassing the people. Hence they called him Vankachul in derision. One day his father (the king) admonished him for his waywardness and cautioned him to behave well. But he did not heed his father's advice. Thereupon, the king was forced to exile him. He left the kingdom with his wife and sister. They took shelter in a forest and he gathered around him a band of robbers and began to rob the people. One day an Acharya along with a retinue of disciples, came to that forest for passing the period of rainy season there. The Acharya asked Vankchul to give them a shelter during four months of the

monsoon as the town was far off. He gave them shelter on a specific condition that as his livelihood depended on robbing, the Acharya should not give him any religious advice. The Acharya agreed to do so and passed the monsoon in religious and meditative activities. When the monsoon was over, Vankchul went out to give a send off to the Acharya who told the robber to take any one pledge or a vow. At first, the robber hesitated but ultimately agreed to take the following four minor vows :

1. He will not eat unknown fruit.
2. He will retrace seven steps before striking his sword upon any one.
3. He will treat the Chief Queen (of a king) as his mother.
4. He will abstain from eating a crow's flesh.

**Test of the First Vow :** Once Vankchul went to a forest after plundering. All his associates were hungry. They gathered some fruits. But these were unknown. Vankchul, therefore, abstained from eating them, but his followers ate them and died as the fruits (kimpak) were poisonous.

**Test of the second Vow :** One day some actors came there when Vankchul was absent from the forest. His sister attended a drama incognito (as a male person) so that enemies would not be aware of her brother's absence. Then she went to bed in the camouflaged dress with Vankchul's wife. Vankchul on his return found a male person sleeping with his wife. Thereupon he got excited and prepared to strike a blow, but before doing so, he remembered his vow and retraced seven steps. On hearing the sound of a sword clanging against the wall both his wife and sister woke up and escaped the death.

**Test of the Third Vow :** Once Vankchul visited a king's palace where the chief queen got enamoured of him. She tried to tempt him to make love to her, but he was firm in his vow and refused. When the king came to know of this, he exiled his queen and set free the robber and employed him in his palace. (We have previously also come across this story in short).

**Test of the Fourth Vow :** Once Vankchul got ill. Physicians treated him but in vain. As a last resort, they prescribed him a crow's flesh along with certain medicine, but Vankchul did not take the crow's flesh and preferred to die. He went to Heaven. This shows that even minor vows help us a great deal.



રાજને મહાજન  
વંકયુલ માટે ફરિયાદ કરે છે

-રાજને ઠપકો આપે છે...



વંકયુલ દ્વારા

પ્રજાની રંજાડ વેધતાં રાજા વંકયુલને  
રાજ્ય-માંથી ચાલી જવા કહે છે.



વંકયુલ

જંગલમાં ઝૂપડી બાંધી  
લુંટફટનો ધંધો કરે છે. મુનીઓ  
ચાતુર્માસની માંગણી કરે છે.



મુનિ ઉપદેશથી ચાર નિયમો આપે છે.

વંકયુલ  
ચાતુર્માસ  
પૂર્ણ થતા  
વિહાર કરતા  
મુનિઓને વિદાય  
આપવા  
જાય છે



It so happens that while taking food at night, we may eat food contaminated by sputum of poisonous insects and we succumb to death. Reports of such deaths are often found in newspapers. Markandeya Muni says in the Markandeya Puran as under :

अस्तं गते दिवानाथे आपो रुधिरमुच्यते ।  
अन्नं मांससमं प्रोक्तं मार्कण्डेयमहर्षिणा ॥

" To drink water at night is equal to drinking blood, eating at night is equal to eating meat. He who eats at night is reborn as an owl, a crow, a cat, a vulture, a pig, a snake, a sleuth, a stage or a scorpion. We should not eat food two ghadies (48 minutes) prior to the sunset and also after sunrise. We should abstain from food and drink at night. Eating at night leads us to hell. Birds and beasts generally abstain from eating at night. We should eat only after the sunrise.

**An Italian poet says :**

To rise at 5 a.m., to eat at 6 a.m., to take supper at 5 p.m. and to sleep at 9 p.m., makes our life long enough to last for 99 years.

Food contaminated with a louse causes ascitis dropsy (Jalandar). If a fly is swallowed with food, we get vomiting. A spider will cause leucoderma. A scorpion, if eaten, will pierce our palat. A lizard in food results into death. A mosquito in food would bring fever and a snake's poison would kill us. Any poison, if taken with food accidentally, will cause stools and vomiting. A hair in food will disturb our voice-box. Scholars, Indian as well as non-Indian forbid eating at night.

**The following scholars forbid eating at night :**

1. Mr. T. Hartley, A.R.D.A. in his book, 'Healing by Water'
2. Prof. Albert J. Bollege. M.D. in his book, 'Philosophy of eating'.
3. Dr. Liu Col. in his work, 'Tuberculosis and the suntreatment'.
4. S. Parett, M.D. in his work, 'A Healthy Life'.
5. Dr. Ramesh Mishra and many others also forbid eating at night.

### *The Illustration of Laxman And Vanmala :*

It is said in the Jain Ramayan that during exile in the forest Laxman married Vanmala and asked leave of her promising her to return at the end of twelve years. Vanmala would not allow him to leave her, Laxman then vowed that if he would not keep his promise, he would commit a sin of murdering a woman, a child or a cow, but she was not convinced. Thereupon, Laxman pledged



that if he does not return he will be committing the sin of eating at night. Thereupon, Vanmala allowed him to leave her. The Mahabharat, the Ramayan and many scriptures forbid eating at night.

**(11) Dvidal :** (an article which cannot produce oil)

**Pulses :** If taken with unboiled milk, curd or curd-milk, produce invisible living beings with two senses (e.g. danhivada, if taken with unboiled curd). Dvidal is generally known as pulses. It is oil-less and can be divided into two parts and it is not the fruit of any tree.

**Gram :** Mung, Tuar, Beans, Val, Chola, Kalthi, Lang, Lilva Methi, etc. and green or dried leaves of these items or their pulverised forms are called Dvidal. The Mahabharat also forbids the use of these things as food, we should not eat articles made of these things; such as dal, curry, khaman, papad or bhajias with unboiled milk, curd or curd-milk, as taken together they become non-eatable or forbidden food. Milk, curd, curd-milk, when boiled well and cooled thereafter, can be eaten with pulses. It is possible that milk products like curd and curd-milk get decomposed when boiled well. But if a little salt or millet-flour is added before boiling them, they won't get decomposed. So we must be very careful while using, rayata, danhi-vada, shrikhand, curry, methi, mixed pickles and other methi-mixed things, because these products were seen by the omniscient sages, as breeding source for many microbes and so declared by them.

**(12) Chalit Ras :** When the form, taste, smell or touch of an article of food changes, it is known as 'Chalit Ras'. All decayed, decomposed and stale things with their taste changed (getting bad) are included in 'Chalit-Ras.' When the taste gets saltish, unpalatable and gives out foul smell, it breeds moving germs, fungi and living beings of the same colour. Green or white fungi on papad breeds germs of Nigod. The 'Chalit-Ras.' is considered non-eatable as it breeds many germs of Nigod and moving beings and involves their himsa (killing). Bread, chapatti, rice, vegetables, khichadi, cakes, etc. become stale after the night is over, thus these products contain some water. When stale, germs possessing two senses are bred. These food products should not be given to beggars or other animals, but must be buried. Sweets, pharsan, flour, etc. after a fixed period or curd and curd-milk after a period of two nights or articles made out of these things become non-eatable after the next night. If we eat these things, our health suffers. We may get

stools and start vomiting or may die in extreme cases. Hence, these stale articles must not be eaten.

**(13) Muti-seeds :** A fruit or vegetable is considered multiseeds, if there is no layer between two seeds or if the seeds are touching one another or there are no special and different places for the seed. When the seeds are placed like this, the article is considered multi-seeds and is non-eatable as it involves killing of many living beings. Such fruit is to be abandoned. A fresh or dry fig contains many seeds, which cannot be separated. Similarly, jamphal and dadam-pomegranate having hard seeds are considered Sachit. Hence, they should not be eaten in Ekashana or Biasana. There are subtle living beings in the leaves of cabbages or cobi-flowers. Hence, we should avoid eating them. Brinjals, kantola, timbaru, ringana, khaskhas, rajagaro, papora have many seeds. Hence, they should not be used as food. They are harmful to health and involve killing of living beings.

**(14) Brinjals :** Brinjals are non-eatable. They contain many seeds. The capped portion contains subtle germs. Dried brinjals are also a forbidden food. The Mahabharat and other non-jain scriptures have also forbidden their use. They breed many diseases. We become idle or insensitive to killings and may be prone to sexual desire. It may produce fever. Brinjals are prohibited in the Purans also. It is now proved that tomatoes are a kind of foreign brinjals. Hence, they should not be eaten. (vide Jain Papar of 8-11-1925).

**(15) Insignificant Fruits :** Berries, piludi, piyu, gunda, jambu, custard, apple etc. contain less of pulp and more of seeds. We do not feel satisfied by eating them. They do not give any nourishment. They are, in fact, very insignificant fruits. Hence, they should not be eaten.

**(16) Unknown Fruits :** The fruits whose names and qualities are unknown to us are considered unknown fruits (e.g. kimpak fruits). Sometimes we lose our life by eating them. As we know, Vankchul gave up eating unknown fruits and thus saved his life.

**(17 to 21) Teta Tetis :** These are the pods (Tetas). There are five kinds of ambar fruits viz. ambaro, black ambaro, tetis of a banyan trees, pipal tree and palakh teti. They contain innumerable minute seeds. They are not nourishing and cause diseases. They are considered non-eatable as every seed of them is full of germs. Non-jain scriptures also propound that if a germ of these ambar (berries) enters our brain, we die of haemorrhage.

(22) **Anantkaya** : There are two kinds of vegetables (plantlife) :  
 (i) Individual (Pratyek) and (ii) Aggregate (Sadharan). The individual vegetable has one life in one article. The fruit, flowers, peel, trunk, wood, root and seed of such a tree has each a separate life (Jiva). It is called Pratyek Vanaspatikaya-Individual Plant Life. Aggregate Plant Life is nothing else but Anantkaya. A vegetable which contains innumerable living beings is called 'Sadharana' of Aggregate Plant life. In Jivavichar Prakaran, its characteristics are mentioned as follows :

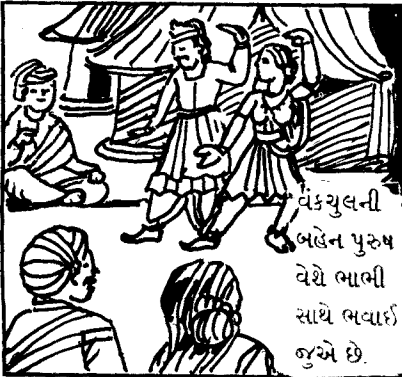
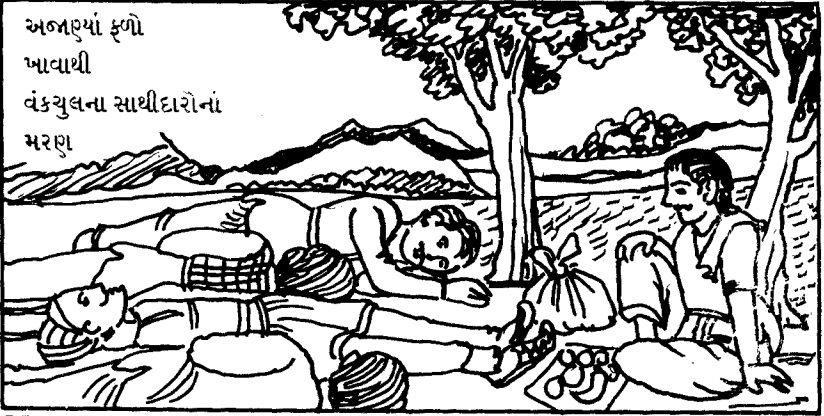
Aggregate plant-life is a plant with hidden veins, joints, tissues etc. That plant can be cut into two equal parts and they grow again after being cut and resewed. Thus Anantkaya consists of infinite living beings. By abstaining from eating it, we get the merit (Punya) of saving the lives of infinite living beings. We are not endowed with the sense of taste (tongue) to kill these innumerable living beings. If we do so for enjoying taste, we shall get no organ of taste (tongue) in our next birth.

Why not resort to a diet that abstains from destroying many a life and we shall have to wander in Anantkayas for an indefinite period of time. Hence, these must not be eaten.

### NAMES OF THIRTY-TWO ANANTKAYAS :

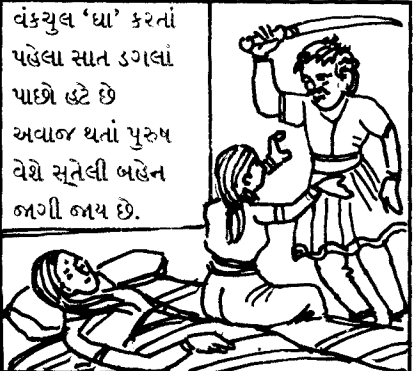
- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1. Bhumikand (tubers)           | 2. Green Haldar (termeric)          |
| 3. Green Ginger                 | 4. Yam (Suran)                      |
| 5. Yam (Vajra)                  | 6. Green Kachuro                    |
| 7. Shatavari Creeper            | 8. Virali Creeper                   |
| 9. Kunver pathu                 | 10. Cactus                          |
| 11. Galo                        | 12. Garlic                          |
| 13. Bamboo Karela               | 14. Carrot (Gajar)                  |
| 15. Luni (Bhaji)                | 16. Lodhak                          |
| 17. Garmar                      | 18. Kisalaya (sprout)               |
| 19. Khirsua yam                 | 20. Theg                            |
| 21. Green moth                  | 22. Bark of Lun tree                |
| 23. Khiloda tuber               | 24. Amrit Creeper                   |
| 25. Five parts of radish (Mula) | 26. Fungi (Biladina Top)            |
| 27. Vathula Bhaji               | 28. Sprouted pulses                 |
| 29. Palak Bhaji                 | 30. Suarvali                        |
| 31. Unripe amali                | 32. Alu, rataloo, pindaloo (tubers) |

અજાણ્યાં ફળો  
ખાવાથી  
વંકયુલના સાથીદારોનાં  
મરણ



વંકયુલની  
બહેન પુરુષ  
વેશે ભાભી  
સાથે ભવાઈ  
જુએ છે.

વંકયુલ 'ઘા' કરતાં  
પહેલા સાત ડગલાં  
પાછો હટે છે  
અવાજ થતાં પુરુષ  
વેશે સતેલી બહેન  
જાગી જાય છે.



રાજા જુએ છે.

પટ્ટરાણી  
મોહિત  
થાય છે.



રાજા પટ્ટરાણીને દેહાંત-દંડની  
સજા કરે છે.  
વંકયુલ બચાવે છે.



વંકયુલને વેદરાજ  
દવામાં કાગડાં નું  
માંસ ખાવા  
માટે કહે છે.  
વંકયુલ  
નિયમમાં મક્કમ  
રહે છે.



**(1) A Shravak must keep Ten Chandarvas (Cannopies) in the following places :** (i) Jin Bhavan (ii) Paushadhshala (iii) Samayakshala (iv) Dining Room (v) Churning place (vi) Pounding Room (vii) Food Service Room (viii) Fire place or oven (ix) Water Room (x) Bed Room.

**(2) One must keep seven Rinsers (Galana) :** Seven Rinsers are kept for rinsing or decanting water, ghee, oil, curd-milk, milk, boiled water and flour-chalni.

**(3) Renounce Seven Vices :** (i) Gambling (ii) Meat (iii) Liquor (iv) Prostitution (v) Hunting (vi) Theft and (vii) Women other than one's own wife.

### **YOU GET MERIT ONLY IF YOU TAKE A VOW :**

We know that potatoes etc. are non-eatable or forbidden food. They contain innumerable germs. Study from scriptures about Abhakshya, Anantkaya and consult a guru (preceptor) in case of doubt and give up eating these foods. Even if you do not eat them, but if you have not taken a vow, you do not get the merit of renouncing them. So take a vow and never eat them. By taking a vow we gain the merit.

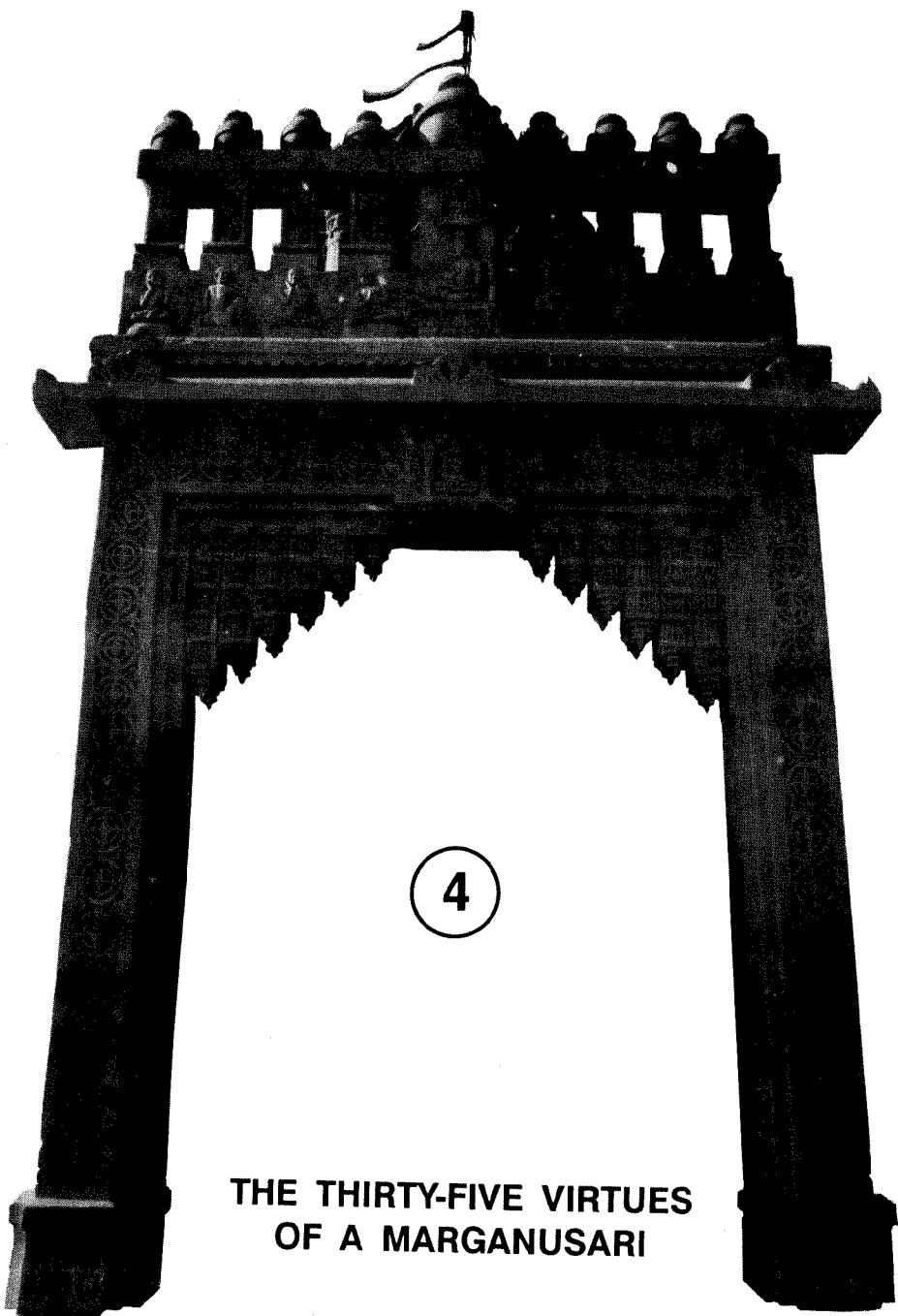
There are two Tables on the next page viz. Vegetarian and non-vegetarian articles giving nutritive substances contained in them. On comparison it will be observed that vegetarian articles are more nutritious and hence on grounds of better nutrition, Vegetarian articles should be eaten and non-Vegetarian which involve sinful act of destruction of life be totally avoided.

**Appendix 1 : BALANCED DIET CHART OF VEGETARIAN FOOD PUBLISHED  
BY GOVT. OF INDIA HEALTH BULLETIN NO. 23**

Name	Protein	Fat	Salt	Minerals	Traint Carbo-Hydrd	Calcium	Phos- phorous	Iron	Calories
Mung	24.0	1.3	3.6		56.6	0.14	0.28	8.4	3.34
Adad	24.0	1.4	3.4		60.6	0.20	0.37	9.8	3.50
Tuver	22.3	1.4	3.4		57.2	0.14	0.26	8.8	3.53
Masur	25.1	0.7	2.1		59.7	0.13	0.25	2.0	3.46
Beans	22.9	1.4	2.3		63.5	0.03	0.36	5.0	3.58
Gram	22.5	5.2	2.2		58.9	0.07	0.31	8.9	3.72
Bhaval (Black eyed bean)	24.6	0.7	3.2		55.7	0.17	0.49	3.8	3.27
Soyabeans	43.2	19.5	4.6		22.9	0.24	0.69	1.15	4.32
Badam	20.8	58.9	2.9		10.5	0.23	0.49	3.50	6.55
Crashew nut (Kaju)	21.2	46.9	2.4		22.3	0.05	0.45	5.40	5.96
Cocount	4.5	41.6	1.0		13.0	0.01	0.24	1.7	4.44
Til (Til)	18.3	43.3	5.2		25.5	1.44	0.57	10.5	5.64
Groundnut	31.5	39.8	2.3		19.3	0.05	0.39	1.6	5.49
Pista	19.8	53.5	2.8		16.2	0.14	0.43	13.7	6.26
Akhrot	15.6	64.5	1.8		11.0	0.10	0.38	4.8	6.87
Jiru	18.7	15.0	5.8		36.6	0.08	0.49	31.0	3.56
Methi	26.2	5.8	3.0		44.1	0.16	0.37	14.1	3.33
Cheese (Panir)	24.1	25.1	4.2		6.3	0.79	0.52	2.1	3.48
Ghee	-	38.0	-		-	-	-	-	9.00
Milk Powder	38.0	0.1	6.8		15.0	1.37	1.00	1.04	3.47

**Appendix II : Balanced diet chart of Non-vegetarian Food :**

Eggs : 13.3 13.3 1.0 0.06 0.22 2.1 1.73 Goat Fiesh : 18.6 13.3 1.3 0.15 0.15 2.5 1.44  
Fish : 22.6 0.6 1.0 0.02 0.19 0.9 0.19 Prok (Suvar) : 18.8 4.44 1.0 0.03 0.2 2.3 1.44



4

## THE THIRTY-FIVE VIRTUES OF A MARGANUSARI



---

---

## INTRODUCTION TO THE PICTURES

---

---

1. The scenes depicting the advantages of justice, morality, honesty and the devotion to Parents and the elders and the scenes of harm caused by insulting other.
2. Advantages of reading good books. The scenes of the harm caused by friends of bad conduct and the harm caused by censuring others.
3. The scenes of living a noble and nobler life, and the pleasure of the noblest life.
4. The scenes of Avadhi-Knowledge to a Shravaka and Gautam Swami asking (his) pardon.

## SHRI VNEMI-VIGNAN KASTURSURI SMRUTI SERIES PART - I

### THE THIRTY-FIVE VIRTUES OF A MARGANUSARI (Follower of True Path)

Shri Kalikal Sarvagna Hemchandrachary in his 'Yogshastra' has enjoined the following 35 virtues or rules of morality for attaining Marganusari Life (Life of True Path). The Thirty-five Virtues (Gunas) or Rules of Morality are :

1. Prosperity gained by fair means (earning honesty).
2. Praising merits of those observing morality in conduct.
3. Marriage in a family having common code of conduct.
4. Fear of sin.
5. Following prevalent rules of ethical conduct of the Society.
6. Good neighbourhood (Choice of residence).
7. Avoid slandering others.
8. Friendship with persons of good conduct.
9. Devotion to parents and elders.
10. Abandon the place where troubles arise.
11. Avoid activities that would be censured by others.
12. To cut your coat according to your cloth (Thrift).
13. Dressing oneself according to one's means.
14. Acquiring eight qualities of intellect.
15. Listening to religious sermons constantly.
16. Avoiding food when there is indigestion.
17. Taking wholesome food as suited to one's health.
18. To attain Artha and Kama in life in confirmity with religion.
19. Serving a sadhu, a guest or the poor and the suffering.
20. To avoid obstinacy. (Kadagrah).
21. To favour the meritorious ones.
22. Avoid bad places and improper times.
23. To work according to one's capacity.
24. To serve the Vrat-holders and learned.
25. To look after the dependents and the deserving ones.
26. To be far-sighted.
27. To discern the difference between the good and the bad.

28. To feel grateful.
29. To win the love of people.
30. To be modest (sense of shame).
31. Compassion.
32. Peaceful nature.
33. Generosity.
34. Conquering inner enemies.
35. Control over the sense.

### Reason to Acquire 35 Attributes of a Marganusari

#### Before Practicing Religion :

We plough and clear the field of seeds before sowing it. Old stains must be removed from the wall before painting and colouring it. We keep our bowels clean to remain healthy. In the same way, we should keep our heart and mind clean in order to cultivate a religious way of life. A strong foundation is laid deep to raise a structure thereon. Similarly, our life should be clean and honesty before we can live a noble and religious life.

As a human being one should aspire to be noble, nobler and the noblest amongst all.

(1) Noble life : Life that win the love of the people.

(2) Nobler life : Religious life that gains praise and blessings from Guru.

(3) Noblest life : If one is praised by the Tirthankar Himself if it is the noblest life e.g. Dhanna, Shalibhadra, Anand, Kamdev etc.

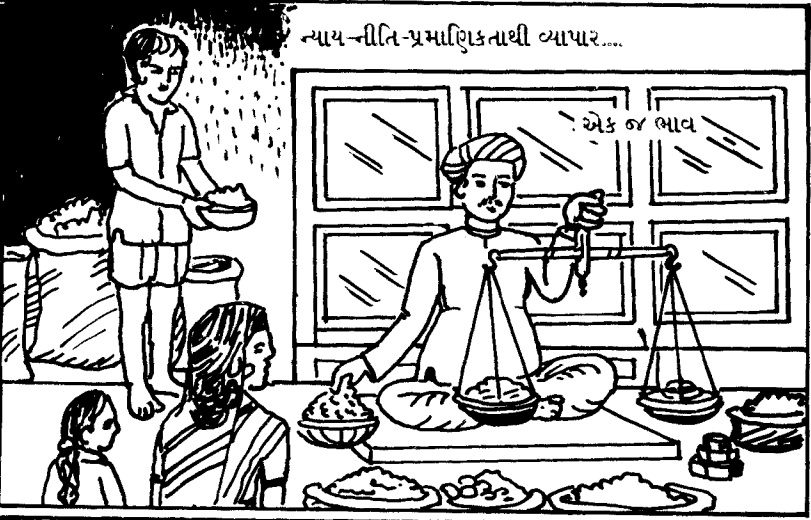
#### The Thirty-Five Virtues in details :

##### **(1.) Earning Honestly :**

We must earn our bread by fair means and should be contented with what we earn our life. It is true that we need money to live in this world. It is as vital as breathing. But it is equally necessary to emphasize that if we earn our bread by fair means, we shall enjoy peace of mind. A life full of equanimity and content, helps us in the next world also. Prosperity gained by foul means is transitory. It causes trouble and leads us to more sins. Members of the family are concerned with what we earn, but they are indifferent as to how we have earned, for he only suffers who commits the sins and not others.

In this world, a beggar, a king, a wife and a child continues to make demands on us irrespective of our capacity to satisfy them.

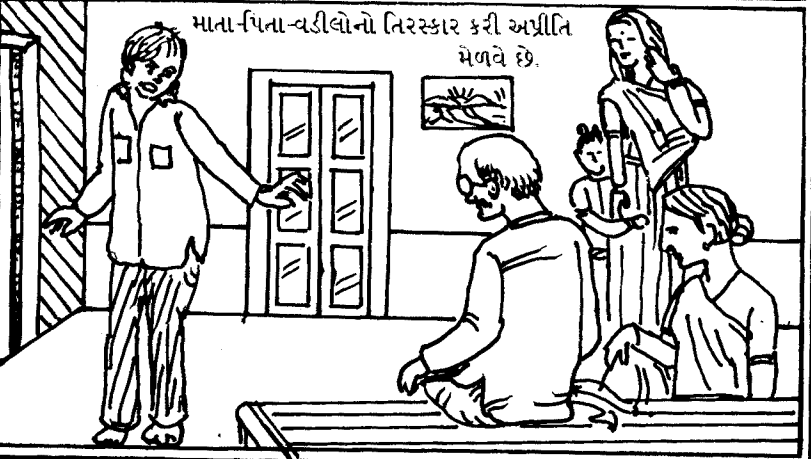
ન્યાય-નીતિ-પ્રમાણિકતાથી વ્યાપાર....



માતા-પિતા-ચડીલોની ભક્તિ કરી આશિર્વાદ મેળવે છે.



માતા-પિતા-ચડીલોનો તિરસ્કાર કરી અપ્રીતિ મેળવે છે.





When we are born, we bring nothing with us, and we shall carry with us nothing when we leave this world. Everything will be left here. Hence, why should one commit sin ? We know that wealth took Mamman Sheth to hell, but it took Shalibhadra to heaven. Wealth obtained by unfair means will be used by us in sinful acts, but that gained by fair means is spent in performing meritorious acts. We shall gain only what is destined for us, irrespective of our ceaseless striving to gain wealth by any means, fair or foul. We must earn money honestly in order to get also peace and happiness like Puniya Shravak, who though very poor, led a contented life and also offered hospitality to co-jains.

### An Example of Puniya Shravak :

Puniya Shravak used to get every day only 12 dokdas (1/100 part of a ruppee) by spinning cotton yarn. He used to observe fast one day and host co-jain the next day out of what he could save by fasting. His wife also observed a fast one day and offered hospitality to another co-jain the next day. In this way, this couple managed to perform "Sadharmik Bhakti" every day. Once a certain God came in the form of a co-jain to test him. He was treated well. When he left the place he turned an iron Pan into a golden pan. The couple saw the golden pan, they threw it into a dust-bin as they would not keep a thing not belonging to them. They had vowed not to keep anything which was not earned by them by honest labour. Hence they had to spin more in order to purchase a new iron pan. When the God turned up again, Puniya politely express his inability to host him if the intention was to trouble him again by offering him temptation as he did once.

Once in Samayik Puniya was puzzled to find out that he could not become calm as was usual. When he inquired of his wife he found out that she had brought home cow dung from outside and used it as fuel for cooking.

It shows that even a small lapse hurts one and also the need for ever remaining on guard to avoid falling a prey to unethical conduct. It highlights the importance of earning our bread by labouring for it honestly for our spiritual well being. For wealth follows meritorious deeds; fame follows charity, alms-giving; learning follows efforts and intellect follows (our) actions (Karmas).

As we will not earn more or less than what is ordained for us do what we may-it is useless to hanker after wealth by trying to

accumulate it by foul means. We should realise this truth and walk on the path of righteousness with faith.

**(2) Praising merits of those observing morality in conduct :**

A man of morality is a noble man. We should appreciate and praise what is good and noble in others and must abstain from slandering any one.

In times of adversity, we should live with dignity and in times of prosperity, we should be humble; but how do we recognize nobility in others ?

*18 Attributes of a noble man :*

1. One would not carve for self-praise.
2. One would not feel pride when one is praised.
3. One would not antagonize others.
4. One would give good advice.
5. One would not be angry or dejected if slandered.
6. One would not indulge in backbiting.
7. One would not be proud in prosperity.
8. One would be humble in prosperity.
9. One would not lose sense of dignity.
10. One would follow family tradition.
11. One would earn his living by fair means.
12. One would spend money for good causes.
13. One would help the needy and the poor selflessly.
14. One would always be ready to help others.
15. One would be grateful for the good turn done.
16. One would praise the meritorious ones.
17. One would acquire religious knowledge and practise accordingly.
18. One would wish well for every one without expecting anything in return.

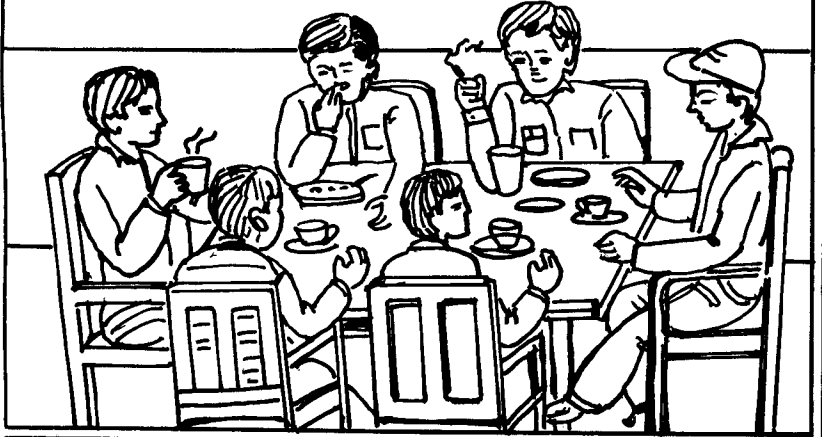
A man with above 18 attributes is certainly a gentleman, and therefore should earn our respect.

Though cut into pieces, the sugar cane does not give up its sweetness; though rubbed often, the sandal-wood does not give up its fragrance; though tested often, a piece of gold will not give up its

સારાં પુસ્તક વાંચી જીવન સફળ બનાવે છે.



ખાવા-પિવાનાં મિત્રો સ્વાર્થી હોવાથી જીવન બગાડે છે.



પારકી નિંદા-કુથલીથી જીવન પાપમય બને છે.







lustre. Similarly, noble persons will never give up their good nature even at the cost of their lives.

**(3) Marriage in families with common code of conduct etc :**

Marriage is the basis for the way of life of a house-holder. Marriage should be contracted with families having common conduct and identical ways of living. It is ideal to observe celibacy for the whole life; but since, all can not curb the sexual instinct to which we are addicted to from times immemorial, one may marry a person who is identical in culture and mode of life. If one marries in a family having different conducts and ways of life, there will be discord and disharmony and life becomes frustrated and spoiled. Such a couple would be a prey to unhappiness. If it follows different religions, it is very likely to lead to more troubles. If in case, one of them insists on the other on following religion of his or her choice, only, the result would be the break in the marriage. Hence, marriage should be contracted with a person of identical views and ways of life. When the couple is at loggerheads with each other in thought and action, divorce or suicide is the outcome at the end. Hence, lies the great importance of harmony in marriage for living a peaceful and moral life.

**(4) Fear of sin :**

There are eighteen types of sins. A house-holder can not avoid committing a sin every now and then; but he must realise a sin as a sin and feel the sting of it. A man is often constrained to do sinful activities even unwillingly in order to maintain his family, but if he accepts a sin as a sin and be afraid of its consequences, not only he will desist from sinning some day but sins committed will be lighter in the meanwhile.

(1) Gambling (2) Fleash-eating (3) Drinking wine (4) Hunting (5) Debauchery and (6) Sexual intercourse with a woman other than one's wife-these are the seven great vices which open the way to many sins; they must be avoided. Though we may commit sin by evil passion or out of selfishness or under coercion from the powerful either through sense of attachment or out of ignorance, we must have fear of consequences of sins and try to lead a pure life by overcoming our weakness.

**(5) Follow rules of ethical conduct :**

If we do not observe the rules of conduct of our people and the country we reside in, we shall invite opposition and antagonism, but if we move with the general stream, we shall win sympathy and fame.

Vastupal, Tejpal and Vimalshah gained public acclaim as they followed the customs of the land. We should follow the traditions sanctified by the Guru. We must also observe the family tradition, the self-restraint will help us in performing good religious deeds with public support.

**(6) Avoid slandering others :**

We invite on us poverty by slandering gods, hell by slandering gurus, stupidity by slandering the sacred scriptures. Our family is annihilated by slandering the religion.

We set up chain reaction of enmity by slandering others. Reap as you sow and as you give so you to take is the law. If you speak well of others, they will in turn speak well of you, so do unto others as you would like others to do unto you. People do not trust a slandered. Besides, slandering creates strong bond of karmas. A slanderer earns notoriety and even his religious activities like jap (Meditation), and penance prove useless. There is no merit greater than self-censure, nor is there any sin greater than that of slandering others. If censure you must, censure only yourself as no one is free from blemishes.

As we become virtuous let us learn and acquire virtues from all, just as Lord Krishna praised the beauty of the teeth of even a dead dog. We should remain silent when we notice any blemishes in others. A man generally likes to speak, hear and see evils of others, but he does not like to speak, hear and see good in others, but to make our life noble, we must abstain from slandering others.

**(7) Choice of Residence :**

Man requires a house to live in. If we live in a lonely place, we do not get help of others on critical occasions. There would be difficulties if there is robbery. Hence, we should avoid living in a lonely house or a house in a lonely lane. We should not live in a house, which is conspicuous on a public road as it is likely to endanger the privacy for woman folk. We should not also live in house having many doors and windows as this affords an easy entry and exit to thieves or burglars. We should live in a house which is neither conspicuous nor inaccessible. We should have fellow-religionists or those people as our neighbours, who are just kind and pious. This helps us in preserving our family and religious traditions. We all know the famous example of a pair of parrots, one of which was kept as a pet by a sage, while the other was kept by a Bhil (hunter). They were brought up under different environments and consequently they had different habits. We develop good habits, if we have good neighbourhood.

#### **(8) Friendship with persons of good conduct :**

A person with good conduct abstains from bad actions which are disliked by people. He is considerate towards the poor. He never forgets gratefulness and is courteous and well behaved, but if any one keeps bad company of thieves, gamblers, debauchers, cheats, drunkards or liars, he cannot escape from their evil influence which will hasten his degradation and the result will be a down-fall. Sweet water of a river turns saltish when it mingled into sea. If a creeper 'Karela' is grafted in to a vine creeper, the grapes get bitter. Similarly, an evil company exercised influence on a good person. Friendship with the good is to be desired in our own interest.

#### **-: Six Characteristics of True Friend :-**

A good friend (1) stops us from doing a sin (2) leads us on a right path (3) does not reveal our secrets (4) reveals our good qualities (5) does not forsake us in adversity and (6) helps us in times of need.

#### **(9) Devotion to Parents and Elders :**

We are beholden to our parents and elders. They express their love as they look after us in our childhood. They went without food for our sake when we were children. They slept in a wet bed and gave us a dry bed. They looked after our upbringing and education. They bequeath us legacy out of love and will certainly bless us if we make them happy. This will ensure our happiness also.

It is our sacred duty to look after our parents in their old age. When we serve others who pay us a salary and carry out their orders, should we not serve our elders devotedly who bestow everything upon us ? Lord Mahavir remained motionless in the womb of his mother lest his movements may cause pain to her. As parents oblige us in many ways, we should obey and bow to them and give respect to them. We should at least never defy them or insult them and we should never speak harsh words to them. We must discharge our duty to be free in a small way from their obligations. Shravankumar served his old and blind parents by carrying them in a hamper on a pilgrimage to sixty-eight holy places. Should we not see that our parents pass the last days to their life peacefully in religious activities, so that they may have better prospects in their life to come. To serve them best by providing them with every facility is the right way to return their obligation.

**(10) Abandon the place where troubles arise :**

We should abandon places infested with serpents, thieves, robbers, epidemics(plague, cholera etc.). Where there are grave disturbances, we fail to do any work with concentration therefore, our efforts are wasted. We should, live in a safe place so that religious activities can be performed properly.

**(11) Avoid activities that will be censured :**

We should abstain from the deeds, which are condemned as being against the interest of our country, the family, the caste or the mode of our life. Drinking wine, meat-eating etc., make us cruel, merciless quarrelsome and passionate. We spoil our well-being in this world as well as for the other by indulging ourselves in immoral acts and bad conduct. To avoid such activities that lead to censure from any source, is the wise course.

**(12) To cut your coat according to your cloth (Thrift) :**

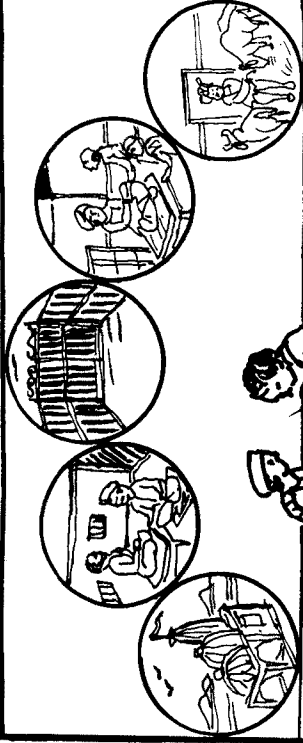
If we spend more than what can afford in social functions like marriage festivals in order to show off our status, power and wealth, we shall soon come to grief. We should not imitate the example of others in social customs to satisfy our vanity. Of course, we should not be miserly if we can afford to spend. It is proper to practise some charity in a fair proportion to our income, lest we are criticised as misers. We should also encourage others to spend their money for a good cause.

**(13) Dressing oneself according to one's means :**

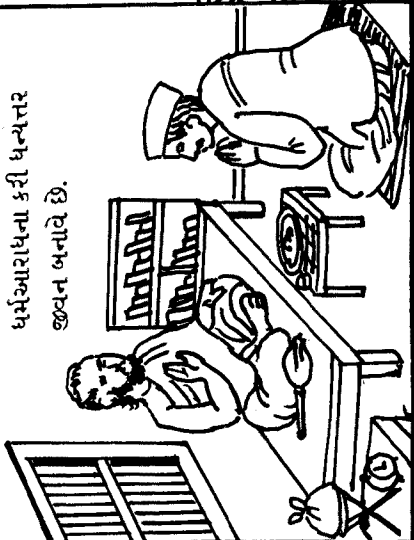
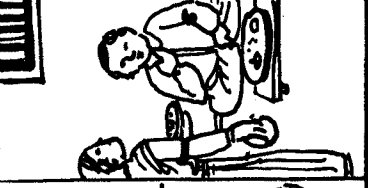
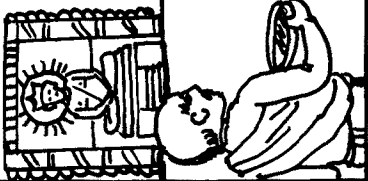
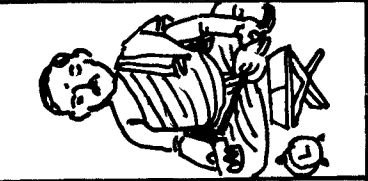
We should not put on costly dress and ornaments if we cannot afford to do so. It is of no use to look gaudy and pompous. Even if we have money a gaudy and showy man is likely to be mocked at and will not be trusted by any one. There is the other side of the shield also. We should not put on dirty or tattered clothes when we can afford to put on good dress, ourselves according to our status in life. In short, we should dress neither in a gaudy nor in a shabby manner. We should put on a simple, clean and befitting dress.

**(14) Eight Attributes of Intellect :**

- i. Desire arises to listen to the learned to know the truth.
- ii. To hear the teachings of Religion from Guru.
- iii. To ask questions to understand what is heard so that doubts are cleared.



પરોપકારનાં કાર્યો કરી ધન્ય જીવન  
બનાવે છે.



ધર્મેઆરાધના કરી ધન્યતર  
જીવન બનાવે છે.





- iv. To be certain on what is the Truth.
- v. To think upon it again and again so that its meaning becomes clear.
- vi. Conviction grows and becomes firm, leaving no place for any doubt on the nature of the truth.
- vii. What is heard, accepted and meditated upon and be convinced about as the Truth becomes clear concepts, so firm in mind that they would not ever change afterwards.
- viii. What is decided upon as Truth as indicated above should be acted upon and practised. Besides, to Encourage others to follow the suit.

If intellect is endowed with above qualities, it should be engaged in enquiries such as who am I ? What is my family background ? What does my country mean to me ? What sort of company do I keep ? What are my resources ? What do I earn and how do I spend it ? What my religion teaches ? What are my duties ? Considering all the aspects, a person shall decide his course of actions, to live a life full of hapiness, and to attain peace of mind and a detached outlook on life. He realises his ideal in this life only.

#### **(15) Listening to religious Sermons constantly :**

Though this is included in the above eight attributies of intellect, further stress is laid that. If we hear religious sermons every day, it helps us to be firm in our faith. We come to know that should be renounced or should be put in practice. By knowing what is worth knowing and by discrimination between the right and the wrong, our heart and mind become pure. By highly respecting the meritorious ones and by remembering (their) good deeds, good and noble thoughts arise in us certainly and they will become part of us by constant practice.

#### **(16) Avoiding food when there is indigestion :**

If we eat when we are not hungry, we shall have indigestion. Hence, avoid eating when there is no appetite. Our belly is not a dust-bin to fill it with unnecessary things. We should practise self-control in this respect. Don't eat until indigestion is cured. Eat only when there is real hunger. This will ensure good health and we do not visit a doctor. Indigestion can be cured by observing a fast. As a healthy mind resides in a healthy body, we shall soon develop cheerful attitude and neither there will be dullness nor idleness in practising religious and other activities.



Scriptures ordained us to observe a fast at least once a fortnight. If it is not possible, we should observe two Ayambils or four Ekasanas or eight Beasanas or at least count twenty rosaries. This helps us in keeping fit and live according to the commandments of Jina.

**(17) Taking wholesome food as suited to ones health :**

We should take good food and in a limited measure. We should eat a little less than required, if possible. Eating less will not harm us. We should adjust our diet as per seasons, in winter, summer and monsoon to promote good health we can do religious activities only if we are healthy. We should eat to live and not live to eat. The scriptures narrated that King Pundarik died while breaking the three days fast by eating food that he could not digest. Kandrik Muni gave up his monkhood and thereafter he took such food which he could not digest and lost his life. Hence, we should only eat according to our body's requirements and not more.

**(18) To attain Artha and Kama in life in conformity with Religion :**

Religion, riches, desires and liberation are the pursuits in life. There should be no conflict, between religion earning riches and fulfilment of desires.

We should live in a such a way that there would be harmonious adjustment in respect of Dharma, Arth and kama so that we shall be able to uplift the soul and attain liberation (Moksha).

**Dharma (Religion) :** A householder should not neglect religion by using Artha for kama. It results in destroying the seeds of religion and in causing unhappiness. Verily, there is no happiness if there is no religion in life.

**Arth (Wealth) :** If we spend our life in making money by forsaking religion that money may be enjoyed by others by we alone will suffer the evil consequences of sins committed by us in earning wealth and no one else will.

**Kama (Desires) :** If one is engrossed in satisfaction of desires of all sorts including desire for sex, he will lose both wealth religion. If merits earned previously are exhausted, one will invite miseries. One should learn to live in such away that he can pursue Dharma, Artha and Kama without causing damage to oneself from moral point of view.

**(19) Serving Sadhus (Monks), Guests, the poor and the Suffering :**

We should serve and honour sadhus and noble persons who possess mercy, truthfulness, contentment, endurance, politeness, humility, simplicity, generosity, philanthropy and equanimity of mind. We should provide sadhus with food, clothes, medicines and wooden utensiles. If we serve them with devotion, their virtues will be imbibed by us. Humanity also demands that we should help the poor, the blind, and the handicaps. The birds and the beasts should be looked after out of compassion from them. A house-holder should not eat till he has given alms to a sadhu. At lunch time one should cast a glance outside the door and serve the food to the needy who happens to be there and eat himself afterwards.

**(20) Avoidance of Obstincy :**

When a person clings to any opinion refusing to see the reason, it amounts to obstincy which leads to stubbornness. Finally, it results into wrong belief that "mine alone is truth". When sincere and objective well-wishers point out the contradiction in ones views but one still holds on to his opinion, it would mean obstinacy. If one acts on what the wise speak, one's reputation increases, one becomes trustworthy and respectable. To err is human and one who owns up one's error instead of being obstinate, will be enlightened man. Revered shri Haribhadra Suriji Maharaj has shown three path of practising religion: (1) Service to sadhus (2) Friendliness towards all (3) Self restrain  
**आत्मनिग्रह** Restraining oneself as a way of life besides not becoming opinionionated.

**(21) To favour the meritorious ones :**

A meritorious person possesses the merits of humility, simplicity, contentment, righteousness, generosity, politeness, steadiness, purity, piety, gratitude, unselfishness and introvertedness. Hence, we must favour these good qualities. Love of virtue is like a lamp. We can light many lamps from the flame of a single lamp and yet the light of the original lamp does not decrease. Similarly, one becomes virtuous by loving virtuous people. Love of virtues fosters the necessary qualities by becoming religious minded. We must love virtues.

**(22) Avoid bad place and improper times :**

We are prohibited from visiting brothels, dens of gambling and drinking (wine-bars), places of chandals (Slaughterers), fishermen

and butchers. We become merciless by frequenting such places. If we violate the orders of a ruler, a guild(Sangh) or a caste by visiting these immoral places, we are likely to be punished or looked down. We should refrain from going to forbidden places. A man becomes unfit and bad by staying near or by frequenting these places and our life passes in vain. We should not go to or stay in such places nor should we lose sight to the fact that right things has to be done at the right time.

**(23) Act according to your capacity :**

If we act according to our physical, mental, spiritual or financial capacities wisely within our means and as required by circumstances like Queen Mrugavti did, we shall not repent. The week should face the strong with prudence to become successful. If a task is undertaken without proper planning and is beyond our strengt and ability to perform naturally, we do not get the fruit. With the waning of strength we lose enthusiasm; so make a begining after thinking and weighing all pros and cons of the action proposed to be taken.

**(24) To serve the Vrat-holders and the learned :**

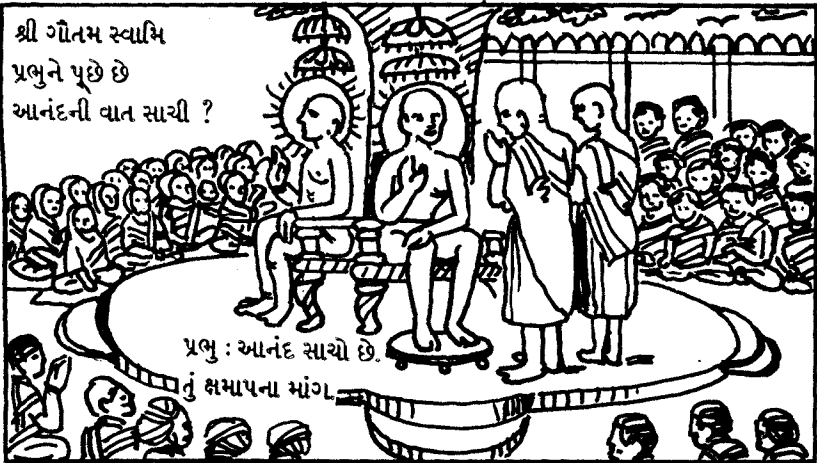
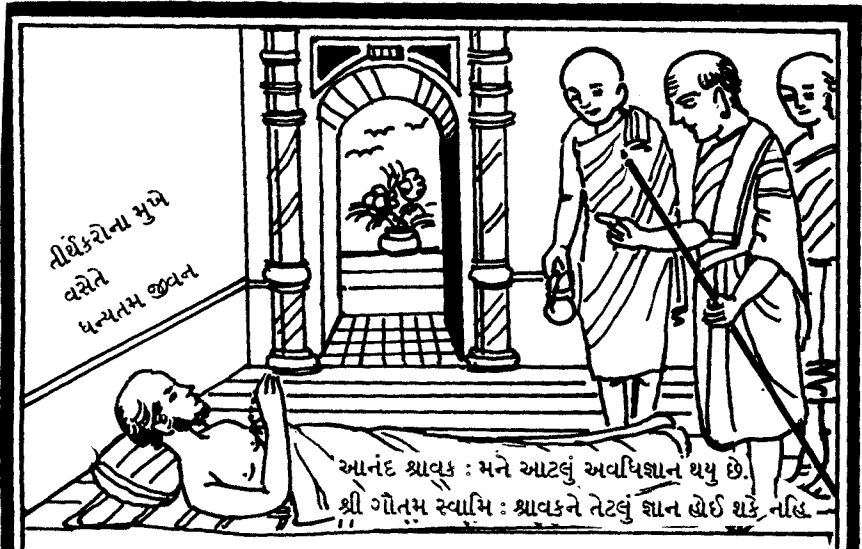
Whether aged or young; but the learned and the self-sacrificing the self-scrifi saints sadhus practise penance and control their minds and senses. We should render service to them according to our means and eulogise and greet them with kind words. Shri Haribhadradasuriswarji says " Always serve the sadhus with devotion" ( साधुसेवा सदा भक्त्या) The company of sadhus results in the destruction of our karmas, which ultimately leads us to liberation. Indeed politeness is the beinning of religion ( विनयमूलो धम्मो ) .

गंगा पापं, शशी तापं, दैन्यं च कल्पतरुस्तथा ।  
पापं, तापं, च दैन्यं च, हरेत् साधुसमागमः ॥

The Ganga washes off sins, the Moon destroys heat, a desireyielding tree (Kalptaru) destroys poverty, but association with a holy monk removes all the three-sins, heat and poverty simultaneously.

**(25) To look after the dependents and deserving ones :**

Parents, childred, a wife, a widow sister, younger brothers, nephews etc., must be looked after well. Besides, servants, birds





and domestic animals need to be helped by us. All have necessities of life such as food, clothes and shelter, which must be provided for. Every one likes to be happy and shun misery. Our happiness lies in making all whom we consider our own, happy. To neglect our old parents and other family members, the handicapped or the orphans is contrary to our tradition and culture. Besides, failure to perform one's duty breeds ill-will and earns censure from all around and also makes us insensitive in nature. We lose prestige and go down in the estimation of others. To maintain our dear ones and dependents well, is the virtue of the noble.

**(26) To be far-sighted :**

Before starting any activity, we should think of consequence first lest we be caught napping like the one who would try to dig a well after confronted by a fire but he should be far-sighted like the one who would build a wall before hand to guard against an anticipated flood. One who can use his discretion and decide what is appropriate and what is not in the given context of object, time, place and essence of a situation and act accordingly become famous, earns respect and is able to do his own good and also of those of others. One should avoid short-sightedness of a man like King Sankh who, in haste, got the arms of his queen Kalavati served and repented later on. Any action should be guided by far sightedness to avoid mistake.

**(27) To discern the difference between the good and the bad :**

Though all men are equal, every man is different in nature and ability from others. In the same way one king differs from another king; one gentleman from another gentleman, a father from his son and a brother from his brother. Similarly, we have different kind of milk e.g. milk of a buffalo, a camel, a goat, an ass, a horse, a cow and a banana tree. Though, known by the same name, all these products differ widely in qualities. Animals like an elephant, a bull, a tiger, a lion, a horse, a cow, etc; also differ from one another in their qualities whether good or bad. Hence, the wise person should discern inherent difference all around him so as to cultivate merits in himself. He who develops his own merits by learning to discern the subtle difference, becomes far-sighted. We should also understand what is proper and improper for the good of the body and also that of the self. One who knows right course of action distinguishing between the nature of

the matter (pudgal) and that of the soul, not mistaking one for the other, is a far sighted person and is able to attain true happiness at last.

**(28) To feel grateful :**

We should be ever grateful to those who might have helped us in times of crises misery, poverty, hunger, thirst and in obtaining knowledge or in getting means for obtaining it (Knowledge) and also when we were on death-bed. We should never forsake sense of gratitude. We should not forget even those who helped us ever so little. We must try to do a good turn to them in return, whenever an occasion arises. Dhaval Sheth gave shelter to King Shirpal on his ship and the latter in turn did not forget it. He saved his life several times. It is normal to return good for good, but that alone is a real sense of gratitude, which does a good turn to the ungrateful person. We should neither forget a good turn done to us, nor we should expect rewards for what we may do for others. Give a loaf to a dog and observe how faithful he remains to his master. Even wild animals like a lion and an elephant are also found to be faithful. We, as human beings, should therefore, never forget even the little good done to us by others and particularly so when it was done by religious teachers (Gurus).

**(29) Popularity :**

One becomes popular (is liked by others) by cultivating humility, simplicity, truthfulness, generosity, mercy and selflessness. We are profited by showing goodness to others. Our behaviour should not harm others, but really please them. In ancient times persons like Bhamasha, Jagadusha, Vastupal, Tejpal, King Samprathi; Kumarpal, Vimalshah and Pethad shah endeared themselves to others by their benevolent deeds to benefit others. All praise their good deeds. The royal road to liberation lies in simplicity and sincerity.

**(30) To be modest (Sense of shame) :**

We put on cloths out of modesty or sense of shame. Modesty breeds politeness. Where there is politeness, there is righteousness and where there is righteousness, there is religion.

We would be modest in our actions lest harm may be caused either to us or others, either by a ruler who would punish us or

the people who would censure us for our shameless deeds. It is this sense that prevents people from being gamblers, debauchers and violent. If we desist from wrong acts, when others point out to us, it is called sense of modesty that makes us save our face by realising our faults and errors and rectify them and also to complete the tasks once undertaken. Modesty should be desired as it assists in increase of virtues.

**(31) Compassion :**

It is our duty to help the blind, the lame, the disabled, the deaf, the dumb and those who are suffering in adversity. The compassion is at the root of (true) religion. We do not like misery ; we want happiness. In the same way, others do not want misery either. So we should give them happiness. Give happiness and you will get happiness in return. Make others unhappy and you will get unhappiness in return. So we should be compassionate towards others. Be Compassionate to birds, beasts-cows, buffalos, ants, insects and moths. We know the famous illustration of meghakumar, who kept his foot lifted up above the ground for two days and a half in order to save the life of a hare seated underneath.

**(32) Peaceful nature :**

A man of peaceful and handsome nature always remains joyful. A man of peace attracts others. Even the beasts repose their confidence in him. We become angry and abuse or quarrel with others, when we are harmed. The loss is never made up by doing so. A man of peace instead will say "All right" whatever damage done is done, now it cannot be undone", because a quiet and humble person forgives the wrongs of others and advises them to be more careful in future. He avoids getting angry himself.

**(33) Generosity :**

When we help and look after the members of our family, we only discharge our duty as it is not an obligation. It is indeed, an obligation when we show compassion to others by our actions. The help given to us for the protection and the nourishment of our body is called "Dravya-Physical action of Benevolence". But making a man realise the good of his soul by leading him on to the religious path and making him steady in his course, is called "Bhav(real) benevolence" as that alone is the real help. True



benevolence lies in doing good even to the ungrateful and the wicked, as was done by Shirpal to Dhaval Sheth.

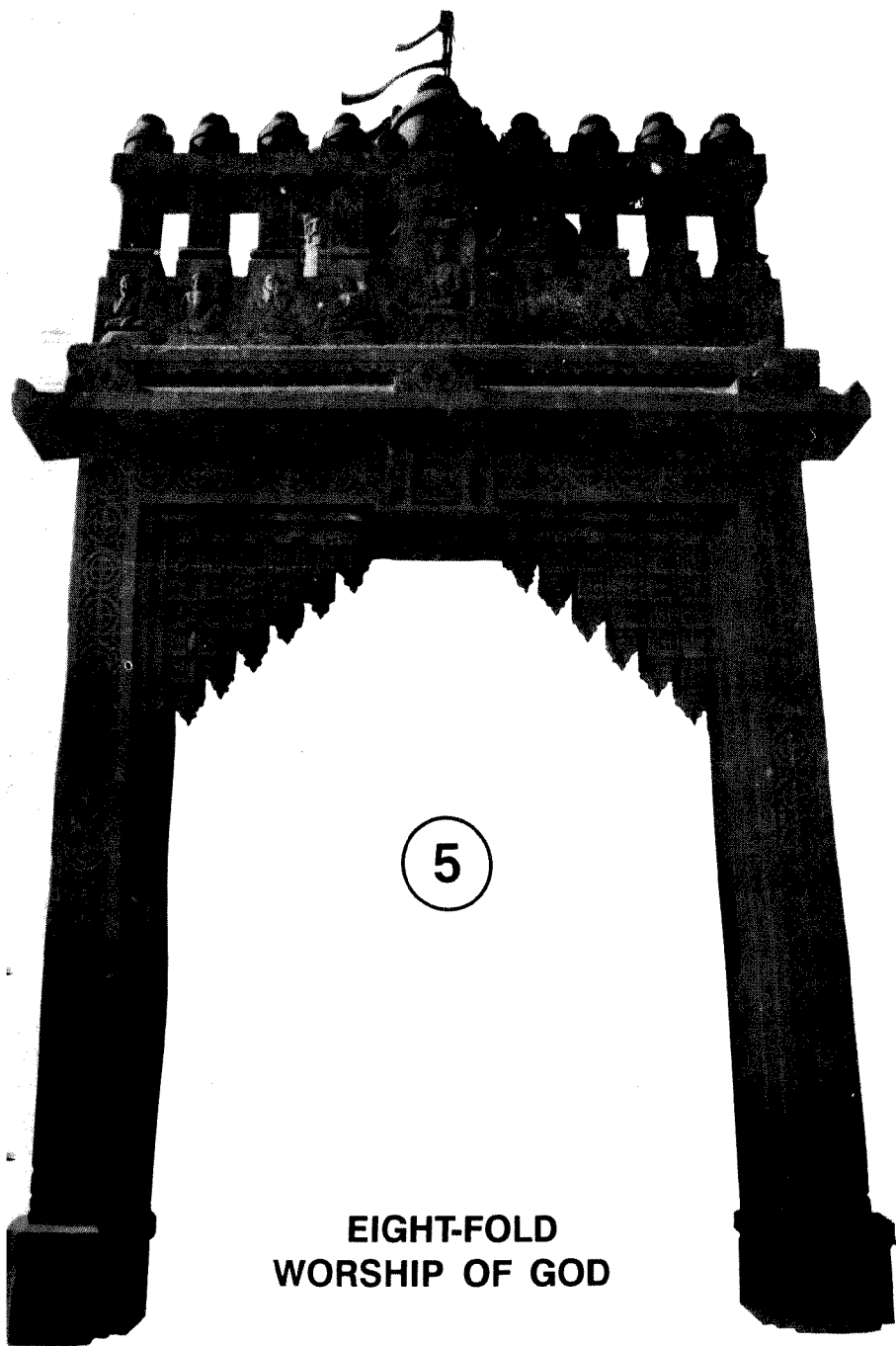
**(34) Conquering Internal Enemies :**

Our enemies are within us in the form of passion, like anger, pride, deceit, greed, love and hate, which make up wander in the cycle of birth and death in the world. Hence, we should curb these basic instincts by knowledge and insight. Internal enemies beget external enemies. Hence, we must exert to destroy these internal enemies within us.

**(35) Control over the sense :**

We have five sense-organs : body, tongue, nose, eyes and ears. Mind is the sixth potent organ of sense and it should be controlled. The Gita says that our body is a chariot, the five senses are the horses and the mind is the charioteer and the soul is the master, who rides in the chariot. If we do not control the horses of senses, we shall be born again into inferior form of life.

Free indulgence of sense leads one on the road to misery, but control over them leads one to happiness. Choose the path that suits you. Success of human life is understanding the above 35 virtues and developing them ourselves (for further details refer Chapter No. 1)



**EIGHT-FOLD  
WORSHIP OF GOD**

---

---

## INTRODUCTION TO THE PICTURES

---

---

1. Shows articles (upakarana) required for worship (of God) of how to have the vision (Darshan) of the Lord and how to make Tilak-Chandlo.
2. The scenes of the (three) places for uttering three "Nisihis" (abstaining from sinful acts).
3. The scenes of going round the Lord (Pradakshina) and bowing down to Him.
4. The scenes of Anga Puja, Agra Puja and Bhav Puja.
5. The scenes of birth, reining and initiation into monkhood of the Lord.
6. The scenes of three directions (Disha Trik), three postures (Mudra Trik) and three ways of bowing down (pranidhan Trik).
7. The scenes showing devotion of Pethadshah, the Minister of Mandavagaddh.
8. The scenes depicting howa shepherd boy Devpal while observing his vow of Idol-worship was rewarded by a kingship.

## SHRI VNEMI VIGNAN KASTURSURI SMRUTI SERIES PART - I

### EIGHT-FOLD WORSHIP OF GOD (Ashtaparakari Devpuja)

Way of worship to realise Parmatmabhav (Godhood) to remove sins, anxieties, tortures etc.

जिनेषु कुशलं चित्तम् तन्मस्कार एव च ।  
प्रणामादि च संशुद्धि योगबीजमनुत्तमम् ॥

To offer to Jineswar, mind that is pious, to bow down unto Him by words and also with body-these three constitute most high Yogbija (Moksha-bija)-the seed of yog or Liberation (Haribhadra Suri-"Yoga Samuchchaya").

#### Preliminary :

Darshan(Vision of Jina) destroys miseries and Vandan (obeisance) yield desired fruits. Worship makes us worthy of being worshiped. Really, Jineswar is the kalpataru (desire yielding tree incarnate).

#### Why do we worship God (Dev-Puja) ?

Even kings, emperors, Chakravartis or persons possessing crores of rupees do not enjoy peace of mind in this world because some one wants a son or some one a woman; some one longs for health, while some one hankers after wealth. These pursuits result in misery. Every one is surrounded by a circle of misery and happiness. No sooner one trouble is over then another creeps in. The great ones have therefore, declared this existence in the world as imperfect.

The happiness that we find in worldly pleasures is not real happiness. It is, in fact, as transitory as a rain-bow a mirage, or a bubble of water. A poet has said :

जो सुख को तू सुख कहे वो सुख तो सुख नाहि ।  
वो सुख तो दुःख का मूल है सुख है अविनाशीमाहि ॥

What you call happiness is, in fact, is not real happiness, but it is the cause for misery. True happiness lies in complete freedom from karmas (Moksha).

Let us look at celestial gods and goddesses. Being jealous of one another, they envy those who are happier than they are. Jealousy not only robs ones happiness but it also degrades him. Hence those who suffer from it are reborn as living beings of earth, water or vegetation. Their godlife is simply wasted. The creatures in hell are ever suffering. We see the birds and beasts suffer silently. They are dependent on blind nature as they are devoid of a sense of discerning the real condition of their existence of seeking a release there from. There is no real happiness in any of the four states of existence of soul(gatis) : Godhood, hell-being, tiryanch(animal) and man.

Real happiness lies in the fifth state in which there is freedom from bonds of karma (Moksha), which once attained is never lost and there is neither birth nor death. The highest being i.e. the Jineshwar-Vitragea-Parmatma, the Omniscient Being was also once as human, as we are and suffered as we do before He obtained liberation(Moksha). He freed Himself from the bonds of all karmas and showed us the path to real happiness; so that we can also become like him, if we follow the path.

In order to become a successful doctor, a pleader or a merchant, we must acquire the necessary knowledge and put it into practice. This is how we become an expert or a specialist in any vocation or trade of our choice. Similarly, we should acquire the knowledge of how to be free from this worldly life and put into practice, so that we progress spiritually and also become one like a Jineshwar eventually.

We are like children so far as religion is concerned. Children require the help of others as long as they cannot walk. In the same way, we require the help or support of form and letter-Jinmurti(Idol of Jina) and Jinagam(Scriptures). We learn the alphabet by associating in our mind a certain picture representing a particular letter. We read "a" for apple and "b" for book. Gradually, we give up the symbolic pictures and read the alphabet easily. Similarly, to begin with, we require an image of God and also his words (scriptures) to help us in getting true happiness.

Whatever may be the form of worship, we choose, we should bestow our full love, respect and devotion, in worship of Jina.

How to worship and what rites to perform is told in Scriptures, which must be followed properly, otherwise, desired fruits will not be obtained.

પૂજામાં સિવેલાં કપડાં  
પહેરવાનો નીષેધ છે.



પૂજા કરવાનો  
શાસ્ત્રીય પહેરવેશ.



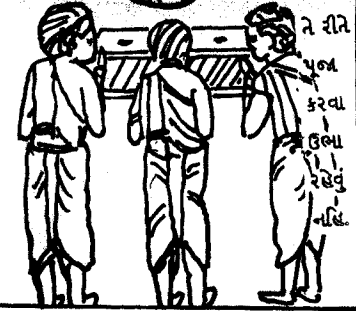
અશુદ્ધિ દૂર કરી શુદ્ધનું  
આચરણ કરો.



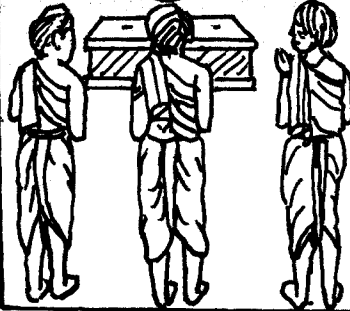
પૂજા  
કરવાની  
ખોટી  
પદ્ધતિ  
પ્રભુનાં  
દર્શન  
કરનારને  
અંતરાય  
પડે.



પૂજા  
કરવાની  
સાચી  
પદ્ધતિ  
પ્રભુના  
દર્શન  
થાય  
તે રીતે  
પૂજા  
કરવા  
ઉભા  
રહેવું.



તે રીતે  
પૂજા  
કરવા  
ઉભા  
રહેવું  
નહિ.



સંસાર ભ્રમણો  
નો ચાંદલો  
કરવાની  
પદ્ધતિ.



પ્રભુની આજ્ઞા નું  
પાલન કરી મોક્ષે  
જવાનો  
શિખાવાળો  
ચાંદલો.





Please read carefully to grasp the ceremonials properly and perform them right without a lapse. This way alone, what we set our heart upon, is gained.

### Two Types of Jinpuja (worship of Jina) Saguna & Nirguna:

There is the worship of Jina in the form or image (Saguna) and also worship of Jina as formless one(Nirguna) (the spiritual idea of Jina).

The saguna worship of the idol of Jina is of eight kinds (Ashtaprakari) : We require the medium of an idol or image for worship till we reach the 7th Gunasthan-Seventh Stage in the spiritual development. Nirguna Upasana consists of devotion and meditation on the Formless one. It is the process, or path of meditation rise to the stage of the 8th Gunasthan and beyond, where Saguna Upasana is abandoned on acquiring higher mental concentration and steadiness of mind that we can resort to Nirguna Upasana and not before. But a beginner requires the medium of idol. While carrying on the Dravyapuja we should do the Bhav-Puja or mental act of worship. We have to proceed from the gross level of Dravya puja to the subtle level in worship Bhav puja. Those who can only perform Dravya puja initially, gradually progress to the stage of Bhav puja.

We know how words and pictures in cinema or T.V. exercise powerful influence on mind but good thoughts, otherwise, conveyed, are much less effective. Hence, a word is given to us for remembering His Name and an Idol is adopted for providing a form for worshipping Him.

To, imbibe in us the virtues that He possesses, we adore, worship and revere Him through an Idol. It helps in seeking release from sins, disturbances and applications of worldly existence and gain peace, eqanimity and bliss of mind in our lives.

### FIVE TYPES OF WORSHIP :

पुष्पाद्यर्चा तदाज्ञा च तद्द्रव्य परिरक्षणम् ।  
उत्सवास्तीर्थ यात्रा च भक्तिः पंचविधा जिने ॥

- (1) Worship with flowers etc. (Ashta-Prakari).
- (2) Obedience to His Commands.
- (3) Protection of Dev Dravya (temple assets).
- (4) Festivals.
- (5) Pilgrimage to holy places.



### EKLAVYA'S FAITH IN IDOL :

Eklavya was a hunter's boy. He wanted to learn archery from Guru Dronnacharya, but he was refused. Hence, he installed an idol of the Guru Drona and began to practise archery before it with complete dedication of mind. He surprised even Arjuna in proficiency in the art of archery.

The sense of complete dedication of Idol is God Himself. A child expresses such a devotion to its mother and the mother reciprocates the sentiments fully while bringing him or her up. Likewise as we move nearer to him, His grace is received. The total dedication of self to God, losing it into Him, is the path. We lose ordinary Consciousness but gain supreme consciousness-godhood.

### NINE TYPES OF DEVOTION :

- (1) Hearing God's name (2) Devotional singing (Kirtan)  
(3) Remembering (4) Worshiping (5) Bowing down (6) Adorning  
(7) Servitude (8) Friendly sentiment (9) Dedication of self.

This is known as "Navadha Bhakti" -nine-fold path of worship or Prema Laxana Bhakti. Worship in which love predominates, we can worship God by hearing, singing and remembering His Divine qualities. The acts of Bowings down, Worship and adoration are performed before the Idol or the image, while servitude, friendliness and dedicating one's self are forms of worship done in meditation where idol's help is not sought.

#### **(1) Hearing God's Praise (Shravana) :**

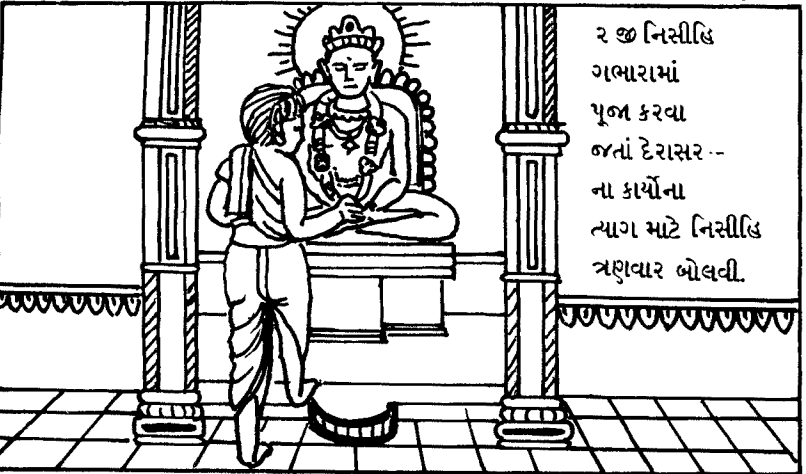
When we hear a good thing constantly, we are likely to think of it often and are attracted towards it as liking develop. By hearing and meditating on Him, we develop faith and love for Him. Hearing is the first step to devotion. We should visit places where His praise is sung or recited. We begin to love Him more and more. After love, comes faith which matures into devotion in the end. In the beginning we may have little faith, but on hearing beautiful songs of His praise, we certainly feel a sense of joy and devotion in Him grows.

#### **(2) Songs of Praise (Kirtan) :**

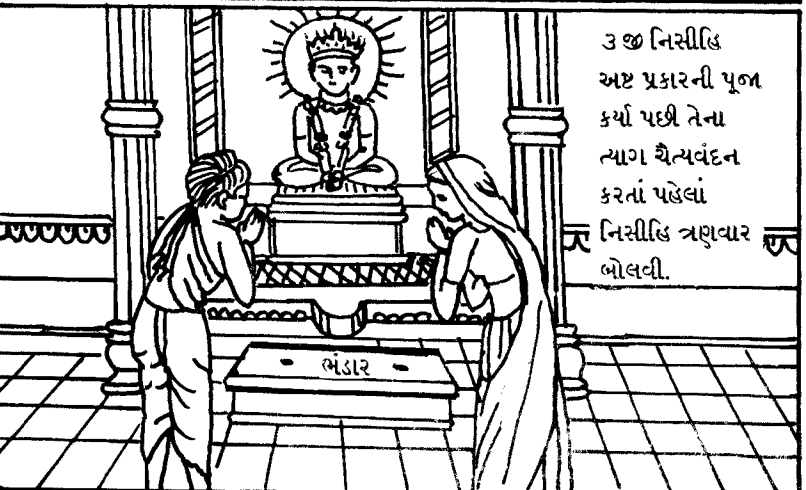
When we withdraw ourselves from worldly things and listen to devotional songs like stavan, sazzaya, bhavna, we become engrossed in contemplating Him. In singing His praise, we forget the world. Devotional songs describe Him-His real nature and manifest qualities.



૧ લી  
નિસીલિ ત્રિક  
દેરાસરમાં  
પ્રવેશ કરતાં  
સંસારી કાર્યો-  
ના ત્યાગ માટે  
નિસીલિ એમ  
ત્રણવાર  
બોલવી.



૨ જી નિસીલિ  
ગભારામાં  
પૂજા કરવા  
જતાં દેરાસર--  
ના કાર્યોના  
ત્યાગ માટે નિસીલિ  
ત્રણવાર બોલવી.



૩ જી નિસીલિ  
અષ્ટ પ્રકારની પૂજા  
કર્યા પછી તેના  
ત્યાગ ચૈત્યવંદન  
કરતાં પહેલાં  
નિસીલિ ત્રણવાર  
બોલવી.



Kirtankars of other faith like Tukaram, Narsinh Mehta, Mira used to lose themselves in praise of God. Second step after Shravan is Kirtan, devotional singing. In Jains Pethadshah and Mayanasundari used to become absorbed in Him while doing Kirtan. We also know by experience that how our mind is lifted up in joy at the time of puja during day and Bhavna at night.

### **(3) Remembering (Smarana) :**

Every religion enjoins on us to count the beads (of a rosary) and do jap. By counting the beads of a rosary and doing jap, we cultivate love and devotion to God. Even the highly learned sages well-versed in 14 purvas (scriptures) also take to remembering the name of God. When they are on death-bed, they give up everything else and only desire to remember and hear His name. This gives "Samadhi Maran" or blissful death.

We worship God by hearing His praise and by singing stavan, stotras or stutis. Words serve as a medium, we also worship Him by remembering Him and meditating on Him which are the functions of memory. Whatever may be the mode of function, mouth or memory, when we do it regularly we forget all our worries, as a sense of joy is experienced.

### **(4) Bowing down (Vandana) :**

By bowing down to God in humbleness, pride and egoism vanish and qualities of reverence (to God), humility, politeness and discrimination between right and wrong are cultivated. We respect and have devotion to those whose protection we seek and become modest in conduct. Thereby the virtues of simplicity, frankness and tenderness in nature are cultivated. The Vedas say that Vandan (obelsance) to God yields great merit. (Obelsance is the fourth step in devotion). Please refer to Booklet No. 2).

### **(5) Worship as form of service (Puja) :**

Worship is a form of service to Him. It is Ashta-prakari (of eight kinds). By worship we go nearer to God. Cultivating great respect and love for Him is the path. We are blessed if we serve and adore our parents and elders. In fact we feel happy when we serve them. A rich man, a minister or a king expresses pleasure when we serve him well. Naturally both those who serve and those who are served are happy as they satisfy one another. In the same way, the devotion and worship or service done to His Image, induces cheerfulness in our

mind. True love for Him never remains unfulfilled. His grace is received in response to our acts of service.

#### **(6) Adoration (Archana) :**

We worship and adore God's Idol in many ways. There are Ashtaprakari (eight types), Sattarbhedhi (seventeen types), Ekvisprakari (Twenty one types). Darvya pujas are essential part of Archana-the ritual to be performed before Him, but true adoration means living according to His precepts. We should learn from His life and put it into practice.

A devotee of God does not injure the feeling of others. He is compassionate to all. He treats others as his own self. He cherishes a feeling of friendship for all and enmity towards none. Archana or outward form of worship, as rituals, should lead to Bhav Puja, then only their purpose is served.

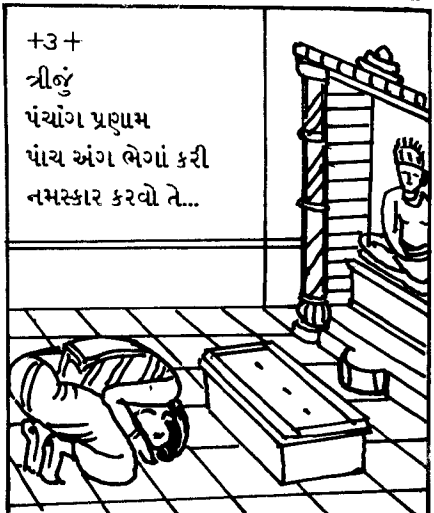
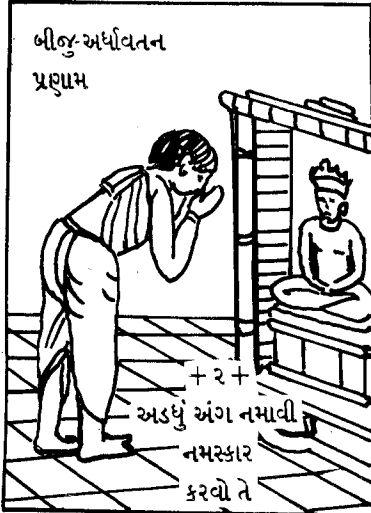
When Rama was in exile in the forest, his brother Bharat did not ascend the throne but he placed Rama's sandals on it. What an ideal he set for devotion to the elder brother ! Shravan worshipped his parents by taking them to the places of pilgrims in a hamper.

Action and emotions accompany one another. Unless specific action is performed, associated feeling does not arise. As an action is the first step, importance of performing rituals intelligently is emphasized, but unless the spirit of worship is realised goal is not reached. True worship as archana is a service of God, by serving all. It is the sixth step.

#### **(7) To seek refuge in complete surrender to Master (Sharana) :**

What a pleasure it is to be a servant or a devotee of God and to seek refuge in Him completely is known only by experience. A juggler makes an ape dance at his bidding. A man should be willing to walk, likewise, without any hesitation on the path laid down by God.

We obeyed Masters in many a life times to gain riches to satisfy our desires for happiness. It was always found to be short-lived. Only obedience to God will annihilate our past sins and will lead us to eternal bliss. We should, therefore, completely submit ourselves to God without any reservations of mind and gladly obey His Commands. This seventh step is the step of complete surrender of self to Him as we pray, "I am thy servant, O ! Master save me".











### (8) Friendliness (Maitri) :

There is a bond of love or friendship between a devotee and the Deity. This feeling is well-reflected in the songs :

१. ऋषभ-जिणंदशुं प्रीतडी किम कीजे हो चतुर विचार ।

२. बालपणे आपण ससनेही रमता नव नव वेशे ।

Such songs express friendly feeling. We know that Krishan and Sudama were fast friends. This close friendship removed the poverty of Sudama. Shri Krishan and Arjun were close friends which resulted into the victory for the Pandavas over the Kauravas in the battle-field.

Maitri-bhav is a bond of friendship in which, a devotee experiences closeness in spirit with Master. Sense of being separate from Him vanishes. To feel closeness to Him-Maitri Bhav is the eighth step.

### (9) Dedication of self (Nivedana) :

Nivedana is in practicing dedication of self. It is a spirit of sacrificing pleasures of all the five senses, home, family and wealth. To do good to others becomes our pleasure. There remains no attachment in mind for the things of the world.

The sense that this is mine and that one is thine disappears.

Hemachandracharya, Samprati, Arayaraxitsuri, Chandanbala and Mrigavati, Vastupal and Tejpal are all shining examples of identifying one's self to an ideal. They were averse to serving personal interests of their own and considered everything else of no importance before God.

Thus subordinating one's self or giving up desire for personal gains is the ninth step which completes the path of worship to Him.

All the nine steps in essence manifest evolving spirit of love which is the true indication of worship is also known as "Prem-Laxna-Bhakti".

Such a spirit is expressed in religious songs :

(1) "Viharam Bhagwan suno muj vinti".

(2) "Ham Mazan Bhaye Prabhu".

(3) "Ratnakar Pachchisi".

### SEVEN KINDS OF PURITY TO BE OBSERVED

#### WHILE WORSHIPPING GOD :

We experience pleasure when there is purity of mind, word and body. Hence, purity should be observed while worshipping God. Shri

Anandghanji says 'चित प्रसन्ने रे पूजन फल कह्युं रे.' Happiness of mind is the real fruit of worship.

The seven kinds of purity are mentioned in the following verse :

अंग, वसन, मन, भूमिका, पूजोपकरण सार ।  
न्याय-द्रव्य विधि शुद्धता शुद्धि सात प्रकार ॥

(1) **Physical Purity** : We should take bath with water just sufficient to clean our body. If we bath in a pond, a lake or a river, many living water beings will be destroyed. Only a bucket full of water is enough and therefore, more water would not be used.

(2) **Purity of clothes** : We should have a special set of clothes kept separately for worship. We should not pass urine or stool while wearing those garments. The garments or clothing should be generally white, unstitched and pure. Man should use only dhoti and scarf; but a woman should put on three clothes and a handkerchief. A men should not put on a bush-coat or a shirt and trousers (or other stitched clothes while worshipping). Our nose and mouth should be covered by the eight-folded scarf. This will prevent our breath reaching the idol while worshipping.

(3) **Purity of mind** : While worshipping, avoid stray thoughts. We should utter relevant verses (vide page No. 16) and should also meditate on the virtues of the Lord.

(4) **Purity of Ground** : We should sweep the floor of the temple. If it is not swept, clean and arrange the articles of worship.

(5) **Purity of Upakaran (articles used in worship)** : We should buy good and clean articles for worship. We should have our own dish, bowl, sandal-paste, flowers, incense, rice, naivedya (sweets), fruits etc. for worship. Cheap quality in things must be avoided.

(6) **Purity of Money** : Money to be used for religious purposes must be earned honestly. Ill-gotten wealth should not be used. Worship must be done with articles bought to us.

(7) **Purity of Ceremony** : We should stop thinking of worldly affairs as soon as we are on our way to the temple. We should not return to carry out any worldly business once we have started. Do not touch impure things. Perform the worship (as instructed before) in eight ways systematically. This brings in good merit.

## THE FRUIT OF WORSHIP :

उपसर्गाः क्षयं यान्ति छिद्यन्ते विघ्नवत्त्वयः ।

मनः प्रसन्नतामेति पूज्यमाने जिनेश्वरे ॥

By the worship of jineshwar, all hardships caused to us by others, are annihilated, all hindrances are removed and our mind experiences cheerfulness.

The Ten Triks (Trik=groups of threes) to be observed while worshipping (Adopted from Dev vandan Bhasya). 'Trik, means doing a thing thrice.

(1) Nisihi trik (2) Pradaxina (3) Pranam trik (4) Puja trik (5) Avastha trik (6) Disha trik (7) Bhumi trik (8) Alamban trik (9) Mudra trik (10) Pranidhan trik.

(1) **Nisihi trik** : We should utter words 'nisihi' give up thrice first time while entering the main door of the temple. It denotes a resolve to refrain from worldly activities or thinking or speaking about them. The second time 'Nisihi' is to be uttered before entering the inner temple (Gabharo) as a token of abandoning the activities in connection with the temple, like sweeping the floor, rubbing the sandalwood (for a paste etc). The third time 'nisihi' is to be uttered after worshipping the idol in eight ways as shown before. This is to be done as a token of refraining from any kind of physical acts of worship (Dravya puja) before taking up 'Chaitya Vandan' in Bhav puja.

(2) **Pradaxina Trik** : After Chaitya vandan, we should have three circumlocutions (pradaxinas) of the Idol, starting from the right going to the left of it. It is symbolic for acquiring virtues of knowledge, faith and character and for getting rid of the cycle of birth and death. We should desire cultivation of virtues and freedom from bondage, while doing pradaxina.

(3) **Pranama Trik** : (a) **Obeisance with folded hands** : we should utter णमो जिणाणं, joining together all the 10 fingers of both the hands in pranama on seeing the idol. (b) **Ardhavanat Pranam** : We should bow down bending the upper part of our body half way before the idol and do pranama with folded hands. (c) **Panchanga Pranam** : Bowing down, bringing the five limbs of the body together (viz, two arms, two knees and the head) on the floor.

(4) **Puja Trik : (i) Ang puja** : We worship the idol by touching it. It consists of jal-puja, chandan-puja and flower puja i.e. worship by water, sandal paste and flowers.

(ii) **Agra Puja** : We worship the idol by standing in front of it and waving incense, lamp and swaying the chamar. Then we worship the idol by making a rice-swastik and placing sweets, fruits etc. before the idol.

(iii) **Bhava puja** : After performing three Anga puja, agra puja, Chaitya Vandan, Stavan and Stuti are said as Bhava puja.

Why we do a tilak on our forehead before worshipping the idol ? We should think that by making the tilak, we are obeying the commands of God for liberation of our soul. A vertical flame-like tilak should be made on the forehead. A round tilak indicates worldly wanderings and should not be made.

While worshipping the idol, men should stand on the right side, while women should stand on the left side of the idol. This maintains courtesy and facilitates darshan for others. If we stand making a semi-circle in front of the idol, we obstruct others from having a darshan.

(5) **Avastha Trik** : (i) Birth (ii) Kingship (iii) Ascetic.

(i) **Birth Stage** : While doing Abhisheka, the ceremony of bathing the idol with water sprinkling, we should think of indra and gods doing Abhisheka on the Mount Meru upon the head of the new born baby (Lord) and imagine that we are making an offering to the Idol to annihilate our bonds of Karma. Thus, we should contemplate on the Trithankar, in the child form.

(ii) **Kingship Stage** : After adorning the Idol with a sandal paste, flowers and ornaments, we should contemplate the kingship of God imagining Him seated on a throne.

(iii) **Shramana an Ascetic Stage** : We look at the hairless barren head of God and contemplate His Ascetic stage of life, wishing for self the same State in life.

(6) **Disha Trik** : We should gaze at the idol without looking (a) upwards, downwards, sideways (b) right or left or (c) behind. This is Disha Trik.

(7) **Bhumi Pujan Trik** : Before doing Chaitya Vandan, we should sweep the ground with the help of our scarf or handkerchief in order to protect insects and minute living beings.



+૧ + જન્માવસ્થા : સમયે મેરુપર્વત પર પ્રભુનો અભિષેક કરવાનું ચિંતવવું.



+૨ + રાજ્યાવસ્થા પ્રભુને  
અંગરચના સમયે ચિંતવવાની છે.



+૩+ શ્રમણાવસ્થા-જોઈ હું ક્યારે પ્રભુ/જ્યો શ્રમણ બનું તે ચિંતવવું.



(8) **Alamban Trik** : (i) Varna-alamban : We should utter the different words of the sutras (stavanas) etc. distinctly without skipping a letter or a word. (ii) Arthavalamban : We should think on the meaning of the words uttered by us. (iii) Pratimavalamban : We should offer prayers facing the idol. The idol becomes a medium for meditation.

(9) **Mudra Trik** : (a) **Yoga Mudra** : Fold the ten fingers into the shape of a lotus, keep the elbow on the belly and recite the Chaitya Vandan upto Namuthunam. This is called Yog Mudra.

(b) **Jin Mudra** : Do Kausagga while standing up and keeping two arms hanging down after reciting from Arihant-cheiyaname upto Anatta Sutra.

(c) **Mukata Sukti Mudra** : Fold your two palms hollow like a conch-shell and then touch your forehead and recite Javanti Cheial, Javant-Kavisahu and Jay viyaya.

(10) **Pranidhan Trik** : 'Chaitya Vandan' done with full concentration of mind, word and deed (Bhava Puja) is called Pranidhan Trik.

### ASHTAPRAKARI PUJA :

There are three Anga pujas of the Idol by (1) Water (Abhishek) (2) Sandal-paste and (3) Flowers. There are five Agra pujas by means of (1) incense (2) lamp (3) swastik of rice (4) sweets (5) fruits (This has already been explained before).

(1) **Water (Abhishek) Puja : (Sprinkling water)** : Before performing this, withered flowers lying upon the Idol should be removed. Then insects (if any) on the idol be removed gently by using a peacock feather-brush. After removing or cleaning withered flowers etc; around the idol with a punjani, we should pour (sprinkle) water (abhishek). Erase stale sandal paste by wet rag(Potu) and then apply gently the Valakunchi (brush of hair-like chandan sticks) on places where dry paste is found to be stuck. The Abhishek water should be prepared by mixing milk, curd, sugar, ghee and flowers. Verse to be uttered while doing Abhishek :

जल पूजा जुगते करो, मेल अनाधि विनाश;  
जल पूजा फल मुज हजो, मागो एम प्रभु पास.  
ॐ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेंद्राय जलं यजामहे स्वाहा .



Further utter the verses :

१. मेरु शिखरे नवरावे हो सुरपति, मेरु शिखरे नवरावे,  
जन्मकाल जिनवरनो जाणी पंजरुपे करी आवे,  
हो सुरपति, मेरु शिखरे नवरावे.
२. ज्ञानकलश भरी आतमा, समता रसभरपूर,  
श्री जिनवरने नवरावतां, कर्म थाये चकचूर.

Someshwari (a Brahmin woman gained happiness by performing 'Jal Puja'.

(2) **Chandan (Keshar-baras) Puja** : After abhishek puja wipe the idol by three pieces of cloth. Remove water round about with a coarse cloth. Then start chandan, baras-puja, uttering the following Chandan-puja Verses :

- शीतल गुण जेहमां रह्यो, शीतल प्रभु मुख रंग,  
आतम शीतल करवा भणी, पूजो अरिहा अंग.  
ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय - जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय चंदनं यजामहे स्वाहा.

Jaisur Sheth and his wife Shubhmati realised salvation by Chandan-baras puja.

## VERSES TO BE UTTERED WHILE WORSHIPPING

### THE NINE LIMBS OF THE IDOL :

(1) While worshipping the two thumbs of the feet (first limb) recite :

१. जल भरी संपुटपत्रमां, युगलिकनर पूजंत,  
ऋषभचरण अंगुढडो, दायक भवजल अंत.

(2) While worshipping the two knees (second limb) recite :

२. जानुबले काउसगग रह्या, विचर्या देश विदेश,  
खडा खडा केवल लह्युं, पूजो जानु नरेश.

(3) While worshipping, the two wrists (third limb) recite :

३. लोकांतिक वचने करी, वरस्या वरसी दान,  
कर कांडे प्रभु पूजना, पूजो भवी बहुमान.

(4) While worshipping, the shoulders (fourth limb) recite :

४. मान गयुं दोय अंशथी, देखी वीर्य अनंत,  
भुजाबले भवजल तर्या, पूजो खंध महंत.

(5) While worshipping the head (fifth limb) recite :

५. सिद्ध शिला गुण उजली, लोकांते भगवंत,  
वसीया तेणे कारण भवी, सिरशिखा पूजंत.

(6) While worshipping the forehead (sixth limb) recite :

६. तीर्थंकर पद पुण्यथी, त्रिभुवनजन सेवंत,  
त्रिभुवनतिलक समा प्रभु, भालतिलक जयवंत.

(7) While worshipping the throat (seventh limb) recite :

७. सोल पहर प्रभु, देशना, कंठे विवर वर्तुल,  
मधुर ध्वनि सुरनर सूणे, तेणे गले तिलक अनूल.

(8) While worshipping the chest (eighth limb) recite :

८. हृदयकमळ उपशम बले, बाल्या राग ने रोष,  
हिम दहे वनखंडने, हृदय तिलक संतोष.

(9) While worshipping the naval (ninth limb) recite :

९. रत्नत्रयी गुण उजली, सकल सुगुणविश्राम,  
नाभिकमलनी पूजना, करतां अविचल धाम.

Be careful to avoid ashatna-violating the sanctity, do not use more saffron (red sandal paste) and scent as it makes pittings on the idol.

(3) **Pushpa Puja** : By doing this puja, a Bania girl and Lilavati Shrivika attained liberation. Recite the verse :

३. सुरभि अखण्ड कुसुम ग्रही, पूजो गत संताप,  
सुमजंतु भव्य ज परे, करीए समकित छाप,

ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय पुष्पं यजामहे स्वाहा.

(4) **Dhup Puja (Incense)** : King Vinayandhara got liberation in his 7th birth by Dhup Puja. Recite the verse :

४. ध्यान घटा प्रगटावीए, वाम नयन जिन धूप,  
मिच्छत दुर्गंध दूर टले, प्रगटे आत्मस्वरूप.  
ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय धुपं यजामहे स्वाहा.

(5) **Dipak Puja (Lamp worship)** : Two female friends Jinamati and Shivashri got liberation by doing this worship. Recite the verse :

५. द्रव्य दीप सुविवेकशी, करतां दुःख होय फोक,  
भाव प्रदीप प्रगट हुवे, भाषित लोकालोक.  
ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय दीपं यजामहे स्वाहा.

(6) **Akshat Puja (Rice worship)** : A man and a parrot couple crossed this worldly ocean by doing this Puja : (Recite the verse)

६. शुद्ध अखण्ड अक्षत ग्रही, नंदावर्त विशाल,  
पूरी प्रभु सन्मुख रहो, टाली सफल जंगाल.  
ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय अक्षतं यजामहे स्वाहा.

(7) **Naivedya Puja (Sweets worship)** : King Hali got liberation in his seventh birth by doing this Puja. Recite the verse.

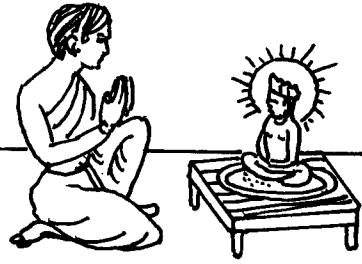
७. अणाहारी पद में कर्या, विग्गह गइय अनंत,  
दूर करी ते दीजीए, अणाहारी शिव संत.  
ऊँ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
निवारणाय, श्रीमते जिनेन्द्राय नैवेद्यं यजामहे स्वाहा.

(8) **Fal Puja (Fruit Worship)** : A mena (Cacatoo), a parrot and Durgata woman got salvation by doing this Puja. Recite the verse :

૭ સાતમી  
ભૂમિ પૂજન ત્રિક

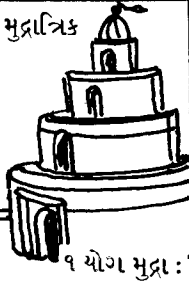


૬ છઠ્ઠી દિશા ત્રિક



ચૈત્યવંદન કરતા ત્રણ દિશા તરફ  
જોવાનો ત્યાગ કરવો તે.

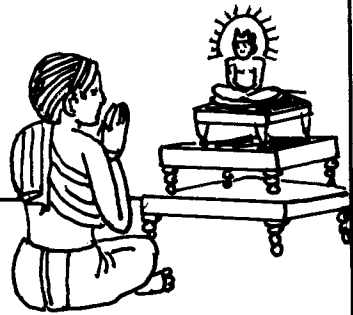
૮ નવમી મુદ્રાત્રિક



૧ યોગ મુદ્રા :

દશ આંગળી ભેગી કરી  
ચૈત્યવંદન નમુન્યુણું બોલતી વખત કરાય તે.

૮ આઠમી  
આલંબન ત્રિક



૨ શ્રિન મુદ્રા :



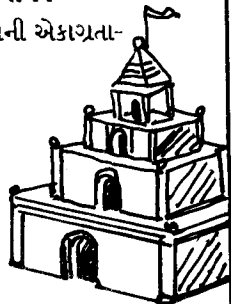
૩ મુક્તા સુક્તિ મુદ્રા :



બે  
લાથ  
લાંબા  
રાખી  
કાઉસગમ કરવો તે.

જાવંતિ  
ચેઈ આઈ  
જાવંત કેવિસાહુને  
જયવીરાય બોલતા કરાય તે.

ચૈત્યવંદન કરતાં સમયે  
મનવચનને કાયાની એકાગ્રતા-  
પૂર્વક ચૈત્યવંદન  
કરવું તે...



૧૦ દશમી  
પ્રણિધાન ત્રિક.



८. इंद्रादिक पूजा भणी, फल लावे धरी राग,  
 पुरुषोत्तम पूजा करी, मागे शिवफल त्याग.  
 ॐ ह्रीं श्रीं परम पुरुषाय-परमेश्वराय-जन्म जरा मृत्यु  
 निवारणाय, श्रीमते जिनेन्द्राय फलं यजामहे स्वाहा.

In this way we have Ashtaprakari Puja, consisting of Anga and Agra Pujas, which is a physical way of worship.

### The ceremony of Bhava Puja :

**Jaghanya (minor) bhava puja :** We recite a prayer after uttering 'Namo Jinanam' and then by giving three Khamasanas we say 'Arihantcheianam Anantba and after doing a Kausagg of one Navkar, we recite a short prayer (Thoya). This is a minor way of worship-Bhav Puja.

**Madhyam (Middle way) Bhava Puja :** After performing Ashtaprakari Puja, We do a Chaitya Vandan. First there is recital of Eriavahi followed by Jankichi, Namuthunam stavan, jaya viyaray etc. and kausagga of one Navkar and a short prayer. This is a middle way of worship, Bhav puja.

### UTKRIST BHAVA PUJA (HIGHEST WAY OF WORSHIP WITH ENGROSSED MIND) :

It consists of Devavandan doing reverence to God by reciting three Chaitya Vandans, five times, Namuthunam stavan and eight thoys (short prayers). This is the highest form of worship when performed with engrossed mind. Dravya puja is intended to prepare the mind to make it fit to perform Bhava puja. For this purpose we recite Chaitya Vandan stavan etc. in Bhava puja. Dravya puja is meaningless if it is not accompanied by Bhava puja. Hence, Chaitya Vandan-Bhava puja is a must after doing Dravya puja. After performing the Ashtaprakari puja, we must think of the following six triples 5 to 9 while doing Bhava puja.

(Avastha Trik) (Disha Trik) (Bhumipujan Trik) (Alamban Trik) (Mudra Trik) (Pranidhan Trik) (These Triks are already explained before). No doubt, one who worships the Jina becoming oneself pure like the Jina becomes a Jina himself.

### TRIKAL PUJA (WORSHIP AT THREE TIMES) :

On seeing the pinnacle of the temple, we should say "Namo Jinanam" I bow down to Jina.

- (1) **Morning worship** : After making ourselves clean, we should perform Dhup, Dip, Chamar and Darpan puja and then worship the photo of the Jina with Sandal powder (Vaskshep). Don't do the Vaskshep puja inside the inner temple (Ghabharo). We can do it only if we have taken bath and put on pure clothes reserved for worship.
- (2) **Noon Worship** : We perform the Ashtaparakari puja and Bhava puja at noon.
- (3) **Evening (or Twilight) Worship** : This puja should be done with Dhup, Dip, Darpan, Chamar and singing songs with musical instruments.

### WHY SWASTIK MADE OF RICE ?

Why it is not made of other cereals or pulses ? Rice has many symbolic values except rice cereals like wheat, bajari and pulses like gram, mung grown up if sown. We do not want to be reborn. Hence, a rice-swastik is drawn. It is a symbol just as Our soul is censured as pure as a crystal. It is considered as pure as white colour. Rice is also white and hence, the rice swastik is made.

Rice is also called Akshat which literally means unbroken. Hence, it is again stands for unbroken happiness.

### EXPOSITION OF SWASTIK :

#### SIDDHA SHILA

#### DARSHAN : GNAN : CHARITRA

(TRUE FAITH) : (TRUE KNOWLEDGE) : (PURE CONDUCT)

Human beings (Manushya Gati)	Celestial beings (Dev Gati)
Hell beings (Narak Gati)	All other creatures (Tiryanch Gati)

The four arms of the swastik indicate four states (gatis) viz. (a) Narak Gati (b) Tiryanch Gati (c) Deva Gati (d) Manushya Gati. It is also to be noted that Tiryanch gati is higher than Narak gati. Dev Gati is higher than Tiryanch gati and Manushya gati is the highest of all the four gatis.

રાજા-પેથડ શાહ મંત્રીને  
જરૂરી કાર્ય માટે તેડવા પહેરેગીરને મોકલે છે.



પહેરેગીર મંત્રીને  
દેરાસરમાં પૂજનમાં  
એકાગ્ર જોઈ પાછો  
ફરે છે.



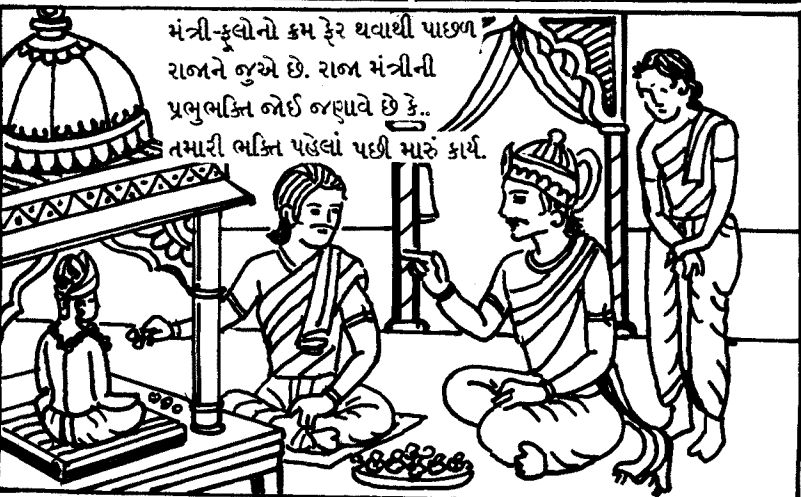
રાજા-પહેરેગીર બે-ત્રણવાર જોઈ પાછો  
ફરતાં પોતે જાય છે.



રાજા મંત્રીની એકાગ્રતા જોઈ  
પૂજરીના સ્થાને પોતે ફૂલ  
આપવા બેસે છે.



મંત્રી-ફૂલોનો કમ ફેર થવાથી પાછળ  
રાજાને જુએ છે. રાજા મંત્રીની  
પ્રભુભક્તિ જોઈ જણાવે છે કે..  
તમારી ભક્તિ પહેલાં પછી મારું કાર્ય.







The verse to be recited at the time of making a swastik.

चिहुंगति भ्रमण संसारमां, जन्म मरण जंजाल,  
पंचम गति विण जीवने, सुख नहि तिहुं काल.  
दर्शन, ज्ञान, चारित्रना, आराधनाथी सार,  
सिद्धशिलानी उपरे होजो, मुज वास श्रीकार.

### WHY A SWASTIK IS CHOSEN ?

The above four states of existence (gatis) are full of miseries. We are born, get old and die. Nobody feels happy. In order to overcome these miseries, we should realise Darshan, (True Faith), Gnan(True Knowledge) and Charitra (good conduct). These are the original three attributes of the soul. But since these attributes are obscured by karmas, it is necessary to uncover them. This is how we shall move towards liberation. Hence, the design of swastik is drawn to ever remember our aim of salvation. Rice-swastik should be drawn while reflecting on its significance on above lines to derive full merit.

### WHY SWEETS (NAIVEDTYA) ?

We are born with our bodies. Body requires food for its nourishment. We must eat in order to live. Emancipated souls have nobody and hence, they never require food. It is a food less (Anahari) state. We put offering of sweets on the swastik to aspire for this state of foodlessness (Anahari Pada).

### WHY IS FRUIT OFFERED ?

The fifth state of soul is liberation. To get abode in Siddhshila as a fruit of our worship of Jina. We put a fruit on the Siddhashila drawn upon a swastik made by us, to express our desire for liberation.

### WHY THE MIRROR WORSHIP ?

We look into a mirror to see the face of the Idol as Lord Vitraga (free from attachment), so that we may also reach the state of non-attachment like HIM.

दर्पणथी निज रूपनो, जुए सुद्रष्टिरूप,  
दर्पण अनुभव अर्पण, ज्ञानरमण मुनिभूप

### WHY CHOWRI PUJA ?

We dance while swaying the chowri before the idol to show our love, respect and devotion to our Lord.

चामर वींझे सुर मन रीझे, वींझे थई ऊजमाल,  
चामर प्रभु शिर ढालतां करतां, पुण्य उदय थाय.

### ILLUSTRATIONS OF TRUE WORSHIP :

#### **The Concentration of Minister Pethadshah :**

Pethadshah was the Minister of the Ruler of Mandavgaddha. He never missed the worship of the Lord. Once the King sent for him, but the messenger had to return invain as the Minister was engaged in worshipping. The king sent for him again, but the Minister was again found in worship. When the messenger returned second time without doing his duty, the king became curious and himself went to the temple. He was astonished to see his Minister so engrossed in worship, that he had become unaware of his surroundings. The king saw the servant (Gothi) of the temple handing over flowers to the Minister for adoration of the idol. The king took the place of the servant and began to offer flowers. He could not give different colored flowers in the usual proper order. Hence, the Minister looked up and noticed the king by his side, Impressed by the devotion of the Minister, the king asked him that in serving him and the Lord, he should always first serve the Lord and do his duty to the king afterwards. One wonders with what devotion the Minister must have done worship that the king showed such an unusual favour to him !

#### **The fruit of the devotion of Shripal and Mayanasundari :**

Shripal and Mayanasundari visited the temple of Jina on the next day after their marriage. Mayana's father has forced her to marry a person (Shripal) suffering from leprosy; but Mayana did not blame any one as she considered her karmas were responsible for what had happened. She prayed to God whole heartedly seeking His refuge. She received a garland from Goddess while her husband received a bijora to assure them that their difficulties shall be over. It makes one wonders what a devotion it must be !

Shripal had been in distant countries for long. His mother and his wife were anxiously waiting for his return. One day while worshipping the idol Mayana was suddenly convinced that her husband would come back the very day. The next moment, Shripal knocked the door. It sets one wondering what a moving faith it must be that resulted in an instantaneous reward !



શેઠ - પૂજા કરવા જાય છે.

દેવપાલ(રબારી છોકરો)મને પ્રભુભક્તિ કરવા લઈ જશે.



શેઠ રબારી  
છોકરાને  
પ્રભુભક્તિ  
કરવા  
લઈ  
જાય  
છે.

દેવપાલ પ્રભુ-ભક્તિ થયા પછી જ  
અન્ન પાણી લેવાનો સંકલ્પ કરે છે.



નદિમાં પુર  
આવવાથી દેવપાલને  
ઉપવાસ થાય છે.



રાજા અપુત્રીયો  
મરણ પામવાથી  
ઉપવાસી

દેવપાલ સૂત્રો છે ત્યાં હાથી કળશ ઢોળે છે.



પ્રજાના નિયમોનું  
દ્રઢતા-પૂર્વક પાલન  
કરવાથી  
દેવપાલ રાજા બને છે.



The question arise now do we likewise be so engrossed rejoicing in the worship of Jina ? In Shripal Ras it is stated :

१                      २                      ३  
तद्गत चित्त, समय विधान, भावनी वृद्धि, भवभय अति घणोजी,  
४                      ५                      ६  
विस्मय, पुलक, प्रमोदप्रधान, ए छे लक्षण अमृतक्रिया तणोजी,

Six factors are found present in worship that lifts up the mind and produces immediate results. They are as follows :

(a) Attention (b) the proper time (c) ever increasing sense of devotion (d) wonder (e) gladness (Pulak) and (f) great Joy.

It shows how stages of rising devotion causes respective mental states of experience from wonder to a boundless joy. This phenomenon cannot be expressed fully in words but only experienced. Such a devotion was performed by Lord Parshwanath in his previous birth. It is said that the soul of Lord Parswanath worshipped hundred Tirthankars celebrating 500 Kalyanakas auspicious life events, of 100 Tirthankars in his previous birth (See "Panchkalyanak Puja" of Shri Virvijayji). Consequently his "Adeyanamkarma" (power that is evoked by the recital of his name in devotion) was greater than that witnessed in other Tirthankars. Though all Tirthankars are equal in glory, it is Punyodaya-great efficey of the abundance of merits earned previously by Him that made the difference in his case. How did such a phenomenon come about is worth knowing. The soul of Parshwanath was a king named Kanakbahu in the third previous birth. He became a monk and observed the Vissthanak Tap(penance) worshipping in penance 20 dignities.

Thus, was his Jin-bandha-Karma confirmed. He was reborn as a god in the tenth Pranata Dev-Lok enjoying a very long life span of twenty Sagaropamas, which also concided with the life spans of ten Tirthankars from Lord Vimalnath to lord Neminath. Five kalyanka 5 of each one of them will make fifty kalyankas in Bharat Ksetra. There are ten regions of ksetras consisting of 5 Bharats and five Araivatas in which Tirthankars are born. Thus we arrive at  $50 \times 10 = 500$  kalyankas. All auspicious life events of Tirthankars were celebrated by His soul with other gods, during His dev-bhava. So great was his devotion that he also led others to worship eternal Jin Idols in the

Nandishwar Dwip quite often. Thus the soul of Lord Parshwanath worshipped 100 Tirthankars in his Devbhav and earned the distinction of 'Purushadani Parshwanath' and also the matchless merits. So wonderful is the result that worship produces. Truly, to worship the most, is to be revered the most in return as a consequence of the merits earned.

#### **Pethadshah's Devotion to Jina :**

It is of interest to know how Pethadshah paid off the debt of the Devdravya. Once Pilgrims of Swetambar and Digambar Sanghs happened to be together at the Girnar Mount for worship.

A question arose to which Sangh did the Tirthsthan belonged ? The elders on both the sides decided that whosoever offered the highest bid, would be the owner. Pethadhshah bid 56 Dhadis of gold (one Dhadi was equal to 10 lbs or 400 tolas). Thus the Tirth went to the Swetambar pilgrims. The gold had to be tendered soon. Pethadshah vowed not to eat or drink till the bid made was honoured by him. His courtiers returned with gold carried on the back of camels on the third day. Pethadshah broke the fast only after paying off the debt. What an act of unswerving faith and devotion it was !

He gave 600 lbs ( $10 \times 56 = 560$ ) of the bid, plus 40 lbs of gold as charity and alms. 24,000 tolas of gold was spent in devotion to Jineshwar by Pethadshah.

#### **Illustrations of king Kumarpal and others :**

In his previous birth, king Kumarpal worshipped god by offering flowers purchased with only 5 coris. It is not the value of money spent but the spirit of devotion that determines the merits earned, due to great merit earned in worship, he became a famous ruler of 18 countries.

King Samprati, Vastupal and Tejpal, Ministers Vimal and Sajjan, Abhu and Uday and many others also worshipped Lord Nemnath at Girnar. This is how they earned great fame. If we do sincere Jin Bhakti like they did, it will certainly make our present life worth while and ensure prosperity for the next life also.

**N.B. :** "An apology is tendered for writing anything against the Commandments of the Jina". --- **The Author.**

# Shri V. Nemi - Vignyan - Kastursuri Smriti Series

## Volume - I

**1. House Holder's  
Six Duties**

**2. Shri Navkar Mantra  
Aradhana**

**3. Twenty Two  
Non-Eatable Foods**

**4. The Thirty five virtues  
of a Marganusari**

**5. Eight-Fold Worship of God**

## Volume - II

**6. The Twelve Vows of  
A House-Holder**

**7. Purification of Heart**

**8. Unique Chintamani  
Samayik**

**9. The Highly Auspicious  
Tap Dharma**

**10. Samadhi Maran**

Published By

**SHRI 108 JAIN TIRTH DARSHAN BHAVAN TRUST  
PALITANA. GUJARAT. (INDIA).**