



# ESSENCE OF JAINISM

# **ESSENCE OF JAINISM**

**VOLUME-II**

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

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(2 Illustrated Books)

Inspired By :

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

Compiled By :

**Muni Shri Kushalchandravijayji**

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## **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 Smruti 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 Chandrodayasurishwarji 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 its 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.

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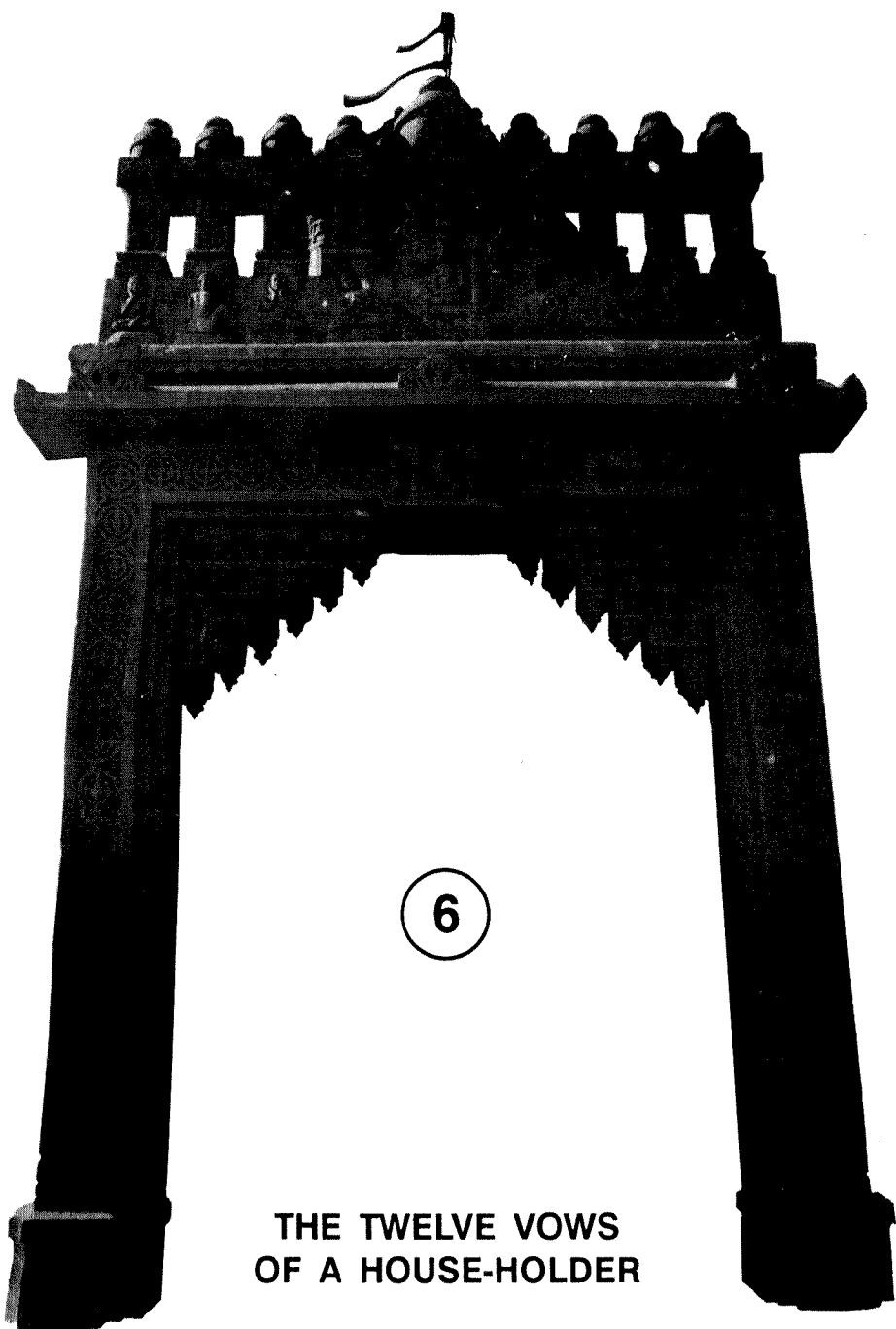
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## THE TWELVE VOWS OF A HOUSE-HOLDER



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## INTRODUCTION TO THE PICTURES

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1. The scenes for not following the five trades :  
(a) Ingalkarma (Coal-merchant) (b) Vanakarma (Trade of Forestry) (c) Sadikarma (driving carts etc) (d) Bhattikarma (Trade of preparing Bhatthas of bricks etc.) (e) Phodikarma (Trade of digging earth etc.)
2. The scenes of not following other five trades :  
(a) Dantvaniya (Trade of elephant tusks). (b) Lakhavaniya (Trade of Lac) (c) Rasvaniya (Trade of chemicals) (d) Keshavaniya (Hair Cutting salon etc). (e) Vishavaniya (Trade of selling poisonous drugs).
3. The scenes of further five trades not to be followed :  
(a) Crushing with machines (corn-crushing mills etc). (b) Nilanchank karma (Trade of carving letters, pictures etc. on human bodies) (c) Davkarma (setting fire in a forest) (d) Shoshankarma (Exploiting others) (e) Asatiposhakarma (Trade of sheltering women of bad conduct).
4. The scenes of the explanation of the rules of Apakaya (water beings), Vanspatikaya (Plant beings and horse-carriages etc. included in the fourteen) rules.
5. Suvrat Sheth in Paushadha Vrata-Thieves commit a theft, his house is on fire, still he is undisturbed and remains steady (All these scenes).
6. The scenes of the ten shravakas-Anand, Kamdev etc. and the Shravikas accepting 12 vows in the presence of Lord (Mahavir).

## SHRI V.NEMI VIGNAN KASTURSURI SMRUTI SERIES PART - II

### THE TWELVE VOWS OF A HOUSE-HOLDER

#### Twelve vows-rules of special Conduct of a Shravak :

##### (Preliminary)

To hear and understand the truth is the first step. That is why one who hears teachings of Lord Mahavir is called a Shravak. The fruit of hearing is developing non-attachment 'virati'. It means abstaining from committing sin by taking a vow for it. The fruit of Virati is Moksha, the liberation from the cycle of births and deaths. The Lord has laid down that a sadhu observes Five Mahavrats (great vows), a 'Sarva-Virati' Dharma; while a house-holder observes the 'Desh-Virati' Dharma. The house-holder observes twelve vows, as he is not able to be a Sadhu and observe a full-fledged religion. The twelve Vratas are Five Anuvratas or lesser vows. Three Gunavratas the vows which support the first five the vows and Four Shikshavratas the disciplinary vows-i.e  $5 + 3 + 4 = 12$ .

All the Tirthankars have preached one Vrata-The vow of Non-violence, but in order to foster this prime Vrata, the above 12 Vratas are also prescribed. Being less stringent in practising than the Mahavratas, they are called anuvratas or lesser vows.

Non-violence is the highest religion. Non-violence means protecting all the six kinds of living organisms(Shadjivanikaya), which are mentioned below : (1) Prithvikaya (earth-beings) (2) Apakaya (water-beings) (3) Teukaya (fire-beings) (4) Vayukaya (wind-beings) (5) Vanaspatikaya (Vegetation-beings) and (6) the Traskaya (all moving-beings).

The complete protection of the life of these Six kinds of living Organisms is possible only by a Sadhu; but not by a house-holder, sadhus are asked to abstain from violence entirely. Their 'Ahimsa' is said to be 'twenty units' in value as compared to that of a house-holder, which is 1.25 units only. As one has to protect all six kinds of living organisms in the vow of non-violence, let us study these living organisms more carefully :

There are two types of living beings :

(1) Trasa (moving) and (2) Sthavar (non-moving).

Trasa beings are moving creatures and they have five senses. The Sthavar beings remain stationary. They are of five kinds viz. (1) Prithavikaya (2) Apakaya (3) Teukaya (4) Vayukaya (5) Vanaspatikaya

Above divisions give twenty units in value for comparative degree in observing non-violence. A householder is not able to abstain from ten types of killing or causing violence to stationary beings. He also cannot save five non-stationary or moving beings.

Again 2.5 units of non-stationary beings are affected in arambh (activities of a householder) and therefore, they cannot be saved. He also cannot save 1.25 units of trasa-beings relatively speaking, beings in doubt. To sum up, we can say that a householder can save innocent Trasa beings-moving beings and this amounts to only 1.25 units in value for complete non-violence. Trasa-beings get killed by us inspite of there being no specific intention of killing. It is called 1.25 units of nonviolence.

### THIRTY-SIX DUTIES OF SHRAVAK :

(As described in the hymn-poem 'Manhajinanam')

(The Manahajinanam Sajjaya is recited compulsorily when the householder observes Paushadh Vrat. It was composed by Shri Dharmaghoshisuri's disciple Shri Mahendrasuriswarji in the 13th century A. D.)

(1) Obey the commandments of jina (2) Abandon Mithyatva (false belief) (3) Accept Samayikatva. (4 to 9) Six Avashyakas (compulsory duties) viz : (a) Samayik (b) Chauvisattho-reciting logassa for remembering 24 Tirthankars (c) Vandan obeisance (d) Pratikramana (of morning as well as of night) (e) Kausag (meditation on the Tirthankars in logassa in silence) (f) Pacchakhan (abstinence) (A householder should always be alert in performing these six compulsory duties). (10) Paushadh on Parva days (auspicious days) (11) Charity and aims giving (Dana) (12) Good Conduct (Shil) (13) Observing penance (tapa) according to one's ability (14) Bhav-contemplate (on the pure nature of the soul) (15) Religious study (Swadhyaya) (16) Navkar Mantra Jap (17) Benevolence (Paropkar) (18) Vigilance-Jayana-be careful to see that no violence is caused to living beings (19) Jina Puja thrice in a day. (20) To say prayers (21) Honouring the gur (22) Swamivatsalya (giving dinner to co-religionists) (23) Honesty in dealings (Vyavahar Shuddhi) (24) Ratha-yatra (arranging or

attending a procession carrying the idol of Jina in a (silver) chariot etc. (25) Pilgrimage to holy places (26) Equanimity of the soul (Upasham) (27) Discretion-Viveka (between the good and the bad) (28) Samvar (Abstaining totally from all sinful activities) (29) Moderation in speech (30) compassion towards six kinds of living organisms. (31) Company of religious-minded persons (32) Control of senses (33) To aspire for monkhood (34) Great respect for the congregation (Sangh) (35) Getting written (Scared) Books (36) Distributing gifts to co-religionists especially in a place of pilgrimage, as a token of respect for their religious activities.

The Shravaks (Jains) of older generation used to observe these vows and duties firmly. Though unable to accept SarvaVirati (monkhood), they did adjust their life style with that of a Sadhu. They were as self-controlled as monks, in observing the above duties sincerely.

Let us undertake at least two to four duties from the above 36, and practise them. In the present life, we should observe at least a few of the above duties to cultivate good impressions within us, which will help us in next births, to be free from our bonds of karma and in course of time, to get liberation.

The success of human life lies only in cultivating good qualities of character. Lord Mahavir, therefore, used to cite the illustrations of the house-holders to encourage the monks to be more firm in observing monkhood, pointing out how firmly these house-holders had observed the duties enjoined on them.

The house-holders observing a Paushadh recite the following Sutra after completing the Paushadha. "All honour, indeed to the royal sage Sagarchandra, King Chand vadasao (Chandravransaka) and Saudarshan Sheth, who observed the (eleven) Paushadh Padimas (as given below) unblemishly until their death. Lord Mahavir also praised the firm observance of the vratas by Shravika like Shulsha and Shravakas like Anand and Kamdev. The 7th Agam 'Upasak Dasha Sutra' gives the life stories of ten shravakas of Mahavir Swami. They are (1) Anand (2) Kamdev (3) Gathapati Chulanipita (4) Suradeva (5) Chulla-shatak (6) Gathapati-Kuhakolik (7) Saddal Putra (8) Maha Shatak (9) Nandini pita (10) Shalini pita as they demonstrate in themselves ideal of a householder."

The Eleven padimas or stages, practised by the Shravakas in former days, for gradually adopting one's self to ascetic ways-the

stepping stones. To monkhood in ever rising order are as follows:

(1) **Darshan Padimas** : A true Jain should have complete and intelligent belief in Sudeva, Suguru and Sudharma (Right God, Right Preceptor and Right Dharma) which arises from scriptural knowledge and applications thereof. One should thus be possessed of Samayktva-Right faith and would abstain from six agaras (exceptions). One should practise the eight types of Darshanachar properly and faultlessly.

(2) **Vrata Padima** : One should take vratas (vows) of abstaining from violence, falsehood, accepting things not given to him, sexual intercourse and possession of things and would observe them without any blemish. One would hear religious discourses and would be full of compassion (for all creatures).

(3) **Samayik Padimas** : Indifference to affairs of the world (Udasinta), Neutrality in likes and dislikes (Madhyastha), freedom from passions (Samklesh Visuddhi), convenience (Anukulata) for meditation and to avoid company of others and reside alone (Asangpanu). These five qualities together constitute Samayik Padima, a balanced state of mind which one should observe for maximum duration possible.

(4) **Paushadh Padima** : While practising the above three padimas, a shravak should observe a paushadh on auspicious days, giving up atichars' - blemishes and be careful in diet.

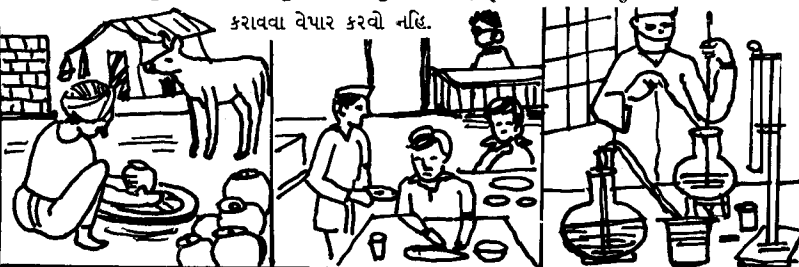
(5) **Pratima Padima** : It is observing a kausagg renouncing attention to body and meditating at night while in Paushadha. One would not bathe during the days, even when one is not in Paushadh. One would eat only by day-time, would meditate on Jineshvar and observe this padima along with the above for five months.

(6) **Abrahmavarjan Padima** : (Celibacy) : One should observe chastity, not use beauty-aids (cosmetics) or adore his body and should not associate with a woman in solitude nor should he cultivate close contact with her in routine life. All these are observed for a period of six months.

(7) **Sachitta Tyaga Padima** : While observing carefully the above six Padimas, one is diligent and gives up the use of sachitta things (animate things). One observes all the seven Padimas for seven months :

(8) **Arambhvarjan Padima** : One gives up all activities for earning livelihood which always involve killing of living beings, but these are carried on indirectly through the servants. However one remains vigilant that maximum care is taken by them to protect the living beings. One

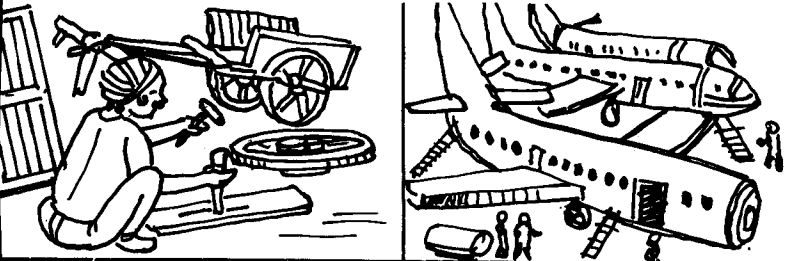
૧. ઈંગ્લેન્ડ કર્મ : યુનિ-ઈટ-નળિયા. કુંભાર, ભાડબુંજ, હોટલો, ફર્મસીઓ વિ. ભૂમીથી થતા કાર્યો કરવા કરાવવા વેપાર કરવો નહિ.



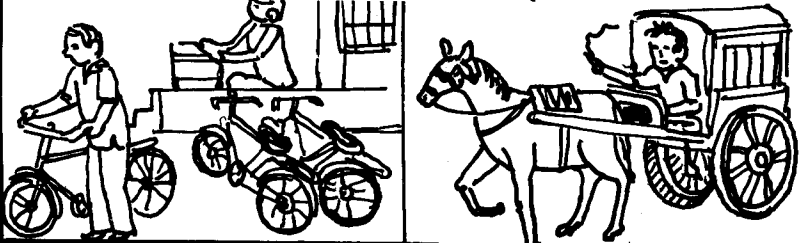
૨. વનકર્મ : વનવાડી-અગીયા બનાવવા તેમજ ફળ-ફલ-શાક-અનાજ વનસ્થાપિતનો વહેપાર કરવો નહિ.



૩. સાડી કર્મ : ગાડી-ગાડા-મોટર-જહાજ-વિમાનાદિ વાહનો તૈયાર કરાવવા ને વેપાર કરવો નહી.



૪. ભાડી કર્મ : ગાડી-ઘોડા-મોટર-સાયકલ-રીક્ષા વિગેરે ભાડે ફેરવાવનો ધંધો કરવો નહિ.



૫. ફેડી કર્મ : કુવા-નળાવ-સરોવર-અંધ-બોરીંગ-વોટર વર્ક્સ વિ. જમીન ફેડવાનો વેપાર કરવો નહિ.



observes all the eight padimas for eight months.

(9) **Preshyavarjan Padima** : One hands over the performance of the house-hold duties to one's son or servants and oneself remains aloof from, worldly affairs. He longs for liberation fearing Sansar (Samvegi). He does not give any directions and so he does not cause any violence to life even through one's servants. One observes this Padima along with the above 8 for nine months.

(10) **Udishtavarjan Padima** : One does not eat food specially prepared for him. One takes no interest in one's financial affairs. One observes this Padima along with the previous ones for ten months.

(11) **Shramanbhubut Padima** : One gets one's hair pulled out like a Sadhu instead of shaving them. One keeps rajoharan (broom) and lives like a Sadhu with firmness, sees relatives only to get food any water by begging like a Sadhu. One eats food that was prepared before this Padima, not what is prepared afterwards. While entering the house, one utters the words 'Give food to a householder observing the Padimas'. One observes this Padima maximum for eleven months or minimum for a day or two. Thus one remains free from sinful activities, observing all Padimas even though he is a householder. He spends money but carefully in seven spheres (sat kshetras).

### ANAND SHRAVAKA :

(He observed the above eleven Padimas)

There lived a king named Jitshatru in the town of Vanijiya. There also lived a rich householder named Anand in the same town. He was a Kotyadhipati-a multi-millionaire. He was so rich that he had 4 crores, forty millions of gold coins in cash. He had invested an equal amount in trade and had ornaments of the same amount and other assets (buildings, land, corn, cattle etc. valued at the same amount. He had four Gokula (herds of cows). One Gokul consisted of 10,000 cows. Four Goculs consisted of  $10,000 \times 4 = 40,000$  (forty thousand) cows. He was highly respected by the king and by the people. He lived in (kollak) Sannivesh-a certain street. He had a wife named Shrivandana. Once, Lord Mahavir visited that place. On hearing the sermons of the Lord. Anand undertook to observe 12 vows at the age of 60 years. He observed them for 14 years. In the fifteenth year inviting his family relations to a dinner, before them he entrusted his possessions to his sons. He expressed a desire to pass the rest of his life in the Pausadh Shala. He



also told them that henceforth they should not seek his approval in worldly affairs. Thus after discarding all worldly affairs, he began to spend his days in the Paushadha Shala in religious activities.

One day, while he was in kayotsarga, a certain god visited him to test him out of curiosity, but he was found firm in his resolve.

After observing the eleven padimas, Anand became emancipated. He now observed fast upto death. As he progressed spiritually destroying karmas which obscure knowledge, he got Avadhignan (Limited Divine knowledge).

Gautam Swami was on his way begging his food and came to see Anand. Learning from him that he had attained the divine knowledge extending vision, upto the 12th Devaloka, Gautam Swami told Anand that it was not possible for a householder to gain such a vast power of vision, so he should alone for telling a lie. Anand politely asked, please tell me if in Jainism atonement was meant for telling the truth. Gautam Swami became doubtful. He promised Anand to consult Lord Mahavir to decide who was at fault. Lord Mahavir advised Gautam he was in error and should apologise to Anand. Gautam Swami confessed his mistake and openly asked for Anand's apology. It is revealing, how unassuming, humble and devoted to Lord. Gautam was the master of scriptures.

Anand observed the Shravak-dharma for twenty years, and observed eleven padimas. Then he observed fast upto death for a month, dying with equanimity and in profound peace. He was reborn as a god in Saudharma Devloka (a heavenly region). After the completion of that span of life he will be reborn in Mahavideh as a human being and shall realise liberation.

Please realise how householders of the ancient times used to observe religious vows with great firmness of mind ! Should we not listen to religious advice and practise at least one or two vratas ? To make our life sublime is the meaning of human life for which however small it may be, but a beginning has to be made right now.

### WAY TO TRUE HAPPINESS :

आपदां कथितः पन्था इन्द्रिणामसंयमः ।

तज्जयः संपदां मार्गो येनेष्टं तेन गम्यताम् ॥

Lack of control over senses leads to unhappiness and control over senses leads to happiness. Hence follow either of the paths you like.

Even inanimate things bear desired results if properly controlled. So if a human being controls the senses, accepting vows for this purpose, he would certainly be freed from the bonds of the karmas and the circle of births and deaths. He would get eternal bliss. We should observe the vows as per our capacities to do so in order to close the gates of senses that admit fresh sins and to shed the accumulated sins. This is the purpose of religious life. (Please refer to Chapter No. 1 of Part 1.)

### SAMAYKATVA (RIGHT BELIEF) :

Before observing Twelve Vratas, it is necessary to have right belief in Jainism. If what we believe is not right, vows observed by us, will be useless. Samaykatva Vrat should, therefore, be taken along with any vrat or vratas to be accepted. It means that true faith in Nine Fundamental reals viz. Jiv, Ajiv(non-life) Punya (merit), Pap (sin), Ashrav (influx of karma), Samvar (stoppage of karma), Bandha (bonds of karma) and Moksha (liberation). To believe firmly in the above reals as described in Jainism constitutes true faith.

### SUDEV (RIGHT GOD) :

We should believe in Arihant and Siddhas who have preached the above Nine Fundamental reals and who are free from eighteen sins (pap sthanakas).

### SUGURU (RIGHT PRECEPTORS) :

Suguru is one who practices the five Great Vows, expounds true religion, is not attached to gold and a woman and observes charitra (monkhood).

### SUDHARMA (RIGHT RELIGION) :

Right Religion consists of Non-violence, self-control and austerity ( अहिंसा संजमो तवो । )

Note : We should sincerely believe in Sudev, Suguru and Sudharma both as means of liberation and dispenser of permanent bliss. We should not believe in any other liberators, nor should we offer our respect and bow down to those of different faiths if required by exceptional force of circumstances, we may show respect to them so as to conduct ourselves as common sense suggests.

### AVOID FIVE ATICHARS (FAILURES OF CONDUCT) :

- (1) **Shanka (Doubt)** : Do not doubt what is preached by Lord Mahavir.

( ' तमेव सच्चं निःशंकडं. जं जिणेहि पवेइयं । ' )

- (2) **Akanksha (Longing)** : Do not be lured by other Faiths and do not long for gain offered.
- (3) **Vichikitsa** : (Inconsistency in understanding) : Do not doubt the fruit to be gained by religious practices and do not slander the path of renunciation (monkhood). To doubt, is to show unsteadiness of intellect.
- (4) **Prasamsa** : Don't praise those holding false views, or the teachings and rituals or the benefits promised by other Faiths.
- (5) **Santhavo** : (Familliarly) Neither cultivate too much intimacy nor fall a prey to temptations offered by other Faiths.

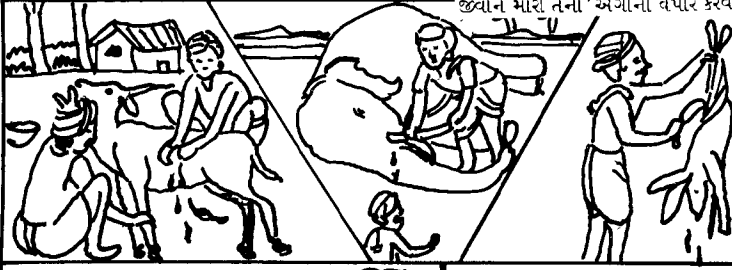
### Six Jayanas (Exceptions) :

- (1) It means in believing in, and offering worship to gods that uphold jain order-Sashan, Shashan goddesses and gods viz : Manibhadra, Gotraj, Saraswati, Laxmi and activities like Vahipujan, Laxmi Pujan, considering these as source of help in distress, an exception is made in their case.
- (2) Out of courtesy, we may bow to a teacher, an artist, a pleader and the leaders of society.
- (3) Don't practise Shradha (oblation to the dead). Gornifeeding and don't take part in non-jain festivals save what is required to be done out of courtesy.
- (4) Doing a good turn to any one out of gratitude or formality is an exception.
- (5) If we accept 'atatva' as 'tatva' (unreal as real) and non-religion as religion through mistake, it is pardonable-jayna.
- (6) Don't swear in the name to of Dev, Guru or religioner execpt if it is done in support of truth.

Note: The above are exceptions to rules (jayana) to be noted.

૬. દંત વાણિજ્ય - કરનૂરી-હાથી દાંત - મોની - ચામડા - હાડકા - શીંગડા - ખાતર વિગેરે તેમજ ત્રસન

જીવોને મારી તેના અંગોનો વેપાર કરવો નહિ.



૭. લાખ વાણિજ્ય - લાખ - ગુંદર -

સાબુબાર હડબાલ - રંગો આદિનો વેપાર કરવો નહિ.



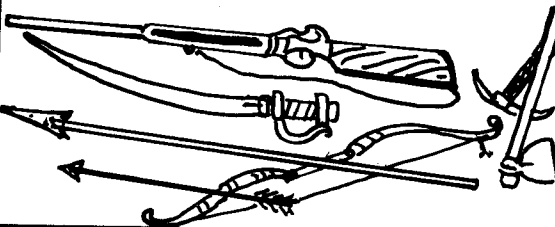
લાખ	ગુંદર	લાખ	પીઠો
ગુંદર	હળદર	ફાવો	સરેદ
લાખ	લીલા		

૮. રસ વાણિજ્ય - મધ - માંસ - માખણ - ઘી - તેલ - દૂધ - ગોળ - ખજૂર આદિનો વેપાર કરવો નહિ



૯. કેશ વાણિજ્ય

પશુ પક્ષીના કેશ - પીછા-ઉન વિગેરેનો વેપાર કરવો નહિ.



૧૦. વિષ વાણિજ્ય - અફીણ-

એર-સોમલ ઘડગોળો-બંદૂક-

નલવાર-ભાલા-નીર-કારતુસ-હળ

મેઘળી-પાવડા વિગેરે નો

વેપાર કરવો નહિ.



### Four Agars (Special exceptions) :

- (1) When performance of duty is neglected by oversight.
- (2) Error takes place on account of undue haste.
- (3) Forced to do something for a great benefit or gain.
- (4) Action taken absent-mindedly.

### Five anuvratas and Three Guna vratas :

Five Anuvratas-five Vratas of minor scale vrata. A vrata is a disciplinary vow. A householder cannot observe a total vow Maha Vrata as a Sadhu. He observes Sthul Vrat or a minor scale Vrata. These consist of five Anuvratas (vrata, minor in nature) and three Guna Vratas which are as follows :

- (1) Sthul Pranatipat Virman Vrata-To abstain from minor scale acts of violence to life.
- (2) Sthul Mrushavad Virman Vrata-To abstain from minor scale actions of life.
- (3) Sthul Adattadan-To abstain from minor scale acts of accepting what is not given to one.
- (4) Sthul Maithum-To abstain from minor scale acts of incontinence.
- (5) Sthul Parigraha-To abstain from minor scale acts of possessions.

Three Guna-vratas as these three vows are for developing value of five lesser vows. They are called guna vratas.

- (6) Digvirati Vrata : To limit one's movement in all directions.
- (7) Bhogopabhog Virman-Vrata : To restrict one's indulgence in enjoyment whether once in nature, or repeatitious in nature.
- (8) Anarthdand Virman Vrata-To abstain from unvirtuous acts which serve no useful purpose.

### Four Siksha Vratas :

There are four Siksha Vratas to discipline one's self viz. (9) Samayik (10) Paushadh (11) Deshavagasiya (12) Atithi-samvibhag (sharing of food with a monk or a co-religionist).

## DETAILED EXPLANATIONS OF ALL THE TWELVE VOWS :

### 1. STHUL PRANATIPATA VIRMAN VRATA :

Not to desire, or to act with an intention to hurt any person, insect or beast or bird, but make all efforts to protect them.

Please see that you do not commit the following excesses :

- (i) To act in anger without any thought for consequences and beat birds, beasts or human beings.
- (ii) Pluck their skin out of anger in spite of there being no cause for it.
- (iii) To overload men or beasts or to make them work beyond their capacity.
- (iv) To strike on delicate parts of their bodies causing death.
- (v) To deny food and drink to men and beasts under one's care.

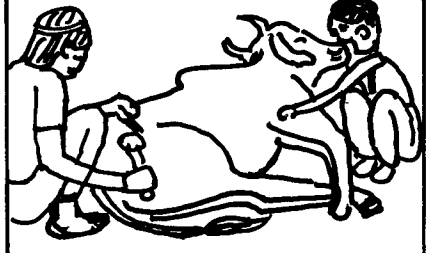
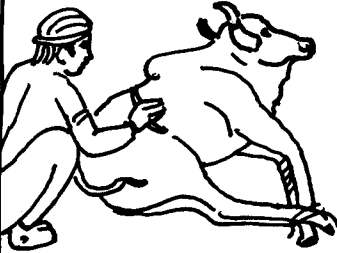
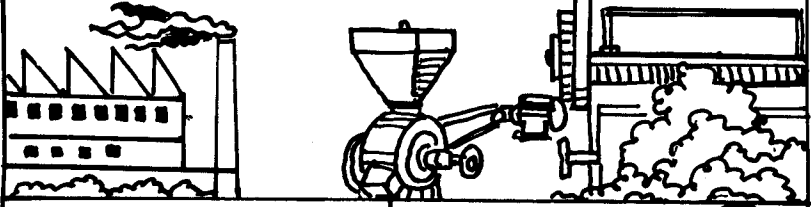
### 2. STHUL MRISHAVAD VIRMAN VRATA :

(Minor scale vrata of truthfulness)

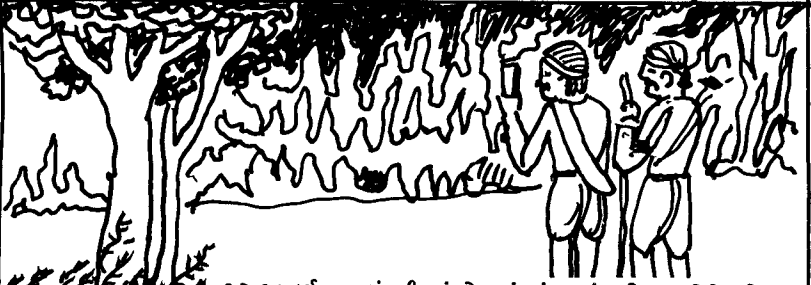
**We should avoid five types of lies**

- (i) About a girl : We should not misguide others with regard to qualities or habits of a girl for a boy for the purpose of an engagement or a marriage.
- (ii) About beasts : We should not misinform others with regard to the milk-yielding capacity, age and deliveries of quadrupeds like a cow, a buffalo etc.
- (iii) About land : We should not mislead buyers in respect of articles or trees, a field, a building, a shop or an orchard and we should also not bear false witness in a court of law with the intent of causing a loss to a buyer.
- (iv) About Deposits : We should not misappropriate money or goods deposited with us in trust by others.
- (v) False Witness : We should not give false witness and harm others. An exception may be made where the question of life and death arises.

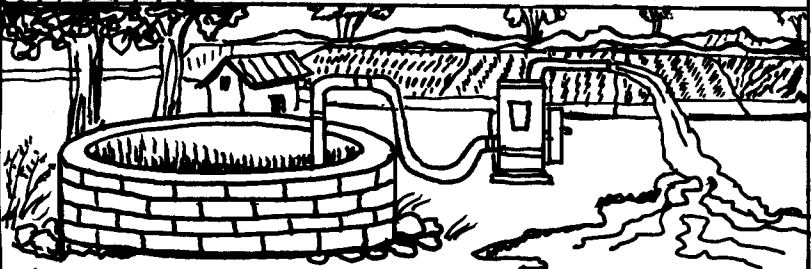
૧૧. યંત્ર પિલણ વિગેરે કર્મ-મીલ-જીન સંચા-ધાણી-ઘંટી પીલવાનો ધંધો કરવો નહિ.



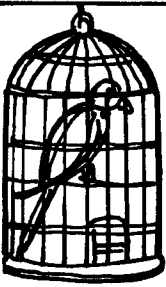
૧૨. નિલાંછન કર્મ : પશુ-પક્ષીનાં પુછડા કાપવા ડામ દેવા પીઠ ગાળવી ખસી કરવી વિગેરે કરવું નહિ.



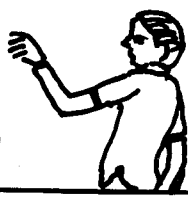
૧૩. દવ કર્મ : દવમાં, સીમમાં ખેતરમાં, ળંગલમાં અગ્નિ નદાસ દેવો નહિ.



૧૪. શોષણ કર્મ : કુવા-નળાવ-સરોવર-ટાંકા-બોયરા વિગેરે સ્થળે પાણીનું શોષણ કરાવવું નહિ. .



૧૫. અસની ધોષણ કર્મ-કુતરા-બીલાડા,  
મેના ધોષટ-વેશ્યા સ્ત્રીઓ ધોષવા નહિ.







### **AVOID FIVE ATICHARAS (FAILURES OF CONDUCT) :**

One should beware of and avoid actions involving the following five aticharas :

- (i) **Sahasatkar** : One should not blame, slander or say harsh words to others in haste and in a thoughtless manner.
- (ii) **Rahasya Bhashan** : One should neither reveal secrets of others nor work as a spy.
- (iii) **Svadara Mantra Bheda** : One should not talk on private matters about one's wife. Loose talks lead to very unfortunate consequences. Back biting is out of question.
- (iv) **Mrusha Updesh** : One should not intervene and give wrong advise.
- (v) **Koot Lekh** : One should not tamper with Account-books and title-deeds.

### **3. STHUL ADATTADAN VIRMAN VRATA :**

(Minor scale vrata of non-stealing )

One should not steal nor break into the house of other, nor should one pick up unclaimed things. If it becomes necessary to do so, do it openly in the presence of others. It should be reported properly.

Wrong actions invite public censure or punishment from Government and so there is no prudence in doing them.

One should not avoid paying taxes or octroi duty. One should not use counterfeit weights and measures nor adulterate food articles. One should neither take bribe nor take to a profession of advocate, unless it is taken up for doing Justice. One should not act out of bad faith with one's parents, particularly in religious matters.

### **AVOID FIVE ATICHARAS (FAILURES OF CONDUCT) :**

- (1) Don't buy stolen goods (2) Don't teach the art of stealing
- (3) Don't adulterate (4) Don't evade taxes of Governments and public authorities (5) Don't mint counterfeit coins or keep false measures.

### **4. STHUL MAITHUN VIRAMAN VRATA :**

(Minor Scale vrata of Continence)

One should be satisfied with one's own wife and avoid co-habitation with other women.

- (a) Observe Continence according to the vow taken.

- (b) Avoid co-habitation with hijadas, married women or female animals, and goddesses.
- (c) Avoid co-habitation with virgins, windows and harlots.
- (d) Be careful of general contact with females and sexual dreams, which are considered exceptions.

#### **AVOID FIVE ATICHARAS (FAILURES OF CONDUCT) :**

- (i) **Aparigrihitagaman :** To enjoy a woman not looked after by any one.
- (ii) **Itwargrihitagaman :** To enjoy a woman kept by some one else.
- (iii) **Anangkrida :** To gaze sensuously at the limbs of woman's body or make sexual gestures.
- (iv) **Parvivahkaran :** To arrange some one else's marriage.
- (v) **Tivra-anurag :** Intense desire for sexual act.

#### **BENEFIT OF CHASTITY :**

Nine lacs of living germs in sperm, innumerable beings of two senses and many a sammurchhim human beings will be protected by avoidance of a single intercourse. This is the main benefit of/observing celibacy.

#### **5. STHUL PARIGRAHAPARIMAN VRATA :**

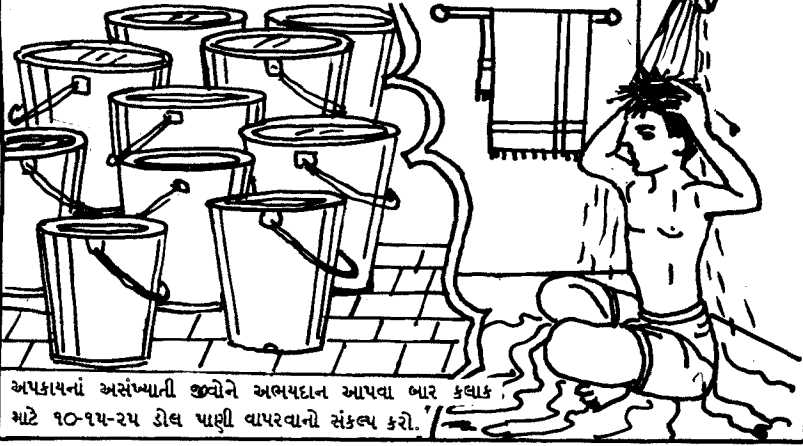
**(Minor scale vrata of Non-attachment for possessions)**

There are nine type of possessions : (1) Wealth (2) Food grains (3) Land (4) Buildings (5) Silver (6) Gold (7) All metals (8) Servants (9) Birds and beasts.

Things are innumerable. A householder should give up attachment or craving for them and should abstain to an extent possible, from nine types of possessions as laid down in the Fifth Anuvrata.

If it is not convenient to limit the value of every article and real estate-moveable and immovable properties, houses, shops, land, cash, ornaments, shares, loans, furnitures etc., that were possessed. One should limit the total value of all the possessions and should not acquire additional possessions exceeding the value fixed. In case there is extra income or acquisition of a property, give them away in charity. When one crosses the limit of the total

દુનિયા ભરની વસ્તુઓ વાપરતા નથી છતાં અવિરતિનું પાપ લાગે છે.

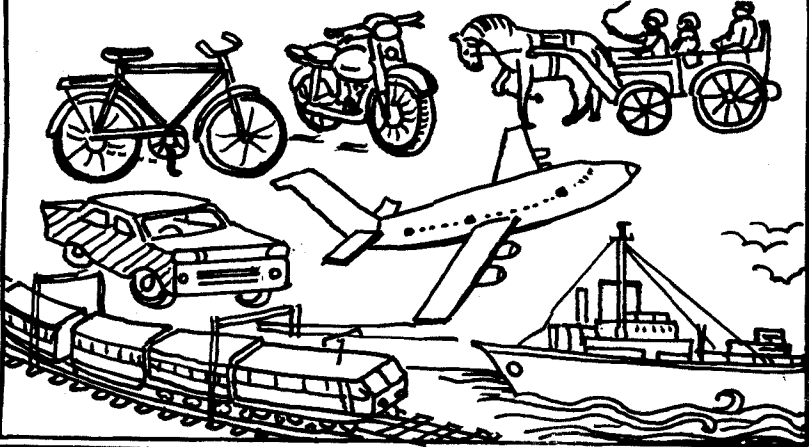


અપકાચનાં અસંખ્યાની જીવોને અભયદાન આપવા બાર કલાક માટે ૧૦-૧૫-૨૫ ડોલ પાણી વાપરવાનો સંકલ્પ કરો.



બાર કલાકમાં ૨૫-૫૦-૬૦ વનસ્પતિની સંખ્યા વાપરવાનો સંકલ્પ કરી અસંખ્યાની વનસ્પતિના જીવોનો અભયદાન આપો.

બાર કલાકમાં ઘોડાગાડી-મોટર-બસ રેલ્વે વિગેરે ૨૫-૫૦-૬૦ થી વધારે નહિ વાપરવાનો સંકલ્પ કરો જેથી તેમાંથી થતી હિંસાના પાપથી બચવાનો લાભ મળે છે.





value of the properties unknowingly, such an acquisition is permitted provided it is again brought down to predetermined limit. For this purpose it is not permitted to reduce it by giving away to one's family members. What is intended is real Charity.

**AVOID FIVE ATICHARS (FAILURES OF CONDUCT) :**

- (i) Crossing the limit of wealth decided to be invested in loans and trading-ksetra-praman-atipraman.
- (ii) Crossing the limit of fields, houses etc. possessed by us. For this purpose don't amalgamate two separate fields or two buildings into one to bring even the number of units within the limit.
- (iii) Rupu-Sonu : One should not cross the limit of gold and Silver in possession once it is fixed.
- (iv) All metals : One should not cross the self-imposed limit.
- (v) Dwpad And Chatuspad : One should not keep more servants, cows, buffaloes and birds than the number fixed.

**6. DISHA PARIMAN VRATA (FIRST GUNA VRATA) :**

(That which benefits is a Gunavrata)

Space has got ten (10) directions viz : North, East, West, South, Upwards, Downwards, North-east, North-west, South-east and South-west. We should limit the distance to be travelled in all the 10 directions. If one is not likely to go to overseas places (England, America, France, Africa, etc.), one should exclude them from distance fixed and thus avoid extra sins, which would otherwise continue to accumulate if these regions are not given up specifically for travelling.

**AVOID FIVE FAILURES (FAILURES OF CONDUCT) :**

(About space-directions)

- (1) Don't go higher than the distance fixed upward.
- (2) Don't go lower than the distance fixed downward.
- (3) Don't travel more than the distance fixed in the remaining eight directions.
- (4) Don't set off the distances travelled against one another if found more in one direction to that found less in some other direction. Such compensation is not permitted.
- (5) Don't forget the distances fixed in the various directions while observing this Vrata.

## 7. BHOGOPABHOG PARIMAN VRATA :

(Second Gunavrata)

उवभोगो विगइओ तंबोलाहार पुष्प फलमाई ।  
परिभोग वत्थसुवन्नमाईय इत्थिगेहाई ॥

Vigai(sweets), betel leaves food, fruits and flowers are included in Upbhog (things enjoyed once), while 'Paribhog' (things used or enjoyed more than once) consists of clothes, ornaments, a wife and houses (real estates) etc.

### TEN KINDS OF VIGAI :

(1) Honey (2) Butter (3) Meat (4) Liquor (a householder shravaka must abstain from all these four), (5) Milk (6) Curd (7) Ghee (8) Oil (9) Jaggery and (10) articles fried in ghee or oil.

Remaining six should be preferably abandoned, Otherwise, we should give up at least one, two or three out of them (from 5 to 10) every day. Let us understand these 6 Vigais a little more in details.

- (1) **Milk Vigai** : It can be abandoned in three ways. (i) One can abstain from milk and all milk-products. If the vigai is abandoned totally (multhi), all the milk preparations should also be abandoned (ii) If the vigai is restricted to unboiled milk that only is given up. In that case, Mava, Sweets (Barfi, Dudhpak, Basundi etc.) are permitted to be eaten (iii) In case of 'nivyati' we should refrain from eating Dudhpak, Mavo and Sweet (Barfi, etc.) but in that case, milk is permitted.

(2&3) The same should be understood in case of Curd and Curd-milk vigais.

(4) The same rule is applied to the use of Ghee.

(5) **Oil Vigai** : Consists of oil from til (tal), sarsav, alsii, Kasumbi grass.

**Fried Oil Vigai** : Articles fried in ghee or oil belong to this Category. These can also be given up in three ways. For more details, please consult your guru. Bear in mind to practise/giving up of vigais to an extent possible.

(6) **Jaggery Vigai** : The above rules are also applied here. Vigais are harmful and therefore, should be avoided.(see Chepter No. 1, Part 1 for further details and for exposition

of 14 'Niyamas' restrictions. It also gives a table of articles to be used or given up and therefore, a householder should make use of this table) Twenty-two non-eatables, forbidden articles of food and Anantkaya should not be eaten. (see Chepter No 3, Part 1 for this.)

### ABANDONING 15 (FIFTEEN) KINDS OF TRADES OR DEALINGS :

A shravak is not supposed to carry on the following fifteen kinds of trades or activities (already described in brief earlier as these are considered quite sinful activities).

- (1) **Ingat Karma** : Don't make or deal in articles like coal, lime, bricks, tiles and articles made in furnaces.
- (2) **Van karma** : To work in a forest, to develop a garden and to deal in fruits, flowers, vegetation, corn etc.
- (3) **Sadi Karma** : To manufacture or deal in vehicles like a carriage, a car, a motor car, a ship, an aeroplane etc.
- (4) **Bhadi Karma** : To ply on hire vehicles like the above and similar vehicles like motor cycles, rickshaws etc.
- (5) **Fodi Karma** : Digging or boring of wells, tanks, lakes, dams and water works.
- (6) **Dant Vanijya** : Dealing in musks, ivory, pearls, hides, bones, horns, manure or dealing in moving beings like birds and beasts after killing them.
- (7) **Lakh Vanijya** : Lac Trade : Dealing in wax, gum, soaps, soda-ash, colours etc.
- (8) **Ras Vanijya** : Dealing in honey, meat, butter, ghee, oil, milk, jaggery, dates etc.
- (9) **Kesh Vanijya** : Dealing in fur, hair, feathers and wool of beats and birds.
- (10) **Vish Vanijya** : Dealing in morphia, poison, gunpowder, guns, swords, spears, arrows, cartridges, spades, shovels etc.
- (11) **Yantra Pillan Karma** : Running of oil-mills, jins, ghani, and flour mills.
- (12) **Nirlonchhan Karma** : Cutting tails, feathers of birds fur of the beasts and cauterizing or castrating of animals.



- (13) **Dav Karma** : Putting fields, forest etc. on fire.
- (14) **Shoshan Karma** : Pump sets for wells, ponds and lakes, cisterns, underground tanks etc.
- (15) **Asati Poshan Karma** : Don't keep dogs, cats, parrots, Cacakauas and harlots.

Try to lead your life in a least sinful way; observe as many vows as possible and try to be a 'viratidhar' (non-attached) householder. It may not be possible to observe all that is descrided here due to practical problems, but while selecting one's trade, one should see that the aspect of sinning is reduced to the minimum.

#### **AVOID FIVE ATICHRAS (FAILURES OF CONDUCT) :**

- (1) **Sachita Ahar Bhakshan** : Abstain from eating what possesses life.
- (2) **Sachita Pratibaddha Bhakshan** : Abstain from eating a thing mixed with something that possesses life.
- (3) **Apakva Ahar Bhakshan** : Avoid eating preparations of uncooked flour or unripe fruits.
- (4) **Duspakva Bhakshan** : Don't eat half-fried things like roasted corn.
- (5) **Tuchhaupadhi Bhakshan** : Don't eat spoiled or trifle fruits.

#### **8. ANARTHA DAND VIRMAN VRATA :**

(To refrain from all unvirtuous acts that serve no purpose-Third Gunvrata)

अवज्झाण पावउवएस हिंसाणुदाणप्पमायाचरिण्हिं ।

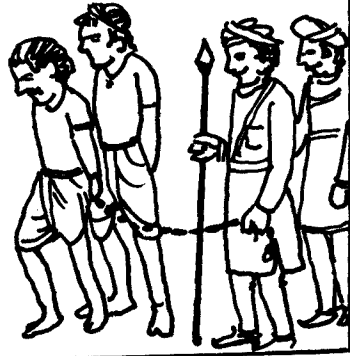
जं चउहा सो मुक्कइ गुणक्खयं भवे तईयं ॥

Reflections out of evil tendencies of mind (out of either Artra-that which arises out of pain, or raudra-that which arises out of cruelty), advice for sinful activities, such donation that involves violence and negligent conduct-these four are given up in this Gunvrata.

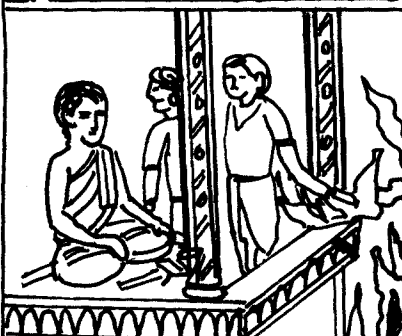
Certain activities have to be carried on even though they are found to be unvirtuous to support one's self or to promote the interests of the dear one's. But, being directed by some purpose, they are called Artha Kriays. What is intended to be given up here

સુવ્રત શેઠ ઘરે ચોરધ માં બેઠા છે.  
ત્યાં ચોર ચોરી કરે છે. છતાં પણ  
પોતાની સ્થીરતા ગુમાવતા નથી....

રાજાના સીપાહીઓ, ચોરોને પકડી જાય છે....



સવારમાં ચોરધ પાળીખીને રાજ દરબારમાં  
લેટ સોગદ લઈ જાય છે. અને ચોરોને છોડાવે છે.  
ચોરી આવે શુદ્ધ ભાવના જોઈ  
પોતાનું જીવન સુધારે છે.



કેવિ અનુપમ સ્થીરતાં ?

એક દિવસ સુવ્રત શેઠ ચોરધમાં  
બેઠાં છે. તેવામાં આજુબાજુનાં  
મકાનોમાં આગ લાગી લોકો તેને  
બહાર નિકળવા કહે છે. ||  
છતાં પણ સુવ્રત શેઠ ચોરધની  
સ્થીરતા ગુમાવતા નથી.

આમ આજુ બાજુના મકાનો આગમાં નાશ પામે છે  
સુવ્રત શેઠની સ્થીરતાના પ્રભાવથી તેનું મકાન બચી જાય છે.



are the activities that are both sinful and senseless. As they do not serve any purpose, they are called 'Anartha Kriyas' or senseless activities. Such activities, which are of four types, must be refrained from.

The following four types of tyaga (abstinence from killing) are the illustrations of Anarth Dand.

- (a) One should not keep or tame beasts, birds, dogs, cats, elephants, horses, cocks, and bulls, nor should one arrange or encourage a fight between them nor should one visit a place where such a fight goes on.
- (b) One should not indulge in playing cards, setranj, drafts, etc. One should also neither give to any one a grinding mill, a plough, tools, mortar etc. nor should one trade in them.
- (c) One should not attend holi festivals, setting off fire-works, animal sacrifices (Yagnas), killing of animals, 'Tabut', wrestling, confiscation proceedings of some one's property (Japti), dances, farce-dramas, 'Ramlilas', cinema shows, circus, T. V. show, horse-race etc.

One should neither sit upon green vegetation nor should one indulge in cheap talks concerning women and dinner and political scandals.

- (d) One should not indulge in activities that lead to 'art-dhyan' reflections arising out of unhappiness and 'raudra-dhyan' reflections induced by cruelty. These cause bonds of Karmas. We should not give such advice to others that would result in sinful activities nor should we hand over to them such articles which would cause harm to living beings. We should abstain from pride, infatuation, passions, loose talks, scandalous talks on women and food and on politics. These are known as vikathas.

#### **AVOID FIVE ATICHRAS (FAILURES OF CONDUCT) :**

- (1) **Kandarp** : Don't utter such words in fun that would rouse passions in others.
- (2) **Kaukuchha** : Don't indulge in activities that would cause infatuation amongst one another.

- (3) **Mukhariya** : Don't utter words that lead to quarrels.
- (4) **Adhikaran** : Neither keep weapons like gun, sword, pistol, crushing mill, knife, etc; nor arrange to lend them for use.
- (5) **Bhogairikt** : Don't collect things in excess than what is necessary to fulfill the requirements.

### 9. SAMAYIK VRATA :

(First Shiksha Vrata)

सामाड्यमिह पढमं सावज्जे तत्थ वज्जियं जोगं ।  
समणाणं होइ समो देसेण देसविरओवि ॥

Here Samayik is the first Shiksha Vrata-a vow to discipline one's self in which all activities tainted with sin are given up.

A Desh-Virati-one who has renounced partially by observing Samayik to an extent, becomes as good as a Sadhu. Samayik means a well balanced state in which mind has rid itself of all distractions, arising due to likes and dislikes. It becomes stable. Such a mind acquires many qualities including sharpness of intellect for acquiring knowledge.

Samayik is observed for 48 minutes. The period is passed in reading, studying and listening to religious discourses. One abstains from attending to household affairs by refraining from all activities arising out of mind, word or body. One becomes steady. Lord Mahavir had praised samayik of Punya Shravaka. By reading life stories of such great men, one should observe Samayik with ever increasing faith in it. One should learn about five Atichars-five failures of conduct and refrain from them. (Please refer to Chapter No 3. Part 2 .)

#### AVOID FIVE ATICHARS (FAILURES OF CONDUCT) :

- (1) **Man Duhpranidhan** : Improper mental act-to engage mind into evil thoughts;
- (2) **Vachan Duhpranidhan** : Improper speech-uttering sinful and harsh words.
- (3) **Kaya Duhpranidhan** : Improper bodily movement. Adopting body postures, sleeping, sitting, leaning against walls, etc. and making gesticulations or improper movement.

- (4) **Anavastha Dosh** : Not keeping in mind the time limit for Samayik and doing it in a disorderly manner or without proper attention.
- (5) **Smritirahit** : Lack of requisite memory-not keeping in mind whether the time for samayik is over or totally forgotten. (see book No. 8 for further reference.)

### 10. Deshavagashiya Vrata :

#### (Second Shiksha Vrata)

In this Vrata one summarises all the Vows and regulations one has accepted. One also stops travelling in different directions and enters into religious contemplation, residing at a sacred place. He observes the 14 Rules (refer to Book No.1) renouncing trades and other activities of non-religious nature. One observes penance such as ekashana, ayambil or fast and does eight samayika during the day which with the two pratikramans becomes 10 in numbers. This vrata should be observed at least once, twice or four times a year.

#### AVOID FIVE ATICHRAS (FAILURES OF CONDUCT) :

- (1) **Anvanprayog** : To bring in things from the area or the than what is limited to for the vrata.
- (2) **Peshavanprayog** : To send articles outside the fixed area.
- (3) **Sabdanuvay** : To ask for things beyond the limit fixed by coughing or making sound for this purpose.
- (4) **Ruvanuvay** : To ask for articles beyond the set limit by pointing to their forms or figures.
- (5) **Puggalpapahere** : To ask for articles beyond the set limit by throwing a pebble or indicating in similar fashion.

One should have a longing that when will he be able to make his life worth living as Anand and Kamdev and Shrivakas like Sulasa, Revati and many others did. The success of life lies in observing three Shiksha Vratas according to one's ability. These are means of self discipline bridging the gap between what we are and what we should really be as an ideal. Process once commenced in earnestness in present life will go on in births to come till the goal of destruction of the karmas and highest bliss is realised.

## 11. Paushadh Vrata :

(Third Siksha Vrata)

आहार देह सक्कार गेहवावार विरयम बंभेहि ।  
पव्वदिणाणुट्ठाणं तईयं पोसहवयं चउहा ॥

The Third Shiksha Vrat 'Paushadha' is observed on auspicious days (parvas) by doing four things : abstaining from (1) food (totally or partially) (2) adoration of body (3) worldly affairs and (4) lack of celibacy. Paushadh means that which nourishes the merits of soul and is accompanied by observing samayik lasting for four or eight praharas. (prahara = 3 hours). One should also observe an Ekashana, Ayambil or a fast while observing the vow of Paushadh.

### **AVOID FIVE ATICHRAS (FAILURES OF CONDUCT) :**

- (1) **Appadilchiya Sejja Santharo** : One passes urine, stool or coughs in a manner that would not result in killing any living beings.
- (2) **Apramarjit Dushpramarjit** : We should not use bed (of wool carpet etc.) without gently sweeping for cleaning the insects without harm.
- (3) **Apratilekhit Dushpratilekhit** : To spread bedding without scrutiny (Padilehana) and not sweeping it gently and carefully.
- (4) **Paushadh Vidhi Viparitata** : To observe Paushadh without proper procedure, respect, love or enthusiasm.
- (5) **Paushadh Vismriti** : To forget that one is observing a Paushadh to-day.

## 12. ATITHI SAMVIBHAGA VRATA :

(Fourth Vow Of Discipline)

A saint who abstains from observing special days (Tithi Parva) for his visits or by eating good food, by wearing good dress and by putting on ornaments, is a real guest (Atithi), the rest are only visitors. Atithi is a guest who comes to you without any regularity and uninvited in a spontaneous manner.

For observing the Atithi Samvibhag Vrata, a fast for 8 days 'Athhai' (now-a-days it is only one fast) along with a Paushadh is prescribed. It is broken the next day with ekashna, eating only such

૧. સ્થૂલ પ્રાણોત્તિપાત વિરમણે વ્રત

૨. સ્થૂલ મુખાવાદ વિરમણે વ્રત

૩. સ્થૂલ અદનાદાન વિરમણે વ્રત

૪. સ્થૂલ મૈથુન વિરમણે વ્રત

૫. સ્થૂલ પરિગ્રહ પરિમાણે વ્રત

૯. સામાયિક વ્રત

૧૦. દેશાવગાસિય વ્રત

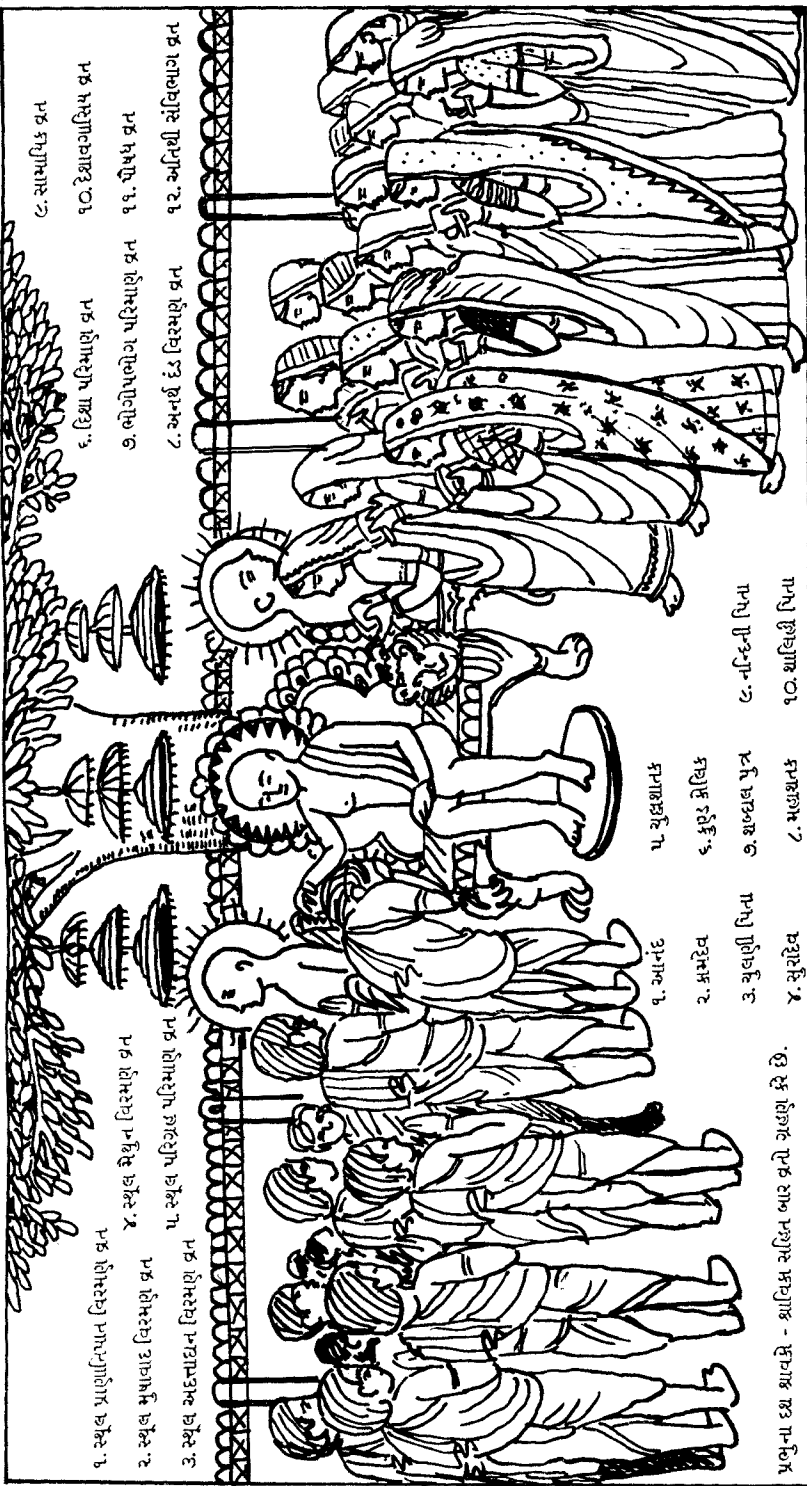
૧૧. પોષધ વ્રત

૧૨. અતિથી સંવિભાગ વ્રત

૬. દિશા પરિમાણે વ્રત

૭. ભીંગોપભોગ પરિમાણે વ્રત

૮. અનર્થ દંડ વિરમણે વ્રત



૫. યુદ્ધશાતક

૬. કુપુર ક્રોધિક

૭. શબ્દાલ પુત્ર

૮. મહાશતક

૧. આનંદ

૨. ક્રમદેવ

૩. ચુલણી પિતા

૪. સુરોદેવ

૯. નિન્દની પિતા

૧૦. શાલિલી પિતા

પ્રભુના દશ શ્રાવકો - શ્રાવિક સહિત બાર વ્રતો ગ્રહણ કરે છે.





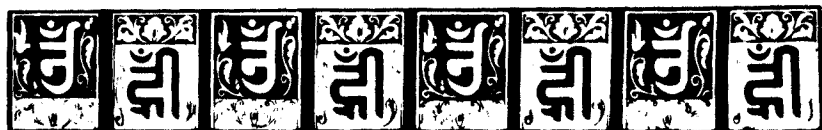
food as is acceptable to a monk. If a monk is not available for being served, a Shravak may be invited to dine with , instead. A Shravak should observe this vrata once or twice a year according to his capacity.

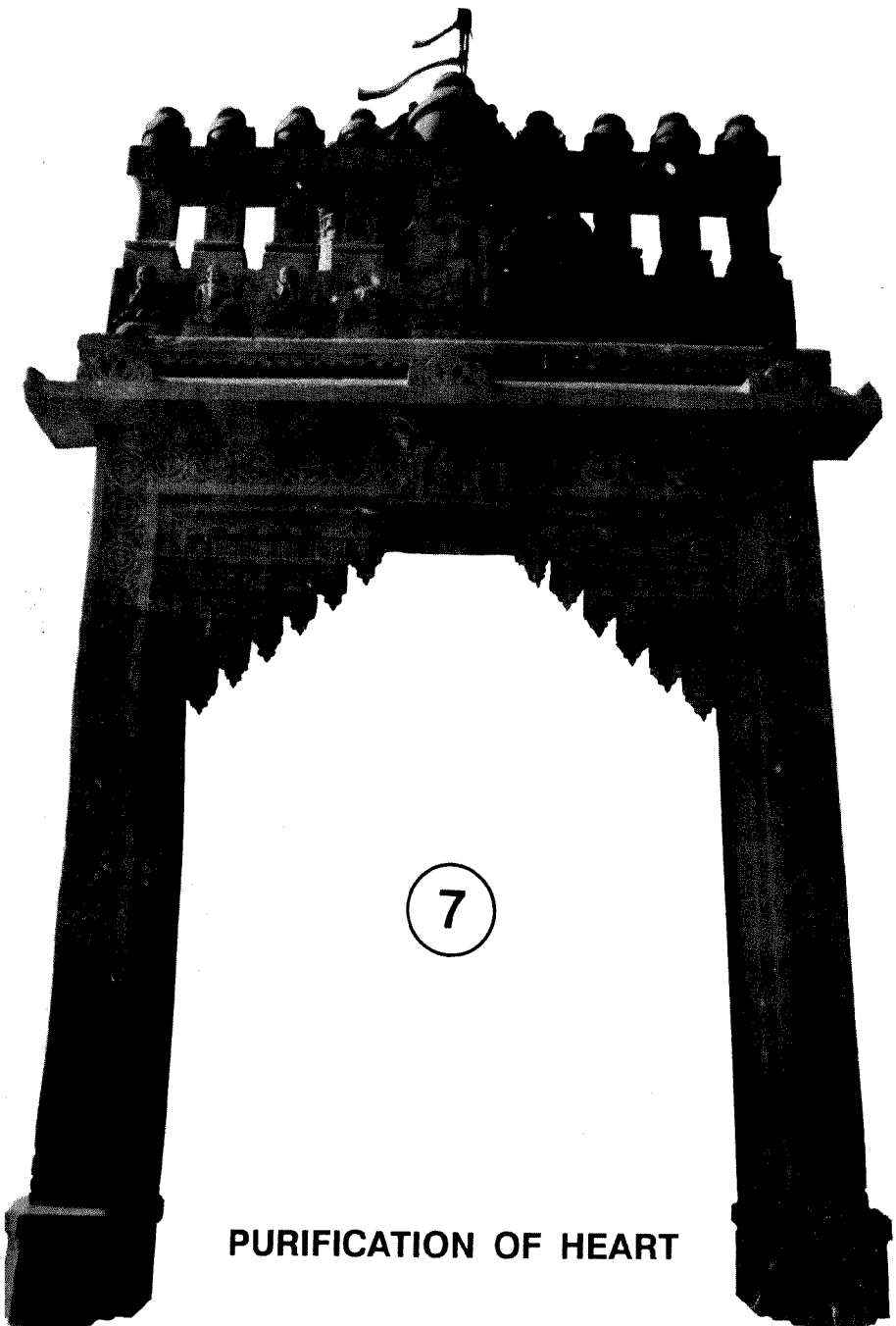
**AVOID FIVE ATICHRAS (FAILURES OF CONDUCT) :**

- (1) **Sachit Nirlap** : Offering achit food by mixing it with sachit food.
- (2) **Sachit Pidhan** : Offering food that was covered with sachit things.
- (3) **Anya Vypadesh** : To say that a thing does not belong to him, but some one else with intentions not to part with it.
- (4) **Smatsar-dan** : Offering food out of anger and jealousy.
- (5) **Kalatikrma** : To insist on offering food even though time for begging has passed.

Guru should be consulted case of doubt for a clarification.







## PURIFICATION OF HEART

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## INTRODUCTION TO THE PICTURES

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1. The scenes of six kinds of human beings viz. (1) the lowest. (2) lower (3) low (4) middle (5) noble and (6) the noblest.
2. The scenes of the four kinds of mental thought viz. (1) Friendship (or brotherhood). (2) compassion, (3) Mental Delight and (4) Neutrality.
3. The scenes of three-fold religion. (1) Non-violence (2) Asceticism and (3) Penance.
4. The Four attributes of the Soul. (1) infinite knowledge, (2) Infinite vision, (3) Infinite conduct and (4) Infinite potency (virya).

## SHRI VNEMI VIGNAN KASTURSURI SMRUTI SERIES PART - II

### PURIFICATION OF HEART

#### FOUR TYPES OF MAITRI :

(Preliminary)

स जीवति गुणा यस्य धर्मो यस्य स जीवति ।

गुणधर्मविहीनो यो निष्फलं तस्य जीवितम् ॥

Upadhyaya Yashovijayaji says in his works 'Gnansar', that one's life is worth it only if one possesses virtues and religion. A life devoid of both, is a failure. A question arises how can we acquire religion and virtues ?

Definitions of Dharma, as a guiding religious principle in life, in relation to rising stages of spiritual development of a soul, are as under :

- (1) As it is commonly understood Dharma is that which upholds. It prevents one from degradation.
- (2) For a householder, who has accepted party, a life of renunciation-a Desh Virati in the 5th stage of spiritual development (Guna-Sthan). Dharam is Jayna-carefulness for a right conduct.
- (3) For a Sadhu following a life of complete renunciation, Sarva Vitati in the 5th stage of spiritual development, Dharma is, what is commanded by jina.
- (4) For a soul in the 7th Stage of spiritual development, immersed in meditation-consciousness-power of cognition (upyog) is Dharma.
- (5) For a spiritually evolving soul being in any of the 8th to 12th Stage of spiritual development, non-violence, self control and penance, is Dharma.
- (6) For a Kevali in the 13th stage of spiritual development, stage of awareness, that transcends limitations of time and space, and which is unobscured by delusion-(Moha) is Dharma.
- (7) For Kevali rising to the 14th Stage or the ultimate spiritual stage, as the soul leaves the body; Dharma is the innate nature of all the exist. (Vastu svabhav).

Thus word 'Dharma' has many meanings, but to understand it in a simple way, it means 'Duty'. In life, Duty is performed by a father and a son, by a wife and a husband, a brother, to his brother, by a mother and a son. All perform it towards one another. Likewise, there is also a higher duty towards one's own soul. To understand what it is and put it into practice, is our Dharma.

It is the karma that causes for us evil condition in existence (durgati). To destroy such a karma, therefore, is what we owe to our own soul.

Soul's nature is to know all (Kevalgnan) and to see every thing (keval Darshana). It is also as pure and clear in nature, as a crystal (Charitra). It's nature is self-sustaining, not requiring any food-(anahari); but as the soul is covered with layers of karmas, it cannot realise its own nature. By stopping the influx of new karmas (Samvar) and destroying the Karmas that are accumulated (Nirjara), a soul realises its true nature, and becomes free. That is the real duty, over-riding all other duties, which we owe to our soul. After knowing what needs to be done, how do we make the beginning?

### *The First Stage of Development of a religious life :*

He is far from being free from passions that mislead him to commit sins, but the intensity of such passions becomes considerably less as his out-look on life undergoes a change for better. He, no more covets the temptations of worldly existence, but bears with them as an evil to be escaped from. As light of reason dawns, he learns to observe the propriety-whatever may be the religious beliefs he holds, but he is certainly distinguished by the qualities listed in 'Dharma Bindu' and 'Dharma Sangrah'a as follows:

- (1) Abandoning friendship of the wicked.
- (2) Befriending those who think of our good.
- (3) Not crossing the bounds of propriety.
- (4) Following the traditional path.
- (5) Giving high respect to parents and the teachers of arts.
- (6) Greatly respecting Guru (Preceptor) and following his instructions.
- (7) Practising charity(Dan).
- (8) Eight-fold worship of God (Ashtaprakari Puja).
- (9) Discriminating between a Sadhu and a Sadhu (real and false) ascetic.

- (10) Hearing religious sermon with courtesy.
- (11) Putting the above precepts into practice according to one's ability.
- (12) To be patient by nature.
- (13) Thinks about the consequences of one's actions beforehand.
- (14) Remains ever conscious about death as a reality.
- (15) Considers the happiness in the next world more important than the insignificant happiness of this world.
- (16) Reflecting on religious discourses.
- (17) Discharging one's duties towards gurus.
- (18) Meditating upon **ॐकार** and **ह्रींकार** and Siddhachakra.
- (19) Mentally perceiving the form of the above.
- (20) To repeat it often.
- (21) Following the path of knowledge.
- (22) Abandoning those acts which would hinder meditation.
- (23) Installing the Idol of God.
- (24) Getting written the manuscripts of Agamas (Scriptures).
- (25) Doing the jap of Navkar Mantra.
- (26) Accepting refuge of Four (Arihant, Siddha, Sadhu and the religion preached by the Omniscient).
- (27) Censuring one's own wicked actions.
- (28) Being glad about one's own good actions.
- (29) Worshipping the presiding deities of the mantras.
- (30) Cultivating generous nature.
- (31) Being good in conduct.
- (32) Follows the conduct of noble persons.

### *SINCERITY OF CONDUCT (Vyavahar Shuddhi)*

#### *IS AT THE ROOT OF RELIGION:*

(Honesty is the best policy)

The transactions of money and things etc. are called dealings (Vyavahar). Honesty in such dealings must be observed even before one learns to be religious. However, religious persons are expected to be more particular about it. The behaviour and the manners of Jains



in their dealings should be so good that others would not doubt, or hesitate to deal with them. If there is sincerity in conduct, fair trade practices will follow in natural course.

Purity of heart is the first condition to be fulfilled. With this end in view, we must cultivate in life the four noble sentiments of (a) friendship(maitri); (b) cheerfulness(pramod); (c) Compassion (Karuna) and (d) non-partiality or indifference (madhyastha bhavana).

### THE CODE OF CONDUCT :

- (1) In exchange of money, we must give goods according to the specifications (should not pass on goods inferior in qualities as standard goods).
- (2) Adulteration should not be practised.
- (3) We must deliver the goods on the due date.
- (4) We must make full payment for the value of the goods purchased.
- (5) We return fully the deposits received, when demanded from us.
- (6) We should repay the debts on the scheduled date.
- (7) If we are not able to clear off the debt in time for reasons beyond our control, we should give proper explanation and must offer a satisfactory solution to the person concerned.

### An Example of Jain Agarwal Trader :

In ancient times, the Jain Mahajans (Jain merchants) enjoyed a great reputation. The example of Merchant Agarwal is worth knowing in this context.

In the times of King Kumarpal, an Agrarwal Vanik was caught for smuggling. He had put up with a Jain Vanik in Patan as a guest. Kumarpal was feared by his subjects. Being afraid, Agarwal Vanik admitted his offence and asked his host as to how he could be save from the clutches of the law. His host replied that there is no way out, but advised him to put a saffron Tilak on his forehead before visiting the royal court and hoped that perhaps, he might be saved thereby. Agarwal Vanik did so, when he went to the royal court.

Kumarpal thought how his co-religionist (sadharmik) be a suspect for committing such a crime and set him free, giving him the benefit of doubt. Agarwal Vanik was impressed by the respect

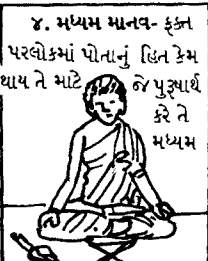
૧. અધ્યમધ્યમ માનવ - આ લોક અને  
પરલોકમાંય દુખદાયિ થાય તેવા કર્મો કરે તે



૨. અધ્યમ  
માનવ  
આભવમાં  
જ ફક્ત  
સુખ મળે  
તે માટે જ  
પુરુષાર્થ  
કરે તે અધ્યમ



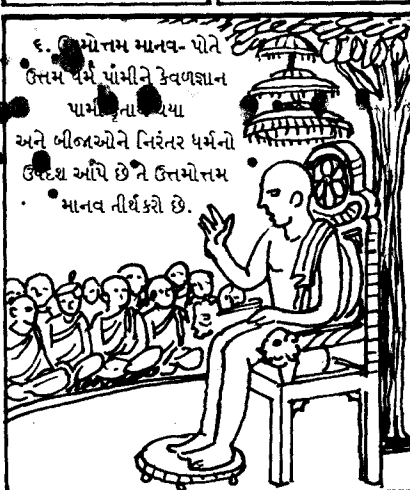
૩. વિમધ્યમ માનવ  
આ લોક અને  
પરલોક માં ફક્ત સુખ મળે તે  
માટે જ પુરુષાર્થ કરે તે વિમધ્યમ.....



૪. મધ્યમ માનવ- ફક્ત  
પરલોકમાં પોતાનું હિત કેમ  
થાય તે માટે જ પુરુષાર્થ  
કરે તે મધ્યમ



૫. ઉત્તમ માનવ- સુખ  
દુખ ભાવનાર કર્મો છે.  
તેમને માટે દૂર કે મોલ  
માટે પુરુષાર્થ કરે તે ઉત્તમ



૬. ઉત્તમ માનવ- પોતે  
ઉત્તમ વર્તે પાંચીને કેવળજ્ઞાન  
પામી શકે તેવા  
અને બીજાઓને નિરંતર ધર્મનો  
ઉપદેશ આપે છે તે ઉત્તમોત્તમ  
માનવ તીર્થ કરો છે.



that a Jain enjoyed in the eyes of the King. He confessed to his host that a Tilak of Jain though made with doubtful intention, could save him from punishment, how great would his benefit be if he was a true Jain. He changed his way of life. He grew to be a leader of his community. Following him, other members of the community also accepted Jainism.

Thought must be given how Jains must have built up such a reputation as a community. Alas ! what we find to-day is a sad phenomenon of devaluation of a saffron-Tilak.

It is time we ask ourselves why as Jains, we have lost respect in the eyes of the society ?

It is because we departed from high standard set by our ancestors for fair dealings, honesty and right conduct in life. What is basic is one's intention. If it is pure, progress on right path will be in natural course, to ensure better way of living with peace and equanimity in present, as well as future lives to follow, It will also earn prestige in social life.

How our ancestors made their mark in the society as men of integrity, not only for themselves but for the Jain Community as a whole, is evident from the great deeds of charity performed by Shri Vastupal and Shri Tejpal, which will command respect from any one, pursuing what is enumerated below :

#### **(A) JAIN ACTIVITIES OF CHARITY :**

- (1) Constructed 1204 temples with pinnacles;
- (2) Repairs and renovation of 2300 Jain Temples;
- (3) 500 Ivory Sinhasans (Royal Seats) and 500 Samovsarans;
- (4) 24 Ivory Chariots;
- (5) 2000 Shakh Ghatikas completed;
- (6) 984 Pausadh-Shalas;
- (7) 21 Acharya padvis were celebrated;
- (8) Served food to 1500 monks and nuns daily;
- (9) Performed 12.5 pilgrims to Siddhagiri (Palitana).

#### **(B) NON-JAIN ACTIVITIES OF CHARITIES :**

- (1) 3002 temples of Mahadev;
- (2) 64 Mosques;
- (3) 84 lakes;

- (4) 464 water-reservoirs (vavs);
- (5) 700 Maths for Hindu Sadhus;
- (6) 700 Charity Centers (Dharamshalas);
- (7) 700 Gurukuls;
- (8) 1000 Sadhus of other religions were fed every day;
- (9) 500 families of persons reciting Vedas were fed;

### (C) RELIGIOUS DEEDS :

Besides, they spent Rs. 1,87,60,000/- in Satrunjaya Tirth; Rs. 1,28,00,000/- in establishing Gnan Bhandars (Libraries) at Khambhat, Patan and Dholka.

They gifted gold ornaments at the places of pilgrimage. They got made  $1\frac{1}{4}$  lacs images of Jains. They performed Sangha Puja thrice a year. They used to give charity to poets, bards, Purohiths, beggars etc. They stopped the cowherds of Girnar from collecting taxes from pilgrims by donating them the village Kuhadi for making their living. They donated the village Ankevalia to defray the expenses made for providing money to the needy pilgrims, whose cash money was exhausted, to enable them to return home. They donated rice (paddy) fields to provide a free carrier to the handicapped pilgrims. They appointed Mukhis in different towns to give facilities to the monks coming from very distant places, so that they can perform their pilgrimage pleasantly. In all they spent Rs. 3,00,14,18,800/- on charities and religious deeds. There were 70,000/- pilgrims in the first pilgrimage headed by Vastupal. We should by our good deeds, as per our humble by capacity, learn to cultivate purity of heart with devotion.

- (1) **Vichar Dharma** : Concerns itself with cultivation of Maithri, Pramod, Karunaya and Madhyastha-the mental qualities.
- (2) **Ansuthan Dharma** : Consists of practising non-violence (Ahinsa), Asceticism (Sanyam) and Penance (Tapa) - the Ideal Conduct.
- (3) **Gnan Dharma** : Consists of Darshana (Faith), Gnan (knowledge) and haritra (conduct) - the spiritual qualities.

We follow the four-fold Vichar Dharma in order to be pure in heart. Foul smelling water cannot be made fragrant by adding a

drop of scent. Similarly, doing worship, Samayik and penance is not enough. To be pure at heart, it is necessary that intensity of feelings of attachment (Rag) and hate (Dwesh) must become lesser. Let us see why Four Bhavanas or noble sentiments of Maitri etc. must be entertained by us every day.

A gardener digs a plot, which becomes soft when watered. He sows seeds and with air, water and light being in right proportions, seeds sprout and plants grow. Tender plants are guarded by him raising a hedge around it. When these grow into strong trees, he gets the fruits.

Likewise, a potter brings clay by digging the earth, then he adds water to it and makes it soft and puts it on the moving wheel to fashion pots and other earthen vessels as per his choice.

A physician diagnoses a disease, gives purgative for cleaning the bowels and asks his patient to abstain from certain foods. He administers the medicine at regular intervals and in course of time, the patient gets cured.

A goldsmith heats gold for purifying it. He patiently hammers it in order to shape it into required ornament. This is how we get beautiful ornaments.

If we want to get a wall painted, it has to be scraped well to get rid of the old layers of paints, before it is painted anew to make the house pleasing to the eye. A wall needs to be rubbed and cleaned before drawing pictures that attract attention.

Our heart is full of filth of attachment and hatred. New filth is entering into it constantly. Hence, inspite of the religious practices we adopt, no change is perceived in us. No fragrance is added to our life in the absence of four noble sentiments. Besides, cleansing action and due care are necessary for achieving expected results in all our deeds pertaining to religion, but how shall we start the process ?

### Adopt Four Ways of Purifying Heart :

- (1) Avoid speaking ill of others.
- (2) Praise the virtues of good persons.
- (3) Don't be cowed down in troubles.
- (4) Be humble in prosperity.

We should try to improve our present life to make it worth living. His Holiness Shri Umaswati Maharaj says in his 'Tattvarth

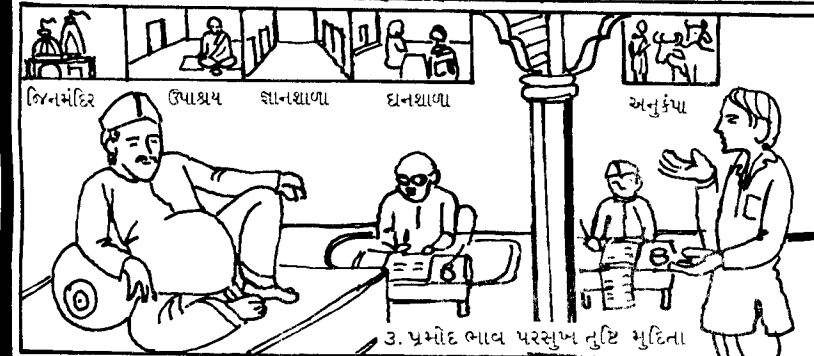
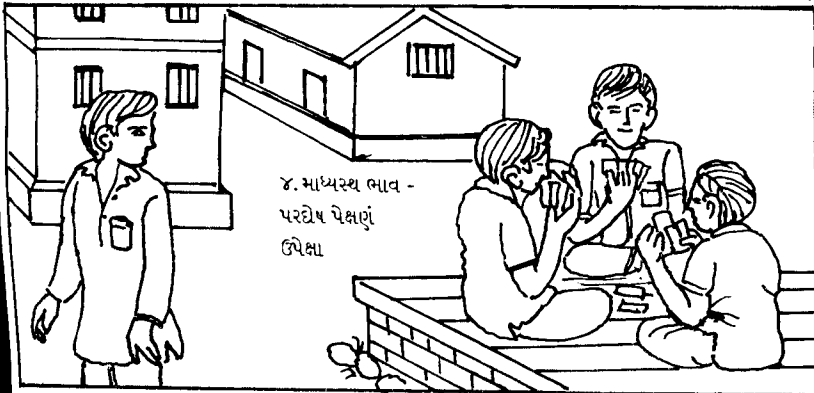
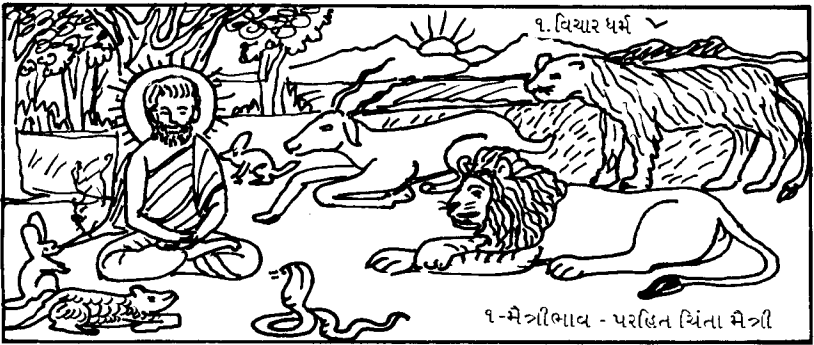
Sutra' that there are six types of men known by their deeds and attitude towards life.

- (1) **Adhama-adham** : Such a person does such evil deeds (wicked amongst the wicked) which cause him miseries in his present as well as future life to come.
- (2) **Adham (wicked)** : Such a person tries to get happiness in his present life only, eat, drink and be marry, is his motto.
- (3) **Vimadhayam** : Such a person tries to get happiness in (Normal) the present as well as future life to come.
- (4) **Madhyam** : He tries to achieve happiness for the (Normal) next world only.
- (5) **Uttam (Best)** : He destroys the karmas that yield unhappiness or misery in order ot get liberation.
- (6) **Uttamottam** : He is born in the best religion. He fulfills (The best amongst the best) himself by realising the Truth. He preaches religion to others. He is the Tirthankara.

Our aim should be to be foremost amongst the best. For it, purity of heart is the first step. To be pure in heart, we should being with purity in thoughts, developing a new outlook on life. To be right in conduct is the next step to develop the qualities of heart. Attainment of one good quality will lead to acquisition of many others. Conscious efforts is required to set in motion the process of change of heart. If religious percepts, which guide us on this path are followed, there will be a fragrance in life as the purpose of life shall be not self enjoyment, but to be free from karmas and to attain the highest bliss (Param Pada) at last.

The Tirthankars-the Vitragas-the dispassionate ones-alone are Perfect. They possess all virtues and are beyond any blemish. Rests like us are imperfect. They have some virtues and some defects too.

If we want to cultivate virtues, we should have an eye for appreciating virtues in others. This will increase virtues in us as we try to emulate them. Noticing only defects in others will decrease whatever virtues we may possess. As you contemplate deep within your heart, so you become yourself without fail.







To associate with those who are good in nature and to read good books every day is the way to change your outlook.

To foster good thoughts and to translate them into action in life forms the basis of a true religion.

### SHRADHA VIDHI FOR CLEANSING ONE'S HEART :

'Shardha vidhi' deals with 'Dharma Jagarika' vigilance in religion for every devote. It enjoins on us to get up early in the morning, if possible, at about four O'clock and experience an awakening into a religious state. If you once taste the real happiness ennobling thoughts bring, you will forget this worldly pleasures and will long for joy or meditation.

For purifying our soul, the great saints have often advised us as follows :

- (1) To introspect and censure our evil deeds.
- (2) To rejoice in good deeds of ours.
- (3) To seek four 'Sharanas' in (a) Arihant; (b) Siddha; (c) Sadhu and (d) True religion.

We should always follow this. When the heart becomes pure, good thoughts will act like a drop of scent and the fragrance like effect will spread to change the quality of our life. If you introspect to find out why do we not see a qualitative change taking place in us though we spend thousands of rupees after religious rituals to earn merits, the root cause will be traced in the dirt accumulated within, in the form of attachment, aversion, infatuation, etc. The remedy lies in cleansing the heart. 'Dharma Jagrika' in Shradha Vidhi suggests a process of self-enquiry as under:

- (1) कोडहम् ? Who am I ? Whence did I come from ? Where shall I go from here ? What have I brought in this world with me ? and what shall I carry with me in the next world?
- (2) को मम जाई ? What is my caste ? Who is my mother ? Fortunately, I am not blind, handicapped or lame but complete with five sense-organs.
- (3) किं च कुलम् ? What is the 'Gotra' - family line of my father ? Fortunately I am not a begger or a low-born being. 'Self that I am, knows no case, no family line and no parents and has no sense organs or status in life. Alone and unrelated it is, to what are the effects of past karmas. If so, how do I relate myself to life ?

- (4) देवया च के गुरुणो ? Who is my God ? Godhood dwells in liberated souls, in Arihant and Siddha. To them, I bow down in reverence as my Saviours.

Who are my Guru ? They are saints who are free from 18 blemishes, (papthanaks) and possess 12 virtues. They practise Five Mahavratas and forever foresake wealth and women-the causes for downfall. My Guru is my Ideal. I aspire to follow in his foot-steps and lead a life of renunciation. To be like him is to realise true nature of my ownself. Bound as I am by my limitations, when shall that moment be, when I shall realise my dream to live a pure and simple life that my Guru does ?

- (5) को मम धम्मो ? What is my religion ? Faith, knowledge and right conduct are my basic qualities. I should practise non-violence, self-control and penance. This is my anusthan Dharma-religious activities. My Vichar Dharma consists of friendship, cheerfulness, compassion and non-partiality or indifference. Do I cultivate these four sentiments in my life to observe Vichar Dharma ? I should perform both Dharmas to recapture the basic qualities of my nature. How do I do it ?
- (6) को वा अभिग्रहा ? What vows, pledges and rules have I accepted in my life ?
- (7) का अवस्था मे ? What is my present condition ? What was my condition in the past and what type of life shall I lead in future ?
- (8) किं मे कडं किच्चं ? Have I discharged my duties and obligation ?
- (9) मे किच्चं च किं शेषम् ? What duties have I yet to perform ?
- (10) किं सक्कणिज्जं ण समायरामि ? What actions I fail to take out of laziness ?
- (11) किं मे परो पासई ? What faults others have perceived in me?
- (12) किं च अप्पा ? What faults have I got in me ? When shall I get rid of them?
- (13) किं वा हु खलिअं न विवज्जयामि ? Why am I not able to get rid of my faults though I am keen to do it ? What prevents me from doing it ?

What is indicated is an approach for self-enquiry. As one learns to probe one's own mind, slowly illusions disappear and we perceive ourselves truly. As our eyes open to the short comings from which we suffer, we understand the frailty in human nature and our attitude towards others soften. To forgive becomes natural. One also becomes open-hearted in his dealings. To introduce such a qualitative change in life is the purpose of Dharma Jagarika. However, constant practice is a must for achieving enduring results.

इहि भरहे फेड़ जीवा मिच्छादिदिट्ठि य भव्वाभावा ।  
ते मरिऊण नवमे वरिसंमि हुं ति केवलिणो ॥

Scriptures inform us that often a question was posed to Omniscient ones in the past to know what would be the fate of those who though good in nature were not fortunate to get initiated to the religion of Jina and therefore, were mithyattavi (holders of wrong beliefs). The answer given was that there were many such persons in Bharat Kshetra, who on expiry of their present life time, would be reborn in Mahavideha, will be initiated to monkhood at the age of 8. will gain omniscience at the age of nine and liberation on completion of their life span.

What is the reason that though not Samkiti (holder of right beliefs) such persons make such a rapid spiritual advance towards liberation ? Though many and diverse are religious practices, the purpose they seek to serve is common. It is to inculcate virtues, lessen the passions and also the bonds of karmas. New Bonds of karmas may occur but these are much lesser in intensity. Obviously, the spiritual progress does take place as a consequence. Please see how the Bhagvat Gita also enjoins on us to have six virtues in life. Only pure in heart would be able to acquire them.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः सम-दुःख-सुखः क्षमी ॥

- (1) We should be free from ill feelings against all living beings.
- (2) We should be free from sense of possession.
- (3) We should be full of friendliness and compassion.
- (4) We should be free from pride.
- (5) We should have equanimity of mind in happiness or misery.
- (6) We should be always forgiving in nature.

This is the way to practise religion to get rid of bonds of Karma; but a heated iron ball does not become cool by dropping a few drops of water over it. It requires to be dipped into water. Hence, constant practice irrespective of likes and dislikes of our mind, is necessary for self-purification. As a result, in the next birth, we shall be by nature what we now become ourselves either good or bad by deeds performed in the present birth. Hence, by gaining the right understanding, we should now make efforts to make our life pure. We ourselves, have accumulated bonds of karmas in the past and we, ourselves, will have to get rid of them. No one can do it for us. So let us, from to-day onwards be careful so that bad karmas are not accumulated.

गुणवद् बहुमानादेर्नित्यस्मृत्या च सत्क्रिया ।  
जातं च पातयेद् भावमजातं जनयेदपि ॥

By honouring and loving good persons and remembering their good actions, good sentiments would be strengthened and if they were non-existent, will certainly arise in us. Once arisen, these do not go away. If we appreciate the virtues of meritorious persons and rejoice in them, we imbibe in us qualities of friendliness, cheerfulness, compassion and equanimity. Friendliness means thinking good of others. Cheerfulness means to be happy about good qualities in others. Compassion means to feel for and to try to remove the suffering of all creatures. Indifference means not to be concerned about the wicked.

परहितचिंता मैत्री परदुःखविनाशिनी करुणा ।  
परसुखतुष्टिर्मुदिता परदोषापेक्षणं उपेक्षा ॥

These four sentiments help us in cleaning the ground for sowing seeds of religion.

### (1) MAITRI BHAVANA : (FRIENDLINESS) :

We must think good of all creatures i. e. people, birds, beasts, water-animals and even living beings possessing only one sense.

We must strive to remove troubles of others “आत्मवत् सर्व भूतेषु All souls are alike in nature. Just as, I want to be free from troubles myself, so do others. So I must desire to make others free from troubles.

Let me make all people interested in Jainism. I have no enemy among the living beings, whether big or small, mobile or immobile.

All want to live and are the same in nature as I am. When I have no power to endow a creature with life, how can I make any claim to deprive it of its right to live. To live and let live is Maitribhava.

It is a craving for pleasure that drives one to own or possess both things and persons. It colours the outlook and makes us selfish, but can we really be the owners ? What did we bring with us when we were born ? What shall we carry with us when we die ? Leave aside riches, land and relations, even this body held so dear, will be left behind. It is a sense of deep attachment which makes us hold on to things and persons creating an illusion of ownership. If selfishness dominated the mind, it is bound to create ill will and resentment all around when pleasures of life will be gained by depriving others of their right to enjoy life by fair means or foul. Why do we do so, when span of life is short and all relations are transient ? Besides, to gain happiness which we so keenly desire, right way is to show concern for others and to share our happiness with them. As we give, so shall we receive is the law. If we cause sufferings in lust for pleasure, we shall certainly invite on us, unhappiness; may be, in course of time. As I desire happiness, so do all others. Happiness shared is happiness increased. To cause misery to any one is to invite it to visit us. It recoils on us in a compounded way.

Being good to others earns merits and hurting others earns demerits. It sets into motion a chain reaction that may span many births.

All religions preach brotherhood of man, but Jainism goes further and asks that friendliness must form the basis for our conduct towards all living beings without exceptions. It advises not to perceive enmity in any relationship as the origin of enmity lies not in others but in our own past karmas.

Really, how else we shall view the living beings around us unaware as we are, of what bonds we had formed with them in innumerable past lives ? When relations get formed and dissolved in conformity with law of karmas, it is not impossible that a wife at present, might have been a mother in some past birth. Likewise, a son could be a father or an enemy could be a friend. Even what are insects or creatures now could be, in some past lives, related to us in some way, may be intimately, as a father or a mother or a brother. A veil of ignorance prevents us from knowing the truth. It can be even stranger than what we dare to imagine.

न कार्षीत् कोडपि पापानि मा च भूत् कोडपि दुःखितः ।  
मुच्यतां जगदायेषा मतिर्मैत्री निगद्यते ॥

No one therefore, may commit sins, nobody may be afflicted with pain. May the entire world be free from suffering. Such a noble desire towards all is real friendliness.

न सा जाति न सा योनि न तु तत्स्थानं न तत्कुलम् ।  
न जाता न मृता यत्र सर्वे जीवा अनंतशः ॥

In the endless wanderings in this world,

There is no gender, no seat of birth and no place,

Nor a family where this soul of mine might not have once been born before and died.

During an endless cycle of births and deaths that I have gone through, I have got myself related to all living beings, who are so strange to me now. Maitribhav to all without exception is what I owe to them.

The evil god (Sangam) caused extreme tortures to Lord Mahavir for six months but could not succeed in bending him to his will. He got tired at last. When he returned frustrated admitting defeat, so deep was the compassion for him, that thinking how miserable future life of Sangam shall be for committing such dreadful sins, tears filled Lotus like eyes of the Lord. One who was so firm and unmoved as a mountain to his own sufferings, was moved to tears when he thought what shall be in store for Sangam to subter !

The snake Chandkaushik released flames of fire on Lord Mahavir but he could not frighten Him. Lord Mahavir asked gently 'बुद्ध, बुद्ध चण्डकौशिक 'Oh ! Chandkaushik, be pacified and know what you have done to yourself. What a wonderful maitri bhavana it is, that can hold only goodwill, no matter whatever happened.

Lord Mahavir did not hate even those who plugged His ears with nails and cooked food on his feet.

Lord Mahavir did not blame evil doers, knowing that his past evil karmas were responsible for all the harassment. He suffered at their hands. They were only agents, 'I am a debtor'. He thought, 'and this is the time to pay off that debt'. He patiently accepted unimaginable tortures for 12.5 years as the outcome of sins of previous births.

Lord Neminath refused to marry Rajimati when he heard the wailing cries of beasts specifically caught for slaughter for the marriage feast. He left in Chariot the marriage place, moved by compassion for the trapped animals.

Shri Shantinath Bhagvan pitied the dove and protected its life. Lord Parshwanath preserved equanimity and friendliness even when severely tortured by Meghmali. Meghkumar kept his foot suspended in air for 2.5 days, lest the hare resting under his feet, be crushed. If we, therefore, meditate on the deeds of these great men and perform some good actions, we shall get real happiness.

The life of the Lord is likened to a mirror. Looking into it, we should see reflection of our own selves in order to spot and remove our faults and to learn to cultivate friendliness to all creatures. Becoming as pure as He was in life must be a goal to guide us when we worship Him.

## (2) PRAMOD BHAVANA (CHEERFULNESS) :

Praise the contentment of a meritorious person. Be pleased with his truthfulness; rejoice in his generosity and be happy at his courteous behaviour. Unfortunately, jealousy being like a second nature to us, we cannot appreciate and speak, hear or see the good of others. We feel happy to hear the ill of others. In fact, we derive vicarious pleasure when we do fault-finding. This meanness degenerates us. It adds no merits, but only demerits.

The great saints, therefore, advise us, " If you aspire to be virtuous, rejoice in the virtues of noble persons. Reflect on good qualities they possess and you will no doubt develop the same merits ".

To form good habits, please hear the good, speak the good and see the good. You will also earn merits.

To praise the good in others promotes in us the virtues. To rejoice in it -(Pramod Bhavana) is a process of removing evil in us. To encourage and support good deeds of others means to add good qualities in us.

Kalavati entertained ill-will towards none though her chastity was doubted and her hands were chopped off in punishment by her thoughtless husband. Mayna Sundari was married off to a leper but she did not blame her father for injustice to her. Dhaval Sheth



always plotted against King Shripal and caused him endless troubles. While attempting to kill Shripal, Dhaval Sheth slipped, losing balance, He lost his life as he fell upon dagger held in his own hand; yet please see how Shripal viewed it. He had tears in his eyes as he thought that his benefactor who had carried him in his ship, was now no more. Shripal had an eye for spotting virtue only. He could see no evil even when he was wronged.

If we try to learn from the lives of Jagadusha, Vastupal, Tejpal, Minister, Vimal, Pethadshah, King Samprati, Kumarpal and Udayan Mantri etc; we will develop love for virtues and for four noble sentiments.

"Do unto others as you would have others do unto You". What we think, good or evil for others, will get reciprocated. We get paid back in the same coins which we use to pay to others.

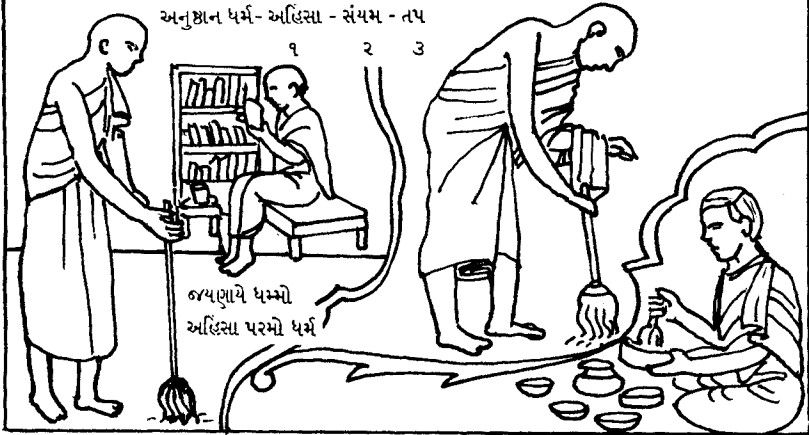
Don't envy the person, who is philanthropic or famous or practises penance, or commands great respect. On the contrary, we should think that, may we also acquire the same talents and may we make good use of it. Be glad about those who serve others by the great qualities they themselves possess.

How was it that the farmer hated the Lord and was friendly towards Gautamswami ?

Once Gautamswami was sent by the Lord to enlighten a particular farmer. Having enlightened the farmer and initiated him as a monk, Gautamswami was returning to the Lord along with farmer. Impressed by the beauty, bearing and excellent qualities of Gautamswami, the farmer was greatly pleased. 'Oh, How great and wonderful my Guru is ! I shall certainly be saved'. The farmer asked Gautamswami as to where he was being taken to. Gautamswami replied that they were going to Gautamswami's Guru. The farmer admired, Oh ! How great must be the Guru of my Guru ? He eagerly looked forward to meet lord Mahavir.

As the farmer happened to see the Lord in the Audience place, (Samavasaran) he hurriedly left the place renouncing the symbol of initiation into monkhood (Ogho). Gautamswami was embarrassed by the strange incident. Indra asked the Lord, 'This is indeed a strange happening my Lord ! What is the reason ?' The question came back, 'Indra, who had sent Gautam to the farmer ?' Indra replied, 'Your Worthy Self'. The Lord further asked, 'Who initiated

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him ? Indra replied, 'Gautamswami'. The Lord continued to enquire further, 'Whom do you doubt now-Gautam or myself ?' Indra was taken aback. He replied that he doubted none. He explained that he had asked only out of desire to know the truth. Lord Mahavir replied, 'listen thou carefully, to understand how the chain of events have moved. Once, I killed a lion when I was Vasudev. The lion that was killed, was reborn as this farmer. Hence on seeing me the past memories stirred and he felt repulsion towards me, He ran away. When past event happened, Gautam had been my Charioteer. He consoled the dying lion by saying you had been killed in physical combat not by an ordinary man but by a great personage. As you are the Lord of the forest, so he is the Lord of men- a Vasudev. As the lion had died thus pacified by Gautam, the soul of the lion naturally responded with respect for Gautam in his present life as a farmer.'

Others will behave with you in the same way as you behave with them. To cultivate love for virtues and to praise and be glad about them as we perceive the virtuous persons is 'PRAMOD BHAVANA'.

### (3) KARUNA COMPASSION :

It is a natural response of love for those who are poor and distressed and who are in fear and desire to be saved.

To feel sorry for those, who do not listen to the advice of the elders and Gurus and who not only lack faith in religion, but shy away from it in revulsion, knowing what fate will overtake such persons as punishment for their behaviour; and try to save them from it.

Compassion is of two kinds-Dravya Karuna and Bhava Karuna.

**Dravya Karuna** is to provide relief to the distressed and the poor. When we bring relief to those who were afflicted with sickness, sadness, poverty, tortures from others, were entrapped with no escape to save their lives, were suffering from hunger, thirst, exhaustion, cold and heat, were deprived of livelihood, were harassed though innocent, and were suffering the agonies of death.

Such an act of providing relief is called 'DRAVYA KARUNA'. It removes the symptoms of misery but not its root-cause.

**Bhava Kaurna** : To feel sorry for the lack of religion in life of others. To think what will happen to those unfortunate ones and how they live in vain. To take piety, thinking what will happen to

those who ruin themselves after money, women, land, litigation etc. or are already lost in Jealousy, hatred, competition, anger, greed, pride and in seven vices. To feel sad for those who prepare false documents, eat what is non-eatable, indulge in sex and rackless living.

To feel the anguish within for the tragedy of human life is BHAVA KARUNA. It is a concern that traces the root-cause that produces miseries in life and attempts to remove it not only by showing to others how it can be done but also by living up to it in one's own life to provide a concrete example.

#### (4) Maddhyasth Bhavana (Indifferrence) :

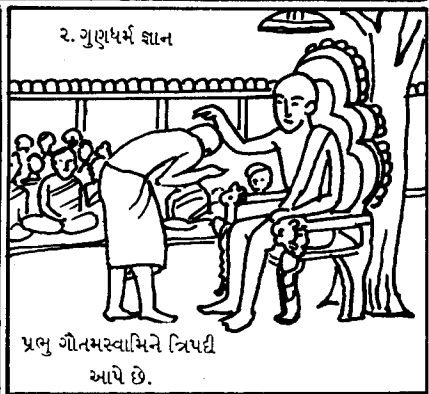
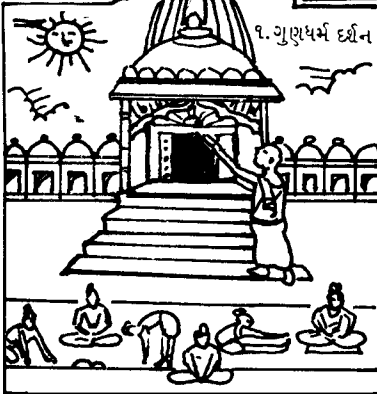
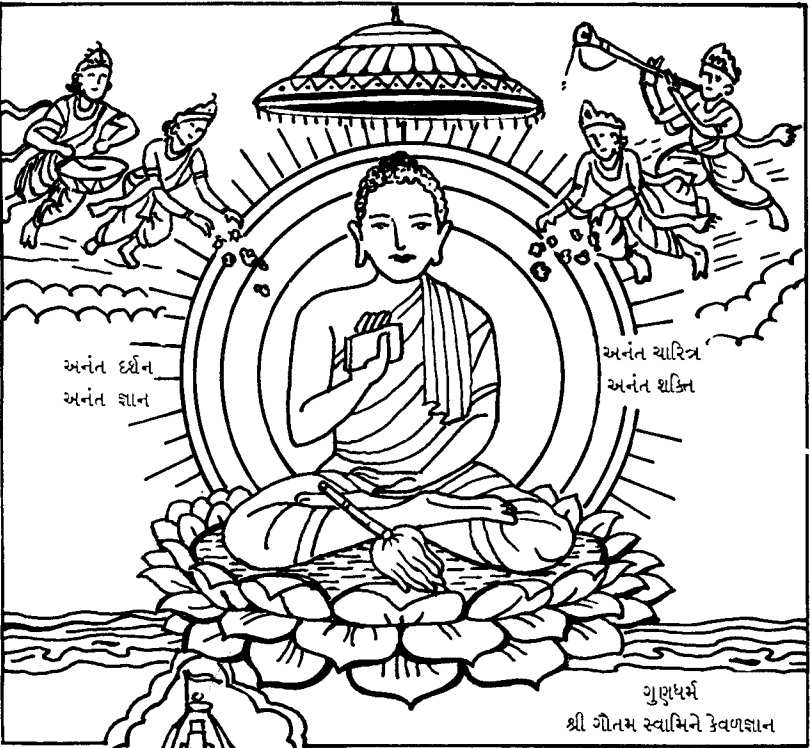
To be indifferent to the wicked who engage themselves in cruel acts, who slander God and Guru and boast themselves, is Maddhyasth.

There are wicked persons, the murderers, the goondas, the betrayers, the arrogant and the jealous. One may give them advice if deemed wise, but should not preach. One should not insist on improving them, because there is a possibility of being insulted by them, resulting in ill feelings for all concerned. They should be left to themselves. We should be indifferent to them. A word of advice to the fool does not pacify him but only increases his anger. Milk given to a snake is only turned into a poison.

#### MONKEY AND SUGARI :

We know that a sugari's (tailor bird) nest is very artistic. It is finely woven with intricacy. One rainy day, a Sugari was sitting in its nest. It was raining heavily lightening, flashing in thundering clouds. At that time, a monkey troubled by cold and rains came trembling beneath the tree to take shelter. The Sugari pitied him and said, "Why did you not build a nest to live in the summer though your shape is similar to that of a man and you are as clever as they are ? The monkey got angry and asked the Sugari to keep quiet. However, he began to shiver more. The Sugari could not remain quiet and said, Oh ! Why did you waste your Summer in idleness ?"

The monkey become angry and abused the sugari as the rain and thunder increased, the monkey continued to shiver more and more. Pitying him the Sugari again gave him a word of advice. The monkey became vey angry and said, Be silent, you loud mouth. Don't pretend to be a Pandit. If you go on chattering, I shall make





you homeless." Hearing the threat, the Sugari remained silent for some time, but at last she could not help herself from offering the monkey the words of wisdom. The monkey could no more restrain himself and said, "Though I have no ability to build a house, I do have the ability to break it". Saying so, he climbed the tree with a jump and broke the Sugari's nest and rendered the poor Sugari homeless.

Though quite an ordinary tale, it highlights the moral when no keep quiet. When it is fruitless to advise, silence is golden. Human decisions are less influenced by persuasion and much more by one's own tendencies. A person is responsible for his own actions and he gets what he deserves.

To call a sinner what he is, to do blunt speaking without any regard for the feelings of others, or to do fault finding helps none. It serves no useful purpose but only creates ill-will.

We can learn from an exemplary behaviour of all-knowing Lord Mahavir. In those days, there were 363 kinds of non-believers each of them propounding his own religious theories and denigrating those of others. They spoke against Lord Mahavir. In spite of being His one time disciples-Goshala and Jamali turned against Him. They repudiated His doctrine and questioned His omniscience.

Amidst such adverse conditions, Great Lord remained aloof and unaffected, shining like a beautiful lotus in mud, dedicating Himself to his mission. He neither criticised any one nor intervened in any situation. He neither criticised any one nor intervened in any situation. He advised only when He was asked. However, His compassion knew no bounds, it extended to even those who opposed Him. He remained a witness. Before him, an embodiment of non-violence, His followers, the noble king Chetak of Vaishali and the king Kunik of Magadh who was lusting for power, though both of them were also interrelated maternally as grand-fathers and grand-son, fought a war, destroying lacs of persons. King Chetak was related to the Lord as maternal uncle. Even the Lord could not prevent the tragedy that overtook His home state. Whatever is ordained to happen, cannot be prevented even by the Most High. Witnessing all, He continued to spread the message that soothed and consoled the bereaved and the broken hearted.

Criticising or fault-finding helps none but only created ill will. It would be sane to look to our own faults and correct them. If you



must speak, do it in a gentle manner, taking care not to offend the feelings of any one. However, you can do it only if you do not hate the evil-doer; lest you judge any one, please do realise, that it is not impossible that you might have committed sins turning yourself into a thief or something much worse, might be, not in the present but in a previous birth; Might be, as luck would have it, you were guided on a right path by a guru and mended your ways, earning merits. The result is that you live to-day a better person than what you were likewise, the evil-doer of today will mend his ways, when, by a fortuous occurrence, he will be influenced by a good companion. He will then, shed the disease of evil that ails him now and becoming normal and lead a life of virtues.

Draddhapharahari-a very cruel man, killed four persons and snake Chandkaushik had a violent temper. Yet both were benefitted so well by a noble company, that evil in them disappeared completely.

Such an uninvolved, forbearing and trusting the ultimate good in human nature, attitude of mind, borne out of a deep understanding, is called MADHYASTHA BHAVANA.

Patanjali says :

मैत्री करुणा मुदितोपेक्षणं सुखदुःख पुण्यापुण्यविषयाणां  
भावनातः चित्तप्रसादनम्

(1) To be friend of the happy. (2) To show compassion towards those who suffer (3) To be cheerful towards the virtuous and (4) To be indifferent towards the wrong-doers-these; four mental attitudes create a cheerful mind.

The four Bhavanas : Maitri, Pramod, Karunya and Madhyastha-purity our heart and conduct and create pleasantness in mind. A happy mind at peace with itself develops equanimity and quietude in this life and excellence in virtues in the next birth also.

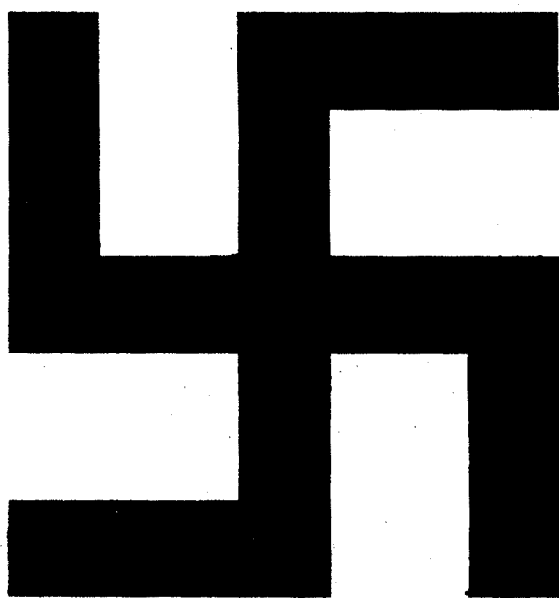
Upadhyaya Vinayavijayji in his work- 'Shant Sudha Ras' says that there are Twelve Bhavanas or twelve reflections to purify the mind. We should always cherish and meditate on Twelve Bhavanas to ensure a clean life. To strive thus, to uplift the soul is the success worth achieving in human life. Twelve Bhavanas for transforming the mind are as follows :

(1) **Anitya Bhavana** : (Transitoriness) All things are short lived.

- (2) **Ashraran Bhavana** : There is no real shelter for the self, in the world.
- (3) **Sansar Bhavana** : Futile is the nature of the wordly existence.
- (4) **Ekatva Bhavana** : To realise self as distinct from all else.
- (5) **Aniayatva Bhavana** : Relations held dear are not truly mine.
- (6) **Ashuchi Bhavana** : To realise impurities of human body in order to break attachment to it.
- (7) **Ashrava Bhavana** : Influx of karmas.
- (8) **Samavar Bhavana** : Stoppage of karmas.
- (9) **Nirjara Bhavana** : Destruction of karmas.
- (10) **Dharma Bhavana** : Faith in religion as an only saving force.
- (11) **Lokswarup Bhavana** : Nature of the Universe and likeness it bears to a human body.
- (12) **Bodhi Durlabh** : Difficulty of obtaining true Faith (Samaktva).

For further details, please refer to Upadhyayya  
Vinayavijayaji's 'Shant Sudha Ras'.







8

## UNIQUE CHINTAMANI SAMAYIK

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## INTRODUCTION TO THE PICTURES

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1. The scenes regarding the avoidance of 12 Faults of the body during Samayika.
2. The scenes of Control over the five scenses.
3. The scenes of how the Samayika of Punia Shravaka was contaminated on account of the cooking of food with cowdung cakes of the forest.
4. The following scenes : P A Gentleman and his wife are observing Samayika at night. The robbers commit a theft. On hearing the study of the religious books, they (the thieves) got Jati-Smarana knowledge and saw their previous lives and while repenting (for their sins all the four (robbers) obtained kevalgnana (Omniscience).

## SHRI V.NEMI VIGNAN KASTURSURI SMRUTI SERIES PART - II

### UNIQUE CHINTAMANI SAMAYIK

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।  
दोषाः प्रयान्तु नाशं सर्वत्र सुखी भवतु लोकः ॥

#### Preliminary

जे केवि गया मोक्खं, गच्छंति गमिस्सन्ति ।  
ते सव्वे सामाइयस्स-भावेण मुणेयव्वा ॥

(Know that) Those who were liberated or are being liberated presently or will realise liberation in future, all of them do so, by observing Samayik-cultivating equanimity of mind. Upadhaya you Umaswatiji has said in the Tatvarth Sutra that infinite number of persons have attained liberation only by Samayik pada.

#### WHAT IS SAMAYIK ?

**Sam** means equanimity, a state of mind in which there is no discord in which it is absorbed in quiet Self-contemplation. It is also getting rid of a discord inherited by soul since time immemorial. It again means sympathy, friendliness and brotherhood for all living beings. To treat others the same way as we would expect to be treated ourselves is Samayik. Besides, it means a state which is free from both-the attachment and aversion and the prejudice of likes and dislikes.

Samayik is a determination not to cause pain to others and conscious efforts to cultivate brotherhood with all.

#### **A Glimpse into one's Self :**

It is also the first Shiksha Vrata and forms the Ninth Vrata out of the 12 vows of a householder. It aims at living carefully in a particular way, without troubling, harassing or killing any living beings. It involves giving up the sinful activities and a partial observation of the way of life of a monk. As a remedy it washes off the dust of karmas and a vow to protect Six kinds of Living Organisms (viz. earth, water, light, air, vegetation and moving beings).

It is a careful adjustment of personal life so that no living being is caused any fear, pain, torture or beating.

A Muni or a sage always remains calm and composed, being partial to none. Whether a person anoints him with sandal paste to show his respect or tears his skin with a sharp instrument- (vansalo) in anger, he remains unconcerned. Whether any one praises such a person or speaks ill of him, does not make any difference to him. He remains undisturbed.

A shravak observing Samayik is said to be like a sadhu and hence, it should be observed often. The real nature of one's self is to be realised in Samayik by a constant practice. If looked at that way, Samayik yields greater merit than that earned in the worship of the idol of God.

However, we must first learn the process properly to avoid the faults described below :

### FOUR FAULTS (OR TRANSGRESSIONS) :

(1) **Avidhi Dosh** : We should observe it fully according to the ceremony prescribed in the scriptures. We should not be indifferent to it and avoid transgression of the rules.

(2) **Neunadhik Dosh** : It should not exceed or be over sooner than the specified time. Transgressing either the limit of time or uttering more or less words than what is prescribed is fault, which should be avoided.

(3) **Dagdhd Dosh** : To think about bad deeds done and entertain stray thoughts, is a fault.

(4) **Shunya Dosh** : No knowledge for observing a Samayik in the right manner.

### THIRTY TWO FAULTS (DOSHAS) OF SAMAYIK :

(10 of mind; 10 of speech and 12 of body)

#### **(1) Ten faults of mind :**

(i) To hate an enemy, (ii) To think immodestly; (iii) Not to think of the tatva (fundamentals of reality); (iv) to be worried; (v) to desire fame; (vi) to be discourteous; (vii) to be afraid, (viii) to think about one's trade or profession; (ix) to doubt the fruit of Samayik (x) to observe it for getting a desired fruit.

#### **(2) Ten Faults (Dosh) Of Speech :**

(i) To utter bad words; (ii) to make noise by way of approval; (iii) to order sinful activities; (iv) to babble; (v) to quarrel; (vi) to welcome some one; (vii) to abuse; (viii) to fondle a child; (ix) to

engage in any one of the four vikathas storias; (x) to make fun or to mock at.

### (3) Twelve Faults (Dosh) of Body :

(i) To change the seat often; (ii) to look around; (iii) to ask someone to do a sinful act; (iv) to stretch the body in laziness; (v) to sit without manners; (vi) to lean against a wall etc; (vii) to remove the dirt of the body; (viii) to scratch the itching part; (ix) to keep one leg over the other; (x) to keep limbs of the body uncovered out of urge for sex; (xi) to cover the whole body to avoid the bites of insects or mosquitoes etc.; (xii) to sleep or doze.

All the above faults of Samayik should be avoided. If all faults cannot be avoided, it is a great sin and is called sacrilege against the scriptures to hold that not to do a samayik is better than to do it with faults.

By practising only, one will gradually learn to do samayik faultlessly and properly over a period in the same way how a child draws a wrong figure in the beginning but slowly succeeds in doing it right. To do Samayik in an ideal way should be the aim. How do we make a beginning ?

### STHAPANAJI :

Samayik is to be done in the presence of a guru under his guidance. Just as a child requires a crutch or a support for walking, the guidance of a guru is required for learning to do Samayik properly. The Sthapanaji that Guru keeps, represents symbolically Sudharmaswami. As traditionally all descend from him, Guru keeps sthapanaji. Sthapanaji has a figure of a crouch, which was a distinguishing mark-Lanchhan of Sudharmaswami Bhagwan. A crouch is, therefore adopted as symbolic presence of original Guru.

We may ask why Sudharmaswami is preferred and not Gautamswami, who is the first amongst eleven Gandhars. The Lord had appointed eleven Gandhars. Out of them, nine had died during the life time of the Lord. Out of the two Sudharmaswami was destined to live even longer than Gautamswami. He was, therefore, entrusted with the responsibility of the entire group (gachha) of Sadhus. Sudharmaswami was the fifth Gandhar. Hence, a guru keeps five crouches.

When we perform Samayik at home in the absence of a guru, we use Sthapanaji. A booklet containing Navakar and Panchendiya Sutra, is placed on a wooden stand "Sapado". Thereafter bove two surtas are uttered before it. Preferably Samayik must be done in the



Upashrays (a religious place) in order that "Karemi Bhante" can be said with a consent from a guru.

### WHY A CHARAVALO ?

Samayik or Pratikraman should be done while in a standing position and a broom like article Charavalo is kept so that no harm is caused to insects while gently sweeping the place with charavalo. When used, it should be considered as a means for sweeping away the dust like karmas of soul.

### KATASHANU :

Samayik is to be done in a particular standing position assumed by one while milking a cow, if possible, or in a erect position. The Lord never sat on the ground after pronouncing Karemi Bhante. He kept standing or used to assume a position of milking a cow to overcome physical discomforts. He attained kevalgnan in that position; but since, our physical capacity for tolerance is limited, we sit on a Katashana. It is made of wool so that Six kinds of living organisms may not suffer. Katashanu indicates a certain compromise to laziness, as Samayik is recommended to be done standing. That is why we ask permission from Guru for sitting down for Samayik by saying "Besane Sandisahu" and "Besane Thau".

### MUHAPATTI-PRATILEHKHANA :

Muhapatti, a piece of cloth is kept in order to be careful while speaking. We breathe out warm air. We want to ensure that our warm breath should not touch and kill germs "badar" (visible) as well "Sukshma" (invisible). We keep Muhapatti to protect them from touching our hot breath.

Pratilekhna involves activities of carefulness and sweeping a thing to clean it. Hence, Muhapatti is a symbol for being extra careful in conduct for protecting living beings when in Samayik. It is also associated with noble way of monk's life.

Sweeping with Muhapatti, parts of the body is prescribed in Samayik to ensure both extra carefulness in activities of the body and in withdrawal of the mind from sinful activities and in redirecting it to the qualities of opposite nature. This is why rejection of negative aspect and affirmation of positive aspect is discerned from 50 words prescribed for Samayik, while handling Muhapatti, as described hereafter.

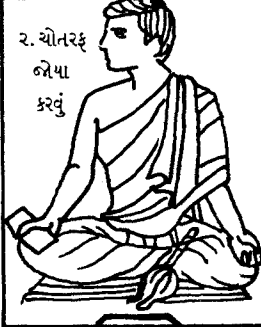
૧. આસન વારંવાર

ફેરવવું.



સામાધિક્રમાં કાયાના બાર દોષ છોડવા...

૨. ચોતરફ  
જોયા  
કરવું.



૩. પાપકર્મ  
કરવું.



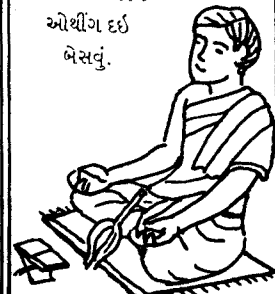
૪. આળસ  
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૫. અવિનય  
થી બેસવું.



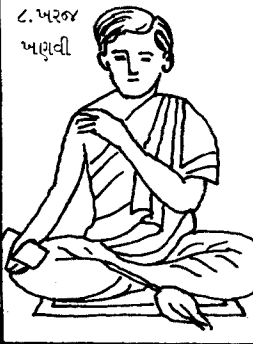
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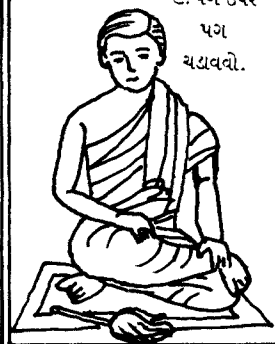
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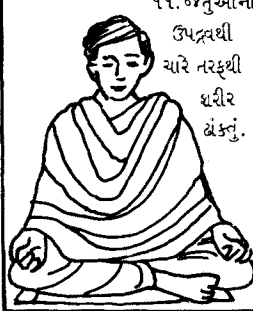
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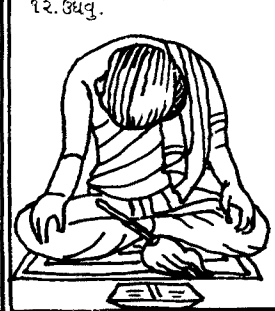
૧૦. કમવાસના  
થી અંગ  
ઉઘાડ  
કરવો..



૧૧. જંતુઓના  
ઉપદ્રવથી  
ચારે તરફથી  
શરીર  
બંધવું.



૧૨. ઉંઘવું.





## 50 BOL (PHRASES) OF MUHAPATTI :

There are fifty phrases (Bol) of mind fulness for both abandoning activities of sin and substituting them with those pious in nature. Fifty phrases for men and forty for women. Women do not utter last 10 phrases as they are fully dressed.

### **(A) TWENTY FIVE GENERAL PHRASES :**

(1) Sutra, Artha, Tattva Kari Sudhuhu-"May I have faith in scriptural text; its literal translation and real meaning" these words should be uttered while scrutinising both the sides of Muhapatti (2-3-4) "I abandon Samayaktva Mohiniya, Mixed Mohiniya and Mithyatva Mohiniya" three kinds of delusion causing karmas that cover a soul-to be uttered while wiping the left wrist.

(5-6-7) "I abandon kam rag-last for sex, Sneh rag-selfish love and Drishti rag-blind attachment to beliefs-to be uttered while wiping the right wrist".

(8-9-10) "I honour sudev, suguru and sudharm" to be uttered while wiping the portion between the right wrist and the elbow.

(11-12-13)"I abandon unrightuous, Kudev, Kuguru and Kudharma to be uttered while wiping back the right hand".

(14-15-16) "I observe right knowledge, faith and conduct, to be uttered while wiping the portion between the left wrist and the elbow."

(17-18-19) "I abandon distortion of right faith, knowledge, and conduct" to be uttered while wiping the left hand.

(20-21-22) "I restrict activities of mind, speech and body" to be uttered while wiping the left wrist.

(23-24-25) "I give up the three dandas of mind, speech and body to be uttered while wiping the left hand.

### **(B) TWENTY FIVE BOL (PHRASES) OF ANG :**

(26-27-28) "I abandon laughter, likes and dislikes to be uttered while wiping three parts of the left hand.

(29-30-31) "I abandon fear, sorrow and slander (duganchha) to be uttered while wiping three parts of the right hand.

(32-33-34) "I abandon black, blue and kapot leshya-mind colours', to be uttered while wiping the three parts of the hed.

(35-36-37) "I abandon rasa-garav (lust for and pride in taste) riddhi-garav (lust for and pride in prosperity) and Shata-garav (lust

for and pride in comforts)" to be uttered while wiping three parts of the mouth.

(38-39-40) "I abandon the three Shalyas thorns in mind (viz. maya deceit), nidyan (wishing the desired fruit of good deeds) and mithyatva (wrong belief)", to be uttered while wiping the three parts of the heart.

(41-42) "I abandon anger and pride" to be uttered while wiping the left shoulder.

(43-44) "I abandon maya (deceit) and greed" while wiping up the right shoulder.

(45-46-47) "I should protect living beings of earth, water and fire" to be uttered while wiping the three parts of the right leg.

(49-50) "I should protect the beings of air, vegetation and "trasakaya", to be uttered while wiping the three parts of the left leg.

Once the procedure of being in Samayik is completed, as prescribed, we come to the most important function Swadhyaya in Samayik.

### SWADHAYAYA IN SAMAYIK :

"Sajzae Sandisahu ?" Sajzae Karu ?" May I be permitted to study ? "May I be permitted to read ? These words are uttered at the beginning of Samayik for permission from Guru followed by three Navkars. Swadhyaya consists of reading, thinking or meditating on, nine fundamental principles, religious stories or an action to be free from jealousy, attachment and passions (Kashayas) by lifting up the mind in pious contemplation.

### SIGNIFICANCE OF KAREMI BHANTE :

Karemi Bhante is a Samayik Sutra for taking a pledge before Guru to abstain from sinful activities of mind, word and body and to ensure, abhor and confess the harm or violence already caused to any living beings. It also involves surrendering an ego that craves for these sinful activities. Thus an attitude of mind is cultivated that cherishes equanimity. The pledge is for a period of 48 minutes for a householder but for the rest of the life for a monk. It's importance lies in the complete break from the ordinary way to a spiritual way of life.

After uttering "Karemi Bhante" Sutra, Lord Mahavir remained in Samayik-an undisturbed state of a tranquil mind, while meditating of Self. Though he had to suffer severe tortures from others for twelve and a half years, he never lost his composure. Indra requested him to kindly permit him to stand guard near him to spare him from the

troubles in store for him. The offer was firmly declined stating he must destroy his karmas by his own efforts bearing patiently the fruits of accumulated evil karmas of past lives. So persistent was the Lord in his pursuit that he chose to pass one monsoon in a non-Aryan country to bear great hardships and cruelties, heaped upon him. It was his resolve, "I must destroy all karmas accumulated in the past without relaxing for a single moments."

When you are doing Samayik, please relax and observe how your mind works. Also think as to where you are sitting and for what purpose to serve. When random thoughts encroach upon you, think about Self and what pledge you took, by saying "Karemi Bhante" as mind starts on self enquiry, you feel the peace that Samayik brings.

Though it was destined for the Lord that he would get liberation, He still uttered "Karemi Bhante" and took five Great vows. We cannot call upon our inner resources to purify our soul. We give up sinful activities by taking a vow. Please, therefore, be vigilant that Samayik does not go in vain; firmly control the activities of mind, words and body for this sole purpose. We should often do Samayik to cleanse our heart.

The duration of Mohiniya Karma is 70 Kodi Sagaropama. We become fortunate to hear words "Karemi Bhante", when only less than one Sagaropama of Mohiniya Karam remains in store and not otherwise.

In Samayik, a householder must abstain from sins in two ways : (a) To refrain from act of sin; (b) To refrain from inducing others to an act of sin. However, a sadhu abstains from sins in three ways : committing the act, being a cause for sins to be committed and encouraging others to commit the sin.

We can do self purifying act of Samayik in this human life only. It is not possible to do Samayik in the births of an animal or a hell-being or a deity. No doubt, therefore that this unique human existence is considered so very very difficult to attain for the soul.

### HOW SIX ESSENTIAL DUTIES ARE IMPLIED IN KAREMI BHANTE SUTRA ?

As already mentioned, Karemi Bhante is a pledge for refraining from one set of activities which are tainted with sin and accepting another set of activities of religious nature. But what are the

desired activities ? When we examine Karemi Bhante Sutra itself for guidance, we find the mention of six essential activities enjoined on a householder in an implied manner, as described below :

First - Samayik Avashyak-word "Karemi" "I do". from the Karemi Bhante Sutra, denotes activity of "Samayik".

Second - Chauvisattho or "Logassa" Avashyak Sutra, word Bhante Oh Great One of the aforesaid Sutra, denotes, a prayerful address to 24 Arihants, while bowing down to Them in reverence.

Third - Guru Vandan-Avashyak Sutra-Two words "Tassa Bhante" of the aforesaid Sutra again denoting a prayerful address but in this case to a guru, while, bowing down to him in reverence.

Fourth - Pratikraman-Avashyak Sutra Three words "Padi Kamani Nindami Garihami" respectively meaning (I return from sins). I censure what is committed. (I confess openly what is committed) of the aforesaid sutra refer to the process of moving away from the sins in the same sense as it is intended in Pratikraman.

Fifth - Kausagg-Avashyak Sutra- To words "Appanam Voshirami" "I give up my ego" of the aforesaid sutra-denote concept of Kausagga.

Sixth - "Pachakhana Avashyak Sutra- the word "Pachkami" of the aforesaid sutra, denotes concept of desisting by a vow from what is undesirable.

It is said that more merits are earned in Samayik then in the construction of a jain Temple covered with studded diamonds in gold, with gold paved steps leading to it.

Karemi Bhante thus finds place in both Avashyaks-Samayik and Pachakhan. It's great significance in Aradhana is, therefore self evident.

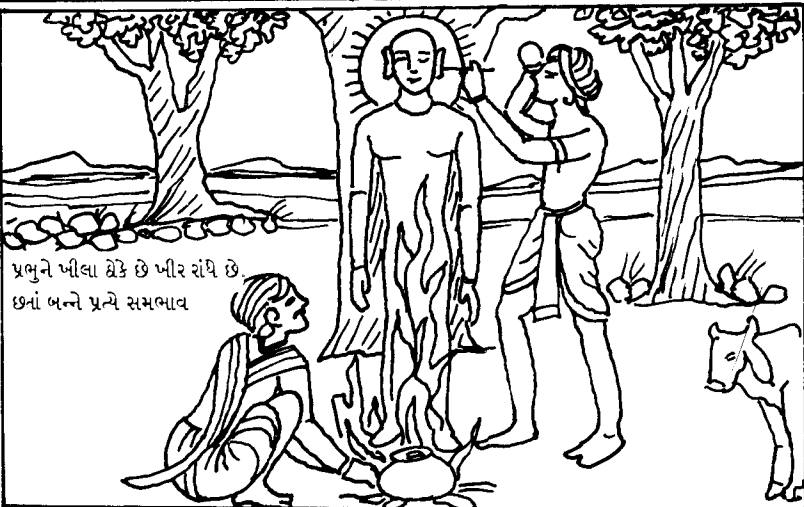
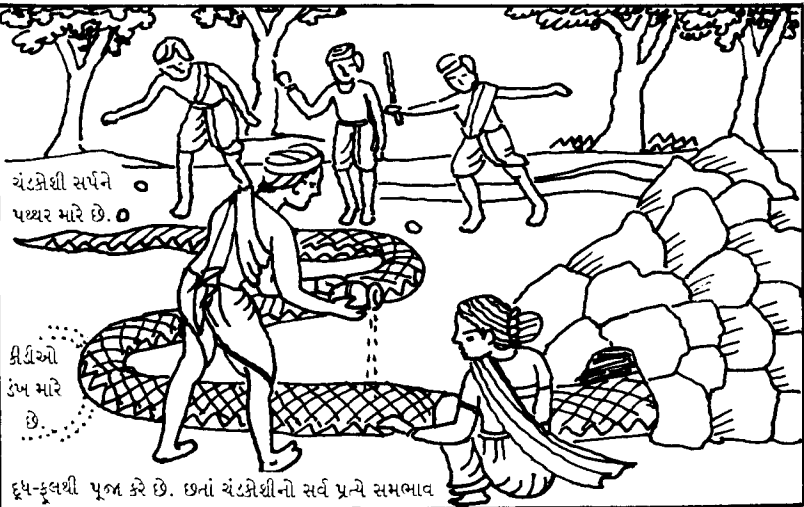
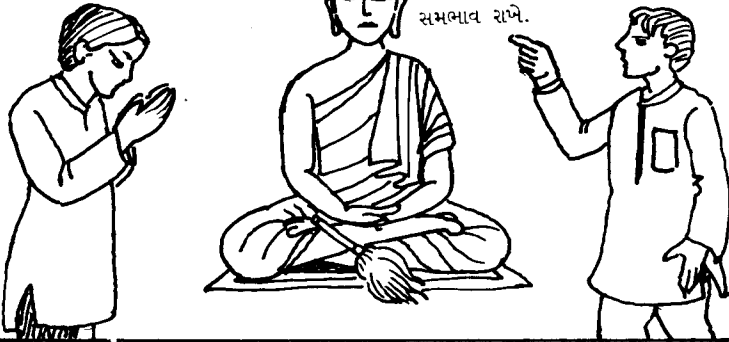
### **IMPORTANCE OF IRLAVAHİ SUTRA :**

#### **An Illustration of Aimutta Muni**

In a street of Polaspur, a Seven years old child-Prince, named Aimutta, whose parents were king Vijaya and Queen Shree Devi, was once found playing with friends. It was a noon time and very hot when Gautamswami, bare-footed and bald-headed, was going around begging. Aimutta was curious and asked him politely, "Great One, what may I do for you?" He was told that they were on the way, begging for food. The boy invited him to his house. His mother was greatly pleased with the boy's love for the Muni and

જી ચંદગેળ બાહું, આલિયડ બાસિણા વિતચ્છેડ,  
સંથુણઇ જોજો નિર્વડ, મહરિ સિપો  
તત્પ સમભાવ (આચારંગ)

જે ક્રેઈ મુનિને ભક્તિથી ભૂજા ઉપર ચંદનનો લેપ  
કરે અથવા વાંસડથી ચામડીને છોલે અથવા ક્રેઈ  
સ્નુનિ કરે કે ક્રેઈ નિદે તો પણ મુનિ સર્વ ઉપર  
સમભાવ રાખે.







welcomed the latter by bowing down uttering "Mathen Vandami". Aimutta's mother introduced the great muni exclaiming in joy, "My son, he is a learned Ganadhar of Lord Mahavir. We are blessed when he visited us today. Please offer sweet balls in Gochari," There after the boy went along with the Ganadhar. While on the way, listened to with in that what was preached. Out of respect, Aimutta asked Gautamswami to give him his bag to carry it for him, but he was told that it could be given only to one who accepted monkhood. Thereupon, the boy expressed his desire to be a monk. He was told that he could be a monk only if he would get permission from his mother. On hearing the boy's request, his mother persuaded him saying that "my child, you are too young to understand the code of conduct of a monk and too tender to perform the austerities that they practice".

Aimutta insisted on getting initiated (Diksha), saying that naturally this cannot be known by him before hand, and that how does she presume that after initiation he will not be able to face the hardships ? He further told his mother that he knew two things : (1) Whomever is born, is sure to die; (2) No one knows when and how he will meet his end. Though only a child, Aimutta explained to his mother that when life is transient it is not wise to delay. His mother could not persuade him to change his mind.

The boy was then seated on the royal throne for one day and thereafter allowed to take initiation before the Lord. He was entrusted to a Sthvir (old monk) for training. Soon, he began to acquire knowledge on religion.

Once Aimutta went with the old sadhu to ease himself. Aimutta, while returning, was standing on the bank of a lake. He saw children playing near the side of the lake. Being only a child he was tempted to play. He sent a wooden pot that was carried by him afloat on water, asking others to behold how nicely it was moving along. When the accompanying monk came back, he chided the boy that he was now a monk bound by a vow not to kill six kinds of living organisms and was found indulging in a sport, killing water beings.

Stricken by a sense of guilt, child Muni went to Lord Mahavir to atone for what he had done. He started saying Iriavahi Sutra, with tears in his eyes. As he uttered "Payak Kamane", "Biyak Kamane", gripped by an intense desire for forgiveness for torturing or killing in 18, 24, 20 ways living beings residing in 14 Rajloks, he

exhausted Ghati karmas, realising omniscience - Kevalgnan. He gained liberation at the end of his life.

It is revealing how an action guided by a strong impulse of remorse arising from the depth of a being is able to secure a release for a soul. Scriptures abound in such instances.

We also recite Iriavahi Sutra to apologise for our sins but no change takes place in us. When our action misses the purifying impulse, it becomes a formality-Dravya Kriya. Dravya Kriya, however should not be rejected as being of no significance for it is a constant practice that opens the door to performance of a pious act in which an emotional thought fuses with an appropriate action a Bhav Kriya.

It is not said in vain that innumerable acts of Dravya Kriya when performed sincerely do result into Bhav Kriya. A weak intention slowly becomes a strong motivating force, by a continuous practice. This is how a child acquires the capacity to learn properly. The goal for an aspirant should be to aim at perfection and to keep practicing for it constantly, for achieving an ideal action. When thought and action blend harmoniously it results into a Bhav Kriya.

In Iriavahi Sutra forgiveness is asked from 563 kinds of jivas-living beings for sins committed in 18, 24, 120 ways.

Computation is arrived at as under :

(1) Narki-Hell-beings sub-divided into seven paryapts and seven non-paryapts. add upto 14 types.

(2) Tiryancha - animals, moving and non-moving creatures are of 48 types worked out as follows. First division consist of 10 sub-types viz., earth, water, light, air, vegetation; five microspic in size and five badar-visible. Again there are 4 types viz., pratyek vanaspatikaya, beindriya teindriya and chaurendriya still again there are 10 types viz., water, land, sky, urparisarya and Bhujparisarya- 5 born in embryo and 5 in Samamurchim- unconscious. 24 types of tiryancha, (2) When subdivided as 24 paryapata and 24 non-paryapata add up to  $10 + 4 + 10 \times 2 = 48$  types.

(3) There are 303 types of human beings Manushya as follows : 5 Bharat, 5 Airavat and 5 Mahavideha form 15 Karmabhumis. Besides there are 5 Hemavant, 5 Airavat, 5 Harivarsh, 5 Ramyak, 5 Devkuru, 5 Uttarkuru, which add upto 30 Akarmabhumis. Hemavant and Shikhari mountains each have eight

pinnacles; each pinnacle contains seven regions i.e.  $8 \times 7 = 56$  Kshetras or regions. This 56 Kshetras are also known as Antardwipas. In all  $15 + 30 + 56$  make 101 types. Then there are again 101 Garbhaj paryapta, 101 non-Garbhaj Paryapta and 101 Summurchim. All these give the total of 303 types of human beings.

Devlok has 198 types viz. 10 Bhavanpatis, 15 Parmadhami, 8 Vyantar, 8 Vanyantar, 10 Tirya-gajambruk, 10 Jyotishi, 12 Vaimanik, 3 Lokantik, 3 Kilbishis, 9 Graivek and 5 Anuttar give 99 types; above 99 paryapta when added to 99 non-paryapta give 198 types of devtas.

Summarising the above, we can now say that there are 14 Narki, 48 Tiryanch, 303 Maunshya, 198 Devlok making up 563 divisions of jivas. (Refer to "Jivvichar" for further information). These 563 division are differntiated to give 18, 24, 120 ways of killing; when those are further counted as follows :

- |                      |   |                                 |
|----------------------|---|---------------------------------|
| (1) Abhihaya         | : | killed when approached.         |
| (2) Vattiya          | : | Covered with dust.              |
| (3) Lesiya           | : | Rubbed to the ground.           |
| (4) Sanghaiya        | : | Thrown together bodily.         |
| (5) Samghattiya      | : | Were pained.                    |
| (6) Paryaviya        | : | Were harassed or troubled.      |
| (7) Kilaiya          | : | Were exhausted.                 |
| (8) Uddaviya         | : | Were struck with horror.        |
| (9) Thanao-Thanam    | : | Moved from one place to another |
| Sankamiya            | : | place.                          |
| (10) Jiviao vavrovia | : | Actually killed.                |

563 living beings multiplied by above 10 causes of sin will give 5630 divisions, which when multiplied with Rag and Dwesh give  $5630 \times 2 = 11,260$  divisions.

11,260 by activities of mind, word and body give  $11,260 \times 3 = 33,780$  divisions. 33,780 divisions by nature of actions by doing, causing to do or encouraging others to do, will give  $33,780 \times 3 = 1,01,340$  divisions. 1,01,340 in terms of three time divisions Kals - Past, Present and Future-give  $1,01,340 \times 3 = 3,04,020$  divisions or ways. 3,04,020 ways of apology to be offered in presence of Arihant, Siddha, Sadhu, Dev, Guru and Atma give  $3,04,020 \times 6 =$  total of 18, 24,120.

Thus as said in the beginning in "Iriyavahi", one apologises to 563 kinds of jivas 18, 24, 120 ways of sinning when we walk, we are careful, lest our foot may fall into mud, we should be likewise, also careful in not doing sinful activities.

We should bear in mind that to avoid sin is much better than to do it first and try to eradicate it thereafter as to control an action is for easier than to overcome the consequences of what is done.

### Jayana (Carefulness in Practising Non-Violence) :

The spirit of non-violence is the foundation on which edifice of Dharma stands. Hence, utmost care (Jayana) is necessary in all our activities to protect living beings. Though we know enough about it, we do not remain attentive to observing the right conduct with the result that one becomes indifferent to observing non-violence. We spend a lot of money to protect lives; but many a living being can be saved without spending any money provided we are careful in conduct. In Samayik we contemplate to protect all the six kinds of living organisms in 14 Raj lokas. We must, no doubt, be very careful in practising non-violence in our daily activities.

What are the ways of practising non-violence ?

### Ways of Practising Non-Violence (Jayana) :

(1) Don't use undistilled or unfiltered water. A bad-kothali should not be tied on a water tap because Nigod life is secreted therein.

(2) Clean with a tender broom (pujani) the place where you live.

(3) Clean fuels like wood, cow-dung cakes, stove and gas-stove with care to see that no living being is killed or injured.

(4) Keep the food grains clean. It should be shifted in a sieve and should be so stored that no living being are bred into it.

(5) Do not use rotten vegetables, etc. and be careful to see that no insects or living beings are killed.

(6) Clean stone-mill or pestle and mortar before using.

(7) Don't leave off any extra food in your eating plate. If you can, do make the dish you have eaten from, quite clean by drinking water from it. Otherwise, minute living beings are born in it immediately. The idea is not to leave behind any food particles.

(8) Don't throw away extra cooked food in a way that involves the birth and killing of living beings.

(9) Don't keep pots of milk, oil, ghee etc. uncovered.

પુણીયો શ્રાવક સામાયિક કરે છે. પરંતુ સામાયિકમાં સ્થિરતા આવતી નથી.



પુણીયો પત્નિને પુછે છે. સામાયિક કેમ ચુંથાયુ ?  
સ્થિરતા કેમ નથી આવતી ?  
અનીતિનું શું આવું ?

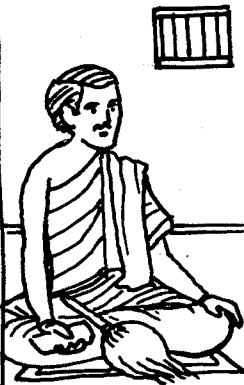


પુણીયાની સ્ત્રી જંગલમાં કળશે જતા છાણું લે છે.

પુણીયાની સ્ત્રી જંગલમાંથી લાવેલ છાણાથી રસોઈ કરે છે.



પુણીયાને સ્ત્રી જણાવે છે કે જંગલમાં કળશે ગઈ હતી ત્યારે ભુલથી લાવેલ છાણાથી રસોઈ કરેલ હતી.



પુણીયો કહે છે. હવે પછી અનીતિ અન્યાયની ચીજ લાવવી નહીં,



(10) Don't keep flour or khakhara for more than the prescribed time.

(11) Let no fungi be produced on chhundo, morobbo, pickles etc. stored by you.

(12) Don't use the next day stale rice, dal, shak vegetables, bread, cakes etc.

(13) Don't light fire more than it is necessary.

(14) Don't use water more than needed. It should be used as sparingly as you use ghee.

(15) Don't keep fans etc. in use more than it is necessary.

(16) Exercise a restraint over accumulating assets, property and wealth.

(17) Be polite and careful while speaking.

(18) As you lend or borrow, don't behave in such a way that it causes loss to others.

(19) Be guided by peity in your daily dealings-big or small.

An action attracts 'karmaic matter to soul but it is mental condition that fixed these to soul "bandha". Practice of non-violence with attentiveness, is Dharma. It is good to do a Samayik, but at the same time, we must not forget to be careful in our daily household activities which are exposed to sinning. This helps us in observing the code of daily conduct and practising non-violence.

### Inconceivable Power of Samayik :

#### Some Illustrations

(1) **Samayik of 1503 Tapasas (Ascetics) :** Shri Gautam Swami once went on a pilgrimage to Ashtapadji and recited "Karemi Bhante" to 1503 tapasas (ascetics). Here he obtained khir by using his unique gift (labdhi) and fed all the ascetics. 501 tapasas had observed three days fast (Atthama). They saw the magical power of Gautamswami. Deep impression led them to self-purification and Kevalgnan. Other 501 tapasas had observed two days fast (chhathha). They got Kevalgnan on getting vision of Samovasaran (Audience place of the Lord), and the remaining 501 Tapasas had observed a one-day fast. They got kevalgnan when they had vision of the Lord. All Tapas got kevalgnan as their minds became pure. Tap and Samayik induced in them the pure mental condition, the pure requisite for spiritual progress.



(2) **The Lord's Samayik** : The Lord possesses three kind of knowledge. Since Dev Bhav from his previous birth, He knows that He would attain liberation and yet He recites "Karemi Bhante" to become an ascetic and soon gets "Manahhparyaya, gnan mind's capacity to know directly the thoughts of other minds. Such indeed is the purifying power of "Karemi Bhante" which we recite in Samayik, on a mind firmly set upon process of self-purification.

(3) **Punia's Samayik** : We know that Punia was not a millionaire but an humble poor man, earning  $12\frac{1}{2}$  dokdas (1 dokda = Re. 1/100) every day by spinning yarn, but Lord Mahavir praised his Samayik as an ideal one and made him famous for setting up an inspiring example.

(4) **King Shrenik** : While on a hunt the king had killed a pregnant deer. This happened before he came to the fold of Dharma. He was overjoyed, admiring the power of his pearching arrow which caused the deer's death. This evil karma resulted in his being born in Hell. After embracing Jain religion, he once enquired about what would happen to him after his death. The Lord told him that he would be born into a hell. Shrenik was shocked to learn that though, he was a devotee of the Lord, he was destined for Hell. He asked whether there was a way to avoid it. He was told that he could be saved if he would secure for him the merit of Punia's one Samayik. Shrenik requested Punia to give fruit of one Samayik by offering to pay a price for it. Punia said that he did not know the price and hence, let the Lord decide it. When the Lord was asked, He informed Shrenik that the wealth of entire Jambudweep could not buy one Samayik of Punia. In other words, it cannot be valued in terms of money. Just imagine how pure and meritorious Punia's Samayik must be !

(5) **Punias Samayik was disturbed** : Once Punia was in Samayik but he did not get peace of mind as usual. He also asked his wife what could be the reason. She remembered that while on way, she brought home some cow-dung lying there and had cooked food using that cow-dung as a fuel. Punia explained that as she had taken the cow-dung without any permission, his Samayik was disturbed. Please realise how an inanimate thing exercises great influence on our mind.

(6) **A Merchant Survives Death by the Power of Samayik** : In olden days there were no banks for depositing money. People, therefore,

used to deposit money with some rich merchant, who would be generally prosperous and known for honesty. Once, the ships of such a merchant happened to sail far away. There was no news for quite some time. The merchant had invested all the deposits entrusted to him in his business. Knowing this, his creditors got restless and made demands for return of their money. The merchant was in a fix. He talked to his wife that it was better to commit suicide rather than lose prestige and live. The wife asked him to observe a Samayik before doing anything. When one Samayik was over, she persuaded him to do another Samayik. The third one was also done. Meanwhile, two leading merchants of the town came to give deposit of nearly three crores of rupees. They were not to claim return of money for three or four years. They told his wife that they had full faith in her husband who was known for honesty and virtues. When the merchant completed the last Samayik, his wife talked to him about money proposed to be deposited by the two visitors. The merchant regained his confidence. He agreed to receive funds. After a few days, his ships also returned safely. The merchant developed full trust in the efficacy of Samayik and in the concept that the merit earned destroys sin. He began to observe Samayik daily, with devotion.

**(7) A Thief Attains Kevalgnan by Samayik :** In a town there lived a gentleman who could not sleep at night. To pass time, he would talk to his wife on religion or do a Samayik. One night four thieves came to steal. The owner of the house happened to be wide awake observing Samayik. The gentleman heard the disturbance made by a thief who had dared to enter the house, instead of becoming panicky, the gentleman thought that nobody could take away what really belonged to him. His true property-knowledge, faith and conduct were always with him. Hence, he did not disturb Samayik but continued, thinking, "You are in Samayik, why should you think of the wordly affairs, when you have taken a pledge to abandon them, for being in Samayik ? So far as your valuables were concerned, what did you bring with you when you were born ? Certainly nothing will accompany you in the next birth. Empty-handed as you have come, empty-handed you will leave this world. Hence, it is of no use to feel disturbed. Your merit will protect your wealth. Even if it is taken away now, it will come back to you again. Trust God and let your Samayik be not disturbed. In Arihant, Siddha, Sadhu and religion preached by Kevali is your protection and not in any riches. Why should you, therefore, worry about anything ?" Meanwhile, a thief threw out a bundle of stolen goods and the gentleman uttered loudly, "Namo

Arihantanam". The thieves were startled. They faintly recalled to have heard some thing like this before. While recalling, they got "Jatismaran"(knowledge of previous life time). As they learnt their previous births, each of them thought, "As I had disturbed my Samayik in the past life and gone astray, I live a mean life now by stealing". Being simple-hearted, they abhorred their sins and longed for Samayik that gentleman was observing. Meditating thus, they got into a pure state of consciousness that transcends ego. Those who had come to steal were now transformed as they attained the highest bliss and became Kevalis. By now the gentleman had completed his Samayik and came out to enquire. He saw the thieves as Kevalis seated on golden lotuses created by celestial gods. As he wondered that they appeared the same persons who had come to steal, it dawned upon him what miracle had happened. He began to censure himself, repenting for his past sins.

When time is ripe, if we repent for the evil deeds moved by a deep impulse, we shall get into pure state of consciousness that transforms the beings. Religious kriyas (rites) are not without a significance, but we do not observe them in right spirit. Samayik is a sacred rite prescribed for our spiritual progress, but we do not practise it with full concentration.

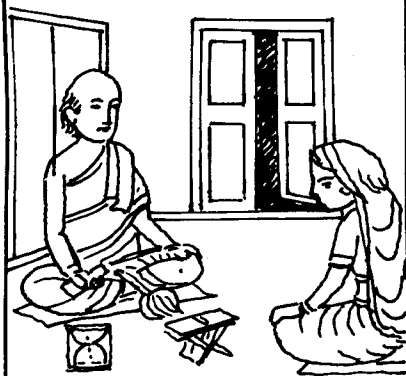
Samayik is the same for all. If we grasp its purpose and expiate our sins, we become light in karmas and pure in heart. One who owns up his mistakes or faults, is a real man, while one who rejoices in his mistakes or faults, is evil in nature-devil. One who repents for his sins and pledges not to repeat them, is a deity in nature. Evil always exists but the good is required to be invited. Hence, we should censure our evil deeds and avoid them carefully. We should also be glad about our good deeds. A new way to look at ourselves will make our life fragrant.

A repetition can bear itself here there constant practice for living a life in samayik is a prerequisite for spiritual progress. An example throws light on this aspect.

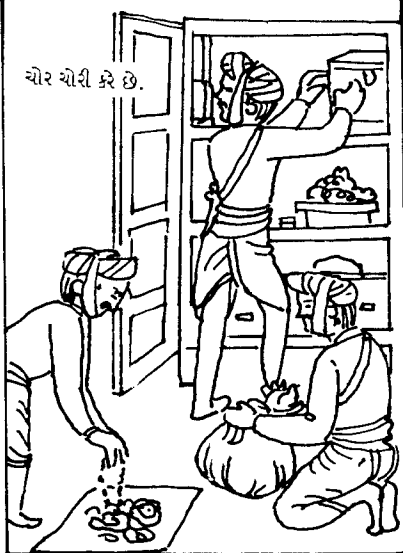
(8) Lavasattamiyadev is a god of the Annutter Viman-(highest heavenly region). The duration of his life is 33 segaropams. He feels desire to eat only once in 33,000 years. He is only one foot in height. He is denied liberation even though the Siddhashila-abode of liberation souls, is only one yojan (four miles) away from him. However, he reaches it only when he is reborn as a human being and observes monkhood uttering "Karemi Bhante".

What is the reason ? In previous birth, his life span fell short by only seven "Lavs" i.e. about 4 to 5 minutes to complete his fast period

શેઠ શેઠણી મધ્ય રાત્રિએ  
સામાયિક કરે છે...



ચોર ચોરી કરે છે.



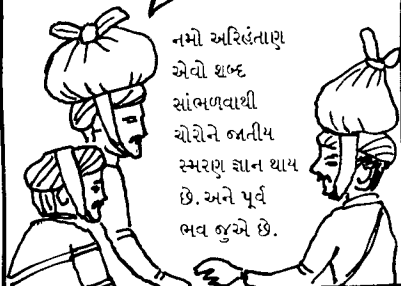
ચોર ચોરીવા  
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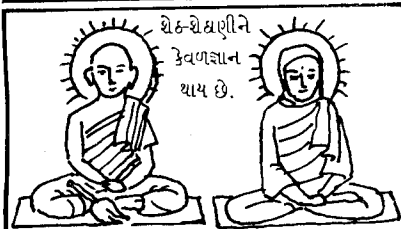
પોટલું ફેંક્યાંનો અવાજ થતાં શેઠ  
નમો અરિહંતાણુ એમ બોલે છે.



નમો અરિહંતાણુ



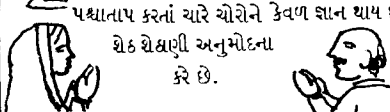
નમો અરિહંતાણુ  
એવો શબ્દ  
સાંભળવાથી  
ચોરોને જાતીય  
સ્મરણ જ્ઞાન થાય  
છે, અને પૂર્વ  
ભવ જુએ છે.



શેઠ-શેઠણીને  
કેવળજ્ઞાન  
થાય છે.



પશ્ચાતાપ કરતાં ચારે ચોરોને કેવળ જ્ઞાન થાય છે  
શેઠ શેઠણી અનુમોદના  
કરે છે.





of two days, with the result that he was reborn as a god. Being Aipa kashais-one whose passions were almost extinguished, he is considered like a Vitraga. So holy he is. As they had also acquired knowledge of 14 purvas were in the previous human life of a monk, they can recapitulate it in Devlok. They pass their life time in pious contemplation. They are keen to observe samayik. Faith is not wanting. But being incapable of observation of only two ghadhi's charitra by taking a pledge, uttering "karemi Bhante" they will have to wait till they are reborn as human beings and practise monkhood again. They must take a pledge of becoming a monk, saying "karemi Bhante" and observe Samayik, to gain liberation which eludes a Dev, though pious in nature.

How generally the point of propriety in Samayik is missed ? We find in many a family an elderly person observing Navakarshi Chauvihar, puja, hearing religious discourses and doing Samayik and feeling content that he has done his duty expected of him, unaware that propriety of conduct is missing. What result you can expect to get from a Samayik if you go on speaking, coughing, singing or directing somebody. You commence the activities of mind, speech and body immediately an occasion arises. In "karemi Bhante", we say i. e. I give up every

### सावज्जं जोगं पचक्खामि

kind of sinful activities. Unless, we learn to realise the importance of observing Samayik properly, we shall not get the desired result

(9) To clarify this point, let us take the illustration of a gentleman and his newly married daughter-in-law. She noticed her father-in-law in Samayik. She thought that it was not properly done. She decided to teach a lesson to her father-in-law. One day a merchant came and asked her about her father-in-law's where-abouts. She loudly replied that he had gone to the locality of the outcaste and added that she did not know when he would return home. The gentleman over-heard her words and complained to his son against his daughter-in-law. When she was asked to explain her rude behaviour, she replied, "Please, ! I am not stupid. Do you realise what do you do when you are in Samayik ? Does not your mind wander to the locality of the outcastes for demanding the money that is due for recovery ? Should one not be expected to forget wordly matters while in Samayik ? In your case, does not the reverse happen and that you forget that you are in Samayik ? I do not want to hurt your feelings. I do apologise for what happened. My intention is to point out to you the truth that

was overlooked." The gentleman realised his mistake and began to do Samayik withdrawing his mind from the worldly matters.

If we do Samayik preserving purity of mind, word and body it will surely produce undreamt of fruits.

**(10) Chand Kaushik Serpent And Others** We must think of the excellent firmness in purpose and steadiness in mind observed by Chand Kaushik (serpent). Draddhprahari (who had killed four people), Metaraj Muni, Dhanno, Shalibhadra, Skanda Muni, Gajasukumar, Sukosal Muni, Meghkumar and other great ones and learn a lesson from their lives. We must concentrate on contemplation of self and be steady in mind to get spiritual bliss. This comes through only by constant practice.

दिने दिने यदभ्यस्तं, दानमध्ययनं तपः ।

तेन चाडभ्यासयोगेन तदेवाडभ्यस्यते पुनः ॥

Do perform charity, study and penance every day, Such constant practice will result into forming in us second nature of performing such actions effortlessly.

वीतरागं स्मरन् योगी वीतरागत्वमश्नुते ।

ईलिका भ्रमरी जाता ध्यायन्ती भ्रमरी यथा ॥

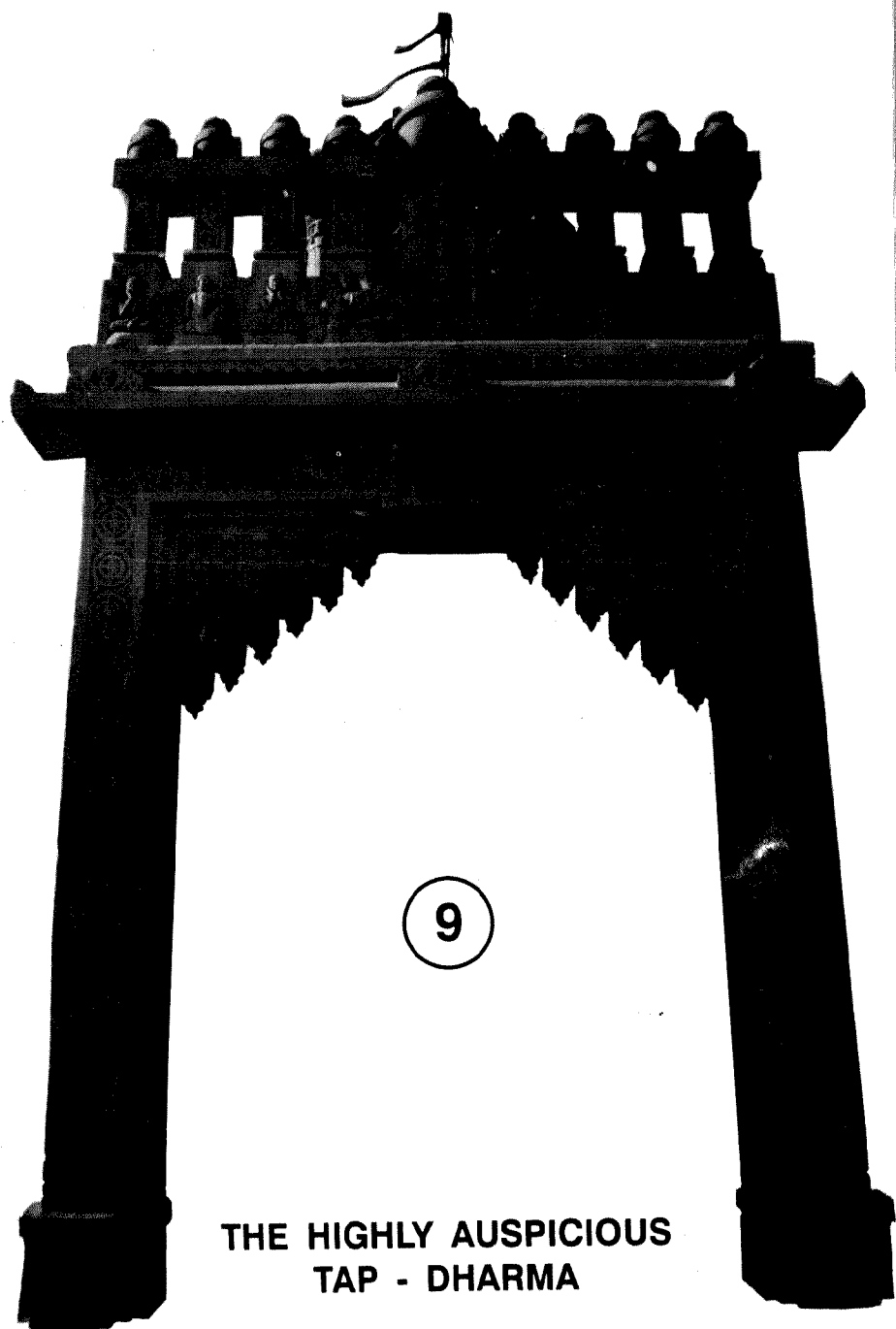
We experience a state without passions, if we do constant practice, remembering the nature of Vitrag. In the same way as papua, who by constant thinking of the bee, turns itself into a bee. We should always meditate upon Arihant while in Samayik and should try to release ourselves from the control of passions and be as equanimous as He is. There is no better way to experience this condition than-by doing a Samayik.

The bee carries the papua to its hole and goes out. Fearting for life, the papua yearns to be the bee. Meanwhile the bee comes and bites it and the papua is so absorbed in thinking of a bee that it turns into a bee itself and flies away. This fact is well expressed by Raveared Anandghanji Maharaj in the seventh verse of his stavana (song) of the 21st Tirthankar Shri Neminath Bhagwan as under : to drive home the secret of worship.

जिनस्वरूपे जे जिन आराधे, ते सही जिनवर थाय ।

भुंगी ईलिकाने चटकावे, ते भुंगी जग जोवे रे ॥

We shall attain the status of the Vitrag, the perfect being free from passions, by meditating upon Him, having developed in us the same equanimity of nature that He possesses.



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## THE HIGHLY AUSPICIOUS TAP - DHARMA



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## INTRODUCTION TO THE PICTURES

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1. The scene of Lord Mahavir practising eleven lacs eighty thousand six hundred and forty five 'Masakhamana's (monthly fasts) alongwith Vis Sthanak Tap, in his life of Nandan muni.
2. The scene to be brone in mind for keeping vigilance while practising penance and at the time of breaking the fasts.
3. The scene of Birbal's servant showing the means of the sight (Darshana) of God to King Akbar.
4. The scene of Ravan getting Bahurupi Vidya (Lore) by practising 'Attham' (Three days's fast). But he had practised the same 'Atthama' for the annihilation of his karmas, he might have obtained Kevalgnan (Omniscience) and attained liberation (Moksha).

## SHRI VNEMI VIGNAN KASTURSURI SMRUTI SERIES PART - II

### THE HIGHLY AUSPICIOUS TAP - DHARMA

MAHAMANGALKARI TAP DHARMA (PENANCE) AND  
SHRI VIS STHANAK TAP WHICH LEADS ONE TO  
THE HIGHEST STATUS OF A TIRTHANKAR :

#### PRELIMINARY

यद् दूरं यद् दुराराध्यं, यच्च दूरे व्यवस्थितम् ।  
तत्सर्वं तपसा साध्यं, तपो हरति दुष्कृतम् ॥

Those things, that are far off, that are difficult to obtain and are physically beyond the reach, can be obtained by Tapa, for Tapa removes the evil that operates as a hindrance.

It is destined that all the Trithankars, as a rule, gain liberation, yet they practise penance, soon after initiating themselves into monkhood. Penance destroys even the most firm bonds of karmas or sins. Even Chakravarti-a Sovereign amongst kings, commanding the known world-when he sets out to conquer the six continents, must propitiate gods for ensuring success in conquests by observing a three day's fast.

Chandanbala, Mrigavati and Nagketu provide examples how innumerable persons attained liberation by practising penance by mind, word and body. A brief description of such penance is as under :

#### Penance is of Twelve kinds :

##### (A) Six external (Bahya)

- (1) Anashan : Renouncing food for a day or more.
- (2) Unodari : Eating a few morsels less than what is required to satisfy the appetite.
- (3) "Vritti" Snakshep : Restricting the number of things to be eaten. Purpose is to withdraw by stages from cravings for objects of pleasure.
- (4) Ras Tyag : Giving up vigai etc. Renunciation of the craving of taste.

- (5) Kayaklesh : Mortification of the body. To develop more capacity for physical tolerance, remaining undisturbed in mind.
- (6) Samlinta : To learn to restrain the movements of the limbs of the body.

**(B) Six Internal :**

- (1) Prayaschit : Repentance of sin by confessing them openly.
- (2) Vinaya : To show great respect to Guru and elders.
- (3) Vaiavachya : Serving the Guru and elders, attending to their needs.
- (4) Sajaya : Religious study of five kinds.
- (5) Dhyan : Meditation on God or contemplation of Self.
- (6) Kayotsarga : To disociate mind from the body, foculassing it on contemplation for a certain duration.

Twelve types of penance are advised for destroying sins, Even the grave sins or very firm bonds of evil karmas are destroyed by penance. It's potential for Self purification can be glimpsed from the fact that Lord practised severe penance for  $12\frac{1}{2}$  years. During this long period, He accepted food only 3.5 days. He observed Chauvihar fasts-fasts in which not even a drop of water is taken. Besides, He observed unbroken silence. He never sat on the ground to rest with legs folded on each other; He always used to be in the posture of standing precariously. (Cow-milking posture).

Draddhprahari who committed four murders and was certain to go to hell, rose to a good existence (gati) by practising penance.

Chandkaushik-serpent, who would have surely gone to the 4th hell, went to Devlok instead, by doing penance on receiving grace from Lord Mahavir.

Chilatiputra, Dhanddhan Muni and many others-all of them got liberation by destroying their Karmas by practising penance.

We should draw inspiration from those who practise severe penance, even in the present times. We should learn to practise penance according to our capacity to destroy bonds of karma. It is a great redeeming force, originating from soul that removes poverty, troubles and miseries and bring in abundance and happiness and leads us to ultimate favour-the liberation.

We wash dirty linen with soap and detergent to make it clean. To purify gold, it is heated in fire. Similarly, to purify soul and to progress towards liberation, penance is practised.

Lord Mahavir took initiation in the 25th birth of Nandan Muni and started "Maskhaman" penance (a month long fast) from the first day. In all He observed 11,80,645 "Maskhaman" and secured the "Tirthankar Namkarma". His reflections and worship that He performed at the time of death, are described in details in Book No. 10 of these series. We should learn and aspire for a death with a tranquil mind, centred on God-Samadhi Maran.

Nandan Muni provides a great example of how a determined and sustained Tapa results in a rapid advance towards a liberation of Self. It also reveals great qualities of a soul engaged in a supreme sacrifice.

### Precaution For Practising Penance :

तदेहि तपः कुर्यात् दुर्ध्यानं यत्र नो भवेत् ।  
येन योगा न हीयन्ते, क्षीयन्ते इन्द्रियाणि च ॥

One should practise Tapa in such a way that it neither leads to evil thoughts nor disturbs the yog-association of mind, speech and body with soul, nor renders the senses weak and dull.

We should practise penance in moderation in such a way that we should be able to carry on daily activities such as performing Pratikraman, Samayik, Puja(worship), ability to take vows, pledges etc. with an ease of mind. Religious study should also progress in a natural course.

It is of no use if one passes the day of fast lying down, feeling weakness or to avoid discomfort. In such a penance, one would not get the desired fruit. While breaking the fast, if one does not control the sense of taste and craves for different kinds of food, indulging in over-eating, his health may be spoiled and the blame will be attached to one's "Tapa", not knowing how he created such a problem for himself. The person who practises penance, should bear these well in mind so that he does not become a loser by making mistakes and probably giving up practice of Tapa as not suited to him.

Upadhyaya Shree Yashovijayaji says :

इच्छा रोधे संवरी, परिणति समता योगे रे,  
तप ते एहीज आत्मा, वर्ते निजगुण भोगेरे,

To curb desires, to be indifferent to worldly things, whether agreeable or disagreeable, and to reside in one's real nature undisturbed ("Svasvabhava or Nijguna") is a real penance.

It is not the nature of the soul to eat but as it is caged into the body, food is required to nourish the body. In order to regain our original nature of foodlessness (anaharipad), we should make a beginning to form the practice of observing Navkarsi, paursi, ekasana, beasana, ayambil, fasts. (1, 2 or 3 days etc.)

दिने दिने यदभ्यस्तं दानमध्ययनं तपः ।

तेन चाडभ्यासयोगेन, तदेवाडभ्यस्यते पुनः ॥

As we have already seen before, we should daily practise charity, study and penance, because these are regained in the next birth. The Bhagvat Geeta also says : "If one dies while doing Yoga practice, he will commence again his unfinished aradhana (endeavour) in the next birth, so indexed by the past practice in previous birth and will fulfill the purpose, his heart is set upon.

We should observe penance with the aim of destroying the bonds of karma and not with a view to getting mundane things like wealth, a woman, a son, etc. Such mundane objects were left behind by us in many a birth in the past, and will certainly be left behind in present birth also. Observing penance to obtain short lived material gains, is prohibited in religion for it is like parting with a gem to collect a nickel.

It is, however, prayed-"Oh God ! though 'niyanu' desire for a specific fruit is forbidden in your religious canon, I humbly crave to serve and worship thee alone, birth after birth. By my bowing down to you in reverence and by your grace, let there be destruction of distress, annihilation of my karmas, peaceful death (Samadhi maran) and the gift of "Bodhi" (True faith). Thus, we should certainly pray so that quality of our future lives would improve".

Mamnan did gain wealth but he only hoarded it and went to hell after death. He used to eat only black-eyed beans (chola) and oil. A "dhoti" and a jacket were his dress. Wealth generally has three outlets : (1) Charity; (2) Enjoyment and (3) Destruction. Spending it in good deeds like charity etc. is the best use it can be put to. Shalibhadra got immense wealth. He enjoyed it to his heart's Content as long as he desired to do so and accomplished highest bliss by renouncing it at the end as he accepted monkhood. Such wealth is worth its name which it

મહાવીર સ્વામિનો પચ્ચીસમો ભવ ભરત કોત્રના છત્રીકા  
નગરીમાં જીવશત્રુ નામે રાજા અને ભદ્ર નામની રાણીના  
નંદન નામે પુત્ર તરીકે ઉત્પન્ન થયો.  
ઓવીશ લાખવર્ષ બાદ દીક્ષાની  
અનુમતી માગે છે.

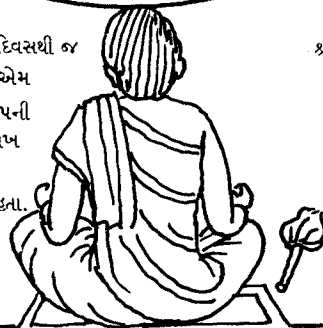
નંદન મુનિ પોટીલાચાર્ય પાસે દીક્ષા ગ્રહણ કરે છે.



નંદન મુનિ મહારાજે દીક્ષા લીધી તે દિવસથી જ  
માસ કામણને- પારણે માસ કામણ એમ  
એક લાખ વર્ષ સુધી વીશ સ્થાનક તપની  
આરાધના કરી. એમ કુલ અગીયાર લાખ  
એથી હજાર છ સો પીસાલીશ  
માસ કામણ એક લાખ વર્ષ માં કર્યા હતા.

શ્રી વીશ સ્થાનક  
પંચ પટ...  
શ્રી નંદન મુનિ મહારાજશ્રી  
શ્રી વીશ સ્થાનક  
મંત્રની આરાધના  
કરી નીર્ધર  
નામ નિકચીત  
કરે છે. ....

૧૧, ૮૦, ૬૪૫ માસ કામણ.





denotes prosperity in a real sense. Wealth is generally obtained by merits earned in the past, but with craving for more and ceaseless striving to gain it any how it means it is the outcome of great sins committed in the past.

### The Illustration of King Ravan :

According to Pauma Chariyam (Jain Ramayan) written by Vimalacharya, 530 years after Lord Mahavir's Nirvana, story of Ravan runs as under :

Ravan began to observe 3 days fast in the temple of Shree Shantinath Bhagwan for obtaining Bahurupi Mantra-Vidya that enables to change over one's form into likeness of one's choice-be human, animal or of a celestial being. He meditated deeply, concentrating on the image of the Lord. He forgot the outside world. Two days of the fasting were over. On the third night, the presiding deity of the Vidya came to test Ravan's will. The deity created a scene of Ravan's wife Mandodari by the power of magic. Evil persons were seen outraging the chastity of Mandodari by discorbing her, but mighty Ravan remained unperturbed. He accomplished his aim of obtaining Bahurupi Vidya. Here Vimalacharya says in his Ramayan that had Ravan precised the penance of three days fast, to get rid of bonds of karma, instead of for gaining a Vidya; he would have gained Kevalgnan, but as his object was different, his capacity to concentrate and do penance, earned for him Bahurupi Vidya. He misused it for harassing innocent persons and for possessing things that caught his fancy. Consequently, he went to hell after death.

What is required is to have a right goal before us. If ceremonials, recitation of mantra and Tapa are done for right purpose of destroying karmas, fruits that we shall gain will bring undreamt off benefits.

Tamali Tapas observed penance for sixty thousand years, yet he went to Heaven-Devlok only. If his aim was to destruct the karmas, he would have got liberation. Just being equipped with capacity to do Aradhana is not enough, the purpose it is directed to is equally important, as it happened in case of Queen Mrigavati.

### The Illustration of Mrigavati :

There lived a king named Shatanik in the city of Kausambi. He had a queen named Mrigavati. King Chandpradyot was his contemporary ruling in Ujjan. On seeing the protrait of exceptionally



beautiful queen of Shartenik, he fell in love with her. He demanded from Satanik to either send his wife to his harem or face a war. Chandpradyot-a powerful king was debaucherous, so there was no hope of persuading him from desisting from evil design. King Shatanik could not bear the shock. It resulted in his death.

Now his queen Mrigavati had to face the crisis. She summoned up courage and asked her ministers to close the gates of the city of Kausambi. Thereupon King Chandpradyot besieged the city to force Mrigavati to surrender. Mrigavati sent a message to him, Before I concede, I have to think about my son who is very young. He cannot on his own, protect the kingdom. My fort is old. If I am away, enemies would surely invade it. Good bricks are produced in Ujjan. Please get my fort strengthened and help me to store grains, to last for six months. If these conditions are met, I shall be yours. I expect you to understand my problems particularly when you have no reason to fear me.

This was a ploy that Mrigavati employed to save her person from impending peril. Chandpradyot, dreaming of Mrigavati in reality agreed to meet with the demands made on him. The bricks were sent for, and the strengthening of the Queen's fort was taken on hand. He also provided ample foodgrains. As Mrigavati was bidding for time, not anticipating such prompt compliance, she now got in a fix. She asked her ministers to close the gates of the city. King Chandpradyot realised how he was fooled by a woman. Enraged, he besieged the town. Though she had now no means of escape, Mrigavati did not lose heart.

In her palace, she sat down, facing the direction in which Lord Mahavir was known to be on a move. She renounced food, remaining in Kausagga-in a quiet state of mind with her attention centered on Lord Mahavir. She surrendered herself unto him in devotion. She ardently prayed appealing Him for help.

When all else fail and there is no help, what is required is an act of faith. Sincerely ask to be saved and a response is bound to forthcome from a Higher Power. No problem is such that it cannot be solved provided best efforts are made.

When the Lord is all-knowing and ever compassionate, how Mrigavati's prayer will remain unanswered ? He soon returned to Kausambi and camped outside the city. As Mrigavati learnt about it, she was overjoyed. She ended Kausagga and ordered the gates of

the city opened. Her ministers were hesitant as they feared invasion from Chandrapradyot, but Mrigavati was fully confident that no harm could befall on her. She approached Lord Mahavir with a retinue of Ministers and leading citizens. King Chandrapradyot too, being a devotee of Lord, went to listen the sermon of the Lord. When the sermon was over, Mrigavati stood up and said to Him, "My Lord I want to be a Nun if King Chandrapradyot kindly gives me the permission. I entrust my child to his care." So saying, she put her child into the lap of the king and became a Nun. King Chandrapradyot could not protest, he was being dumb founded. Thus, Mrigavati managed to protect her chastity. What a display of a power of faith, of a capacity to concentrate and of penance, was exhibited by Mrigavati !

In this world no one enjoys real peace or happiness. Some misery or other; always besets every one. In the life that is granted to us, we must try hard to free ourselves from the bonds of karmas for seeking release from this unhappy world. In no other birth except a human one, we get the means to liberate ourselves.

To attain Godhood, a sustained effort extending over many human births will be a necessity. Let us make a small beginning. Resolve for it right now. What is important is the continuity of well-conceived actions. Let us see how it works in actual life. Take an example of a potter in action.

The potter gets clay, makes it smooth and plastic. A clay lump is placed on a turning wheel. As the wheel turns round and round, the lump is skillfully fashioned into a shape of a pot. It is baked and painted into an article of use.

Women prepare "papad". After grinding pulse into flour, salty water and spices are added. The lump that is formed is kneaded and shaped into balls. These are rolled into a round shape. Then they are dried and baked on fire; it becomes a tasty thing to enjoy. Similarly, karmas have formed an amalgam with the soul. How hard one must therefore try to disassociate oneself from it ! Only a human existence is fit for gaining freedom from karmas. It is the only hope for a soul to soar high for realisation of Supreme consciousness-Parmaatma Pad.

### *The Illustration of Emperor Akbar :*

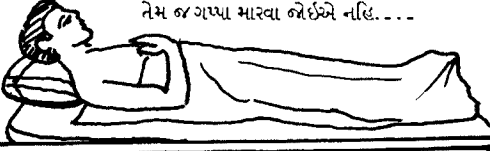
#### **How he came to learn the way to God-realisation**

Once, Akbar the great, expressed the desire to see God face to face, during a debate that took place in his court on the subject-

"Whether God exists or not". All courtiers were of the opinion that "God is". Thereupon the Emperor had enquired to know if He did exist, where is He and that how could he see him. On that occasion, witty Birbal was rather late in arriving. The Emperor asked Birbal. "If you agree that God exists, you must get me "darshan" of God within eight days; otherwise, you will be punished. I want the proof." Birbal went home worrying over the knotty problem. He was seeperturbed, that he could not eat his food. The waiter at the table, noticed the uneasiness of his master. He enquired for the reason. When pressed, Birbal explained his difficulty. The waiter was prompt to agree to solve the problem. On the 8th day the Emperor asked Birbal to accomplish the task, Birbal replied that it was so easy that it could be done even by his servant. When summoned to the court, the servant told the Emperor, "Jahanpnah ! One has to learn a technique first. How do you propose to learn it and see God ? Whether you will do it as my pupil, or as my master?" Knowing propriety, Akbar replied that he must learn to see Him as a pupil. Soon he alighted from his royal throne and the servant was seated on it. Taking his position below the throne, Akbar humbly asked him to show God adding that to get knowledge, first humility is required.

The servant called for a cup of milk. He began to churn it with his finger. The Emperor asked him why he was doing so, the servant replied that he was trying to see ghee that is in the milk. He was answered back that ghee could not be seen that way so easily. He was further told that though milk contains ghee, a method must be followed to separate it. First add melvan (yeast like product) to turn milk into curd which when churned, yields butter, which on being heated, becomes ghee. The servant said that if it holds good for an ordinary product, should it not hold true for a devotee ? Should not he try hard passing through many stages of self developments before he is able to see God ? Let milk of knowledge be poured into the glass of soul and melvan of faith be added to it. Thereafter the curd of conduct should be churned with vigour to get butter which is the development of good qualities. Further, boiling in the form of penance is required to remove the dross. On destruction of the bonds of karmas-the dross, we would see unfolding of God within. As His glory is revealed, ego disappears. He become like Him in nature. To see God means to realise Him within us, in His Glory.

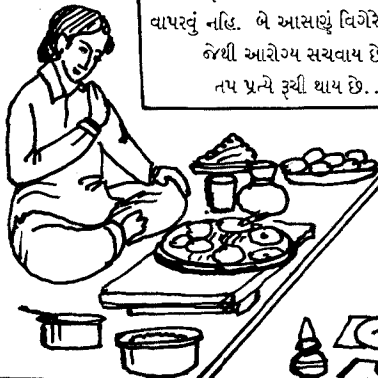
આયંબિલ, ઉપવાસ કરે તે દરમિયાન દિવસના  
સમયે સુવું જોઈએ નહિ રમતો રમવી જોઈએ નહિ  
તેમ જ ગપ્પા મારવા જોઈએ નહિ. ....



ઉપવાસ, આયંબિલ કરે તે દરમિયાન પૂજા,  
સામાયિક અને સ્વાધ્યાય કરવા જોઈએ. ભક્તિ કરવા



તપના પારણાં સમયે ને ત્યાર બાદ ખાવાની  
લોભુપના રાખવાથી આરોગ્ય બગડે છે અને તપ  
પ્રત્યે અરૂચી થાય છે. તપ ક્યારે પછી છૂટે મોઢે  
વાપરવું નહિ. બે આસાણું વિગેરે કરવું જોઈએ.  
જેથી આરોગ્ય સચવાય છે અને  
તપ પ્રત્યે રૂચી થાય છે. ....





Thus, if one really fears cycle of births and deaths and adhi-vyadhi and upadhi-all sorts of troubles-whether arising due to an internal cause or an external factor, one must practise religion of Gnan (knowledge), Darshan (Faith) and Charitra (Conduct) which would surely sublimate Self into Godliness.

Self control plays an important role. It must start with controlling an organ of speech and taste, which is Tapa. Nature has given us five senses; we have two eyes to see, two ears to hear and two nostrils to smell, but we have only one tongue. It is so important that it performs two functions viz., of tasting and speaking. Besides, to protect it, Nature has provided two sets of teeth. The tongue is born with us and will remain with us till we die. However, the teeth grow after the birth and are lost before we die. The reason is that the teeth are stiff, while the tongue is soft and pliable. A soft nature evokes a favourable response. An humble person who speaks ill of none is liked by all. The control of tongue both for taste and in speech is really considered quite difficult to achieve as the following sloka indicates :

Four Things are Difficult to Control :

अक्खाणं रसणी कम्माणं मोहणी, वयाण तह चेव बंभवयं ।

गुतीण मणगुती चउरो दुक्खेहिं जप्पन्ति ॥

Amongst the five senses, it is difficult to control the sense of taste-mohaniya karma, which causes infatuation and veils knowledge, amongst the group of eight karmas, Brahmacharya-the vow of celibacy or sexual restraint, among the five great vows, and "mangupti-control of a mind, among the three guptis.

The seeker of God must control his tongue to sublimate himself. If the twin functions of the tongue-speaking and eating are not controlled, it would lead to one's downfall and degradation.

From the times immemorial i. e. since, we are in Ekendriya stage, we have developed the instinct of eating. To uproot that instinct, we must practise penance and control our desire to eat. It is to be done with understanding of the mind, and not with force. It will result in both-physical well-being and spiritual health. Penance that destroys the bonds of karmas, can also earn for us Tirthankar Namkarma. It's importance cannot be over emphasized in spiritual progress. The habit of doing some penance must be found a place of honour in our life. A beginning must be made now and here by taking a vow, but how shall we observe a Vow ?

### Seven Add rules of Pachhakhana-Vows :

- (1) Sparshana : We must take a Pachhakhana-vow at the right time as per rules laid down for each.
- (2) Palana : It should be ended, remembering the purpose for which it was taken.
- (3) Shobhana : It should be ended after first serving food to a beggar or a sadhu as far as possible.
- (4) Tirna : Let pass a little more than what is laid down before ending Pachhakhana.
- (5) Kirtana : After ending it, we should be eager to remember the vow and should be expectantly look forward to do it again.
- (6) Aradhana : Penance must be practised- but Aradhana is meant to destroy the bonds of karma. It is not to be observed for satisfying the cravings for mundane things. Such Aradhana loses its purpose.

### Eight precautions for a Pachhakhana :

- (1) Pachhakhana whether minor or major in nature must be properly observed.
- (2) We should not be in a hurry to break the fast.
- (3) We should not impatiently wait for the appointed time to arrive so that the fast can be ended.
- (4) We should use no words nor make any gestures to arrange to end it. We must keep control and be patient.
- (5) We must break the fast in such a way that it troubles no one.
- (6) We should gratefully accept what is offered to us for eating. Don't offer suggestions for special dishes to be made for you.
- (7) Please eat moderately, it will protect your health.
- (8) One who generally observes many fasts, should do Biyanu for preserving his physical as well as mental well-being.

### Advantages Of Pachhakhana :

- (1) By taking vows, firmness is developed.
- (2) We learn to develop non-attachment to sense-objects.
- (3) We imbibe charitra guna.

- (4) We become steady in mind. Thoughts become pure.
- (5) Gradually we progress towards that state of soul that is foodlessness (Anaharipad).

How to meditate on penance is laid down in Scriptures at the time of doing Raipratikraman in the morning (Refer to "Prabodh Tika" Book. 3 Page 780 published by Jain Shahitya Vikas Mandal, for further information).

N. B. : If meditation cannot be done, one may recite 16 Navkars instead.

Lord Mahavir observed the longest fast for six months. Hence, an upper limit for fasting that is laid down in the order of Lord Mahavir is of six months. The limit of fasting for six months is far beyond the physical endurance of any one at present, to achieve.

Please contemplate on fasting as follows :

O Soul ! Would you be able to practise penance for six months ? You may think that you have neither capacity nor the desire to do so. Then you may think of the period of five months and 29 days, which being not possible to do, to think again of five months and 28 days and so on. In this way, the upper limit set, would be lowered till you reach five months. Similarly, think monthwise from five months to four months and further and continue to decrease this period till you reach one month. If you are neither able nor willing to do it, think of the period less than of a mahaman, reducing it gradually to 17 days. Then think renouncing 34 meals (34 Bhatta) i.e. observing 16 fasts-Chauth Bhatta means renouncing 4 meals Bhatta missing one meal by doing Ekasanu on a day prior to the day of the fast; two meals on the day of the fast and one meal on the day following the fast (doing Ekasanu). If it is not possible to renounce these 34 Bhatta then 32 Bhatta, should be thought of and so on till it is reduced to 4 Bhatta in the end, provided we have no capacity or a desire for doing more than that. One fast is called "Chauth Bhatta". If our health does not permit even one day's fasting, we should think of doing Ayambil Nivi, Ekasanu, Biyasanu, Avadha, Puri-Mudha, Sadh-Porsi, Porsi or Navkarsi, according to our ability and will.

Special Suggestions : One starts above process of thinking on fasts knowing that he has capacity to observe the fast as inherent potential of mind is very great but that the will to do so is missing and go on reducing the limit till we find a particular act which is



both possible for us to perform and that there is a desire to do it also. Thus thinking, we should conclude the Kausagga uttering finally the words - "Namo Arihantanam".

### At least Twenty Ekasanas in six months :

People take to this penance by starting with Ekasana, Ayambil or a fast for one day; two days or three days. It is commonly practised every where in every town, for ensuring benefit for the soul.

### A note on the Aradhana :

This penance is very common and quite popular at present. Being easy to do, most people have a liking to practise it. There are twenty padas and twenty Sthanaks. One should try to practise tapa for every one pada. Even would be Tirthankars, in their third birth back counted from the last one that of a Tirthankar, practise it without fail, to form the indissoluble bond of Tirthankar Namkarma. To every Jain this penance is specially recommended. Penance concerning every pada must be completed within twenty days at a stretch and continued thus without a break. Taking up each pada in succession only 400 days are required to complete this form of worship. This Tapa is begun by a two days fast or an Ayambil as it suits one as per his ability. At least an Ekasana must be observed to begin with. Some meritorious persons observe the 14th and the 15th Oils; best way to do it is by fasting for 7 to 8 days. If possible, it should be done, to begin each pada with a pausadh. If that is not possible, pausadh should be observed at least while doing Aradhana for the following seven padas viz. : (1) Acharya; (2) Upadhyaya; (3) Sthavir; (4) Sadhu; (5) Charitra; (6) Goyam and (7) Tirth Pada.

It can also be observed with the Desavgasiya Samayik. If possible "Padilehan" twice, "Dey-vandan" three times. Both in the morning and in the evening Pratikraman should be done everyday. No doubt, one should abstain from the sinful activities.

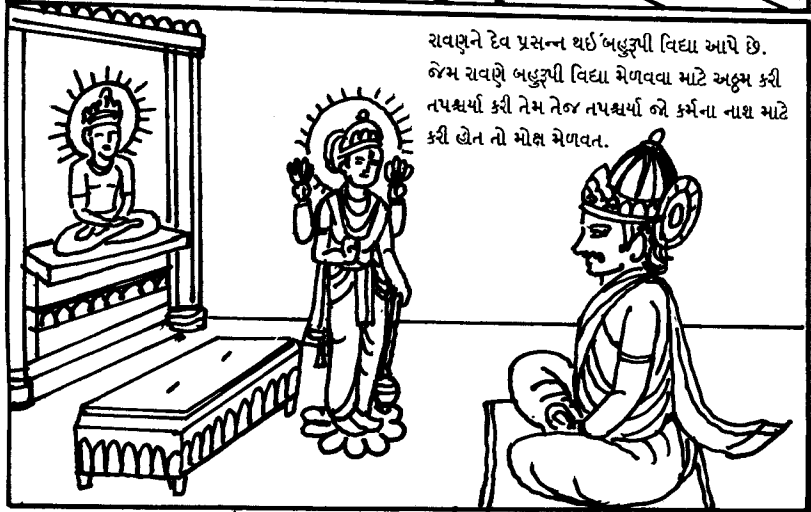
If there is a time gap due to Sutak-pollution, arising due to causes such as birth, death of meansturation in observing this Tapa, it is not to be taken into account. If convenient, the Tap should be started in the presence of a Guru with due ceremony. Those who begin it with Ekasana, should try to observe an Ayambil or a fast in between as convenient. Some meritorious persons observe Tapa Pada, Goyam Pada, Samyam Pada or Tirtha Pada



શાંતિનાથજી પ્રભુની  
સન્મુખ રાવણ  
અહમ કરી બહુરૂપી  
વિદ્યા માટે  
આરાધના  
કરે છે.



છેલ્લી રાત્રે દેવ પરિક્ષા માટે  
મંદોદરીની લાજ લુંટાય છે તેવું દ્રશ્ય ખડું કરે છે છતાં  
રાવણની આરાધનામાં એકાગ્રતા હોવાથી તેને ખબર પડતી નથી.



રાવણને દેવ પ્રસન્ન થઈ બહુરૂપી વિદ્યા આપે છે.  
જેમ રાવણે બહુરૂપી વિદ્યા મેળવવા માટે અહમ કરી  
તપશ્ચર્યા કરી તેમ તેજ તપશ્ચર્યા જો કર્મના નાશ માટે  
કરી હોત તો મોક્ષ મેળવત.



doing more severe penance. When the penance is over, it should be celebrated by feasting, puja and gifts. etc. (Please consult a Guru for further details). Those who take to this Tapa, observing Ekasana on five auspicious days (Tithis) of the month, can complete that Pada in about 4 months. Hence, Aradhana should be started at least by Ekasana on these five days.

20 verses, in Gujarati describing 20 Vis-Sthanak Padas, are given below. Recite the particular verse while doing Aradhana of that particular pada. Also perform as many "Khamasamanas"-bowing down in a particular way, as there are the gunas (merits) narrated in that pada.

### Twenty Verses of the Twenty Sthanak Padas :

શ્રી વીશ સ્થાનક પદના દોહા :

૧. અરિહંતપદ : પરમ પંચ પરમેષ્ઠીમાં, પરમેશ્વર ભગવાન;  
ચાર નિક્ષેપે ધ્યાઈએ, નમો નમો શ્રી જિનભાળ.
૨. સિદ્ધપદ : ગુણ અનંત નિર્મળ થયા, સહજ સ્વરૂપ ડાહ્યાસ;  
અષ્ટ કર્મ મલ ક્ષય કરી, ભયે સિદ્ધ નમો તાસ.
૩. પ્રવચનપદ : ભાવામય ઔષધસમી, પ્રવચન અમૃત વૃષ્ટિ;  
ત્રિભુવન જીવને સુખકરી, જય જય પ્રવચન દૃષ્ટિ.
૪. આચાર્ય પદ : છત્રીસ છત્રીસી ગુણે, યુગ યુગ પ્રધાન મુળીંદ;  
જિનમત પરમત જાણતા, નમો નમો તે સૂરીંદ.
૫. સ્થવીર પદ : તજી પરપરણતિ રમણતા, લહે નિજ ભાવસ્વરૂપ;  
સ્થિર કરતા ભવિલોકને, જય જય સ્થવીર અનૂપ.
૬. ઉપાધ્યાયપદ : બોધ સૂક્ષ્મ વિણુ જીવને, ન હોય તત્ત્વ પ્રતીત;  
ભણે ભણાવે સૂત્રને, જય જય પાઠક ગાત.
૭. સાધુપદ : સ્યાદ્વાદગુણ પરિણમ્યો, રમતા સમતા સંગ;  
સાધે શુદ્ધાનંદતા, નમો સાધુ શુભ રંગ.
૮. જ્ઞાનપદ : અધ્યાતમ જ્ઞાને કરી, વિઘટે ભવધ્રયભીતિ;  
સત્ય ધર્મ તે જ્ઞાન છે, નમો નમો જ્ઞાનની રીતિ.
૯. દર્શનપદ : લોકાલોકના ભાવ જે, કેવલ્લી ભાષિત જેહ;  
સત્ય કરી અવધારતો, નમો નમો દર્શન તેહ.
૧૦. વિનયપદ : શૌચમૂલથી મહાગુણી, સર્વ ધર્મનો સાર;  
ગુણ અનંતનો કંદ એ, નમો વિનય આચાર.

११. चरित्रपद : रत्नत्रयी विण साधना, निष्फल कही सदैव;  
भावरयणनुं निधान छे, जय जय संयम जीव.
१२. ब्रह्मचर्यपद : जिनप्रतिमा जिनमंदिरा, कंचनना करे जेह,  
ब्रह्मव्रतथी बहु फल लहे, नमो नमो शियळ सुदेह.
१३. क्रियापद : आत्मबोध विणु जे क्रिया, ते तो बालक चाल;  
तत्त्वार्थथी धारीए, नमो क्रिया सुविशाल.
१४. तपपद : कर्म खपावे चीकणां, भाव मंगळ तप जाण;  
पचास लब्धि उपजे, जय जय तप गुण खाण.
१५. गोयमपद : छट्ट छट्ट तप करे पारणुं, चउनाणी गुणधाम;  
ए सम शुभ पात्र को नहि, नमो नमो गोयम स्वाम.
१६. जिनपद : दोष अढारे क्षय गया, उपन्या गुण जस अंग;  
वैयावच्च करीए मुदा, नमो नमो जिनपद संग.
१७. संयमपद : शुद्धात्म गुणमां रमे, तजी इन्द्रिय आशंस,  
स्थिर समाधि संतोषमां, जय जय संयम वंश.
१८. अभिनव ज्ञानपद : ज्ञानवृक्ष सेवो भविक, चारित्र समकित मूळ;  
अजर अमर पद फळ लहो, जिनवरपदवी फूल.
१९. श्रुतपद : वक्ता श्रोता योगथी, श्रुत अनुभव रस पीन;  
ध्याता ध्येयनी एकता, जय जय श्रुत सुख लीन.
२०. तीर्थपद : तीर्थयात्रा प्रभाव छे, शासन उन्नति काज;  
परमानन्द विलासता, जय जय तीर्थ जहाज.

### Concepts underlying the Vish Sthank Padas :

**1. Arihant pad :** "May all the souls in the Universe be drawn to the path of Jina". By cultivating this very noble sentiment, a devotee can form an indissoluble karma of Tirthankar pada. After destroying hard Ghati karmas-the karmas that severely restrain the infinite powers and merits of a soul, one becomes Arihant. To understand Arihant and to do obeisance to him, is the essence of religion.

**2. Siddhapad :** Realising Samayik Darshan, Gnan and Charitra and destroying all karmas, a soul secures release from birth, old age and death and gains the eternal bliss. This is the ultimate goal and destiny of all living beings.

**3. Pravachan Pada :** Before beginning a religious sermon (Darshan), Tirthankars say, "Namo Tithassa" i.e. "I bow down to the Tirth." Tirth constitutes the order of Sadhu, Sadhavi, Shravaka and Shravika i.e. "I bow down to four fold Sangh. Why such Sangh is held in great reverence ? Because it includes many a person, possessing infinite virtues. The Sangh is also called the twenty-fifth Tirthankar to emphasize its great importance from religious point of view.

**4. Acharya Pad :** An Acharya is equipped with 36 attributes i.e. control of five senses, observance of chastity in nine ways, control over four Kashayas-passions, observance of five Mahavratas (Vows) and practising of Panchachar-five conducts, four samitis-four care-fulness and three Guptis-three controls. We should aspire for this Acharya pad.

**5. Sthavir Pad :** A sthavir possesses the lofty attributes of forgiveness, tenderness, simplicity and frankness. These virtues make them steadfast in the path of renunciation. One should strive to achieve these merits.

**6. Upadhyaya Pad :** (Teacher) He observe Charitra (Monkhood) himself, acquires knowledge (himself) and also imparts it to other disciples and educate them by giving them a training in monkhood. Thus he helps preserving and maintaining a continuity of scriptural knowledge which is the main stay of religion and Sangh.

**7. Sadhu Pad :** One renounces the world and observes the three "ratnas" (Jewels) of faith, knowledge and conduct; one should serve the sadhus respectfully, who whole-heartedly tread on the path of Jina.

**8. Gnana Pad :** (Knowledge) In this world one gets lost in the darkness of ignorance. Therefore, there should be a lamp of knowledge to guide one to get Atma-gnana (Knowledge of Self.) Knowledge is the nature of Soul.

**9. Darshan Pad :** (Faith) One should sincerely believe in the Nine Tattavas (or fundamental principles) laid down by the Omniscient Sages. Besides, one should have unflinching faith in "Sudev", "Suguru", and "Sudharma". Only such a firm faith will help in getting liberation of soul.

**10. Vinaya Pad :** (respectfulness) One should praise the qualities of good persons and respect and cherish them so that those noble virtues will become part and parcel of one's self. Respectfulness is the beginning of a religion.

**11. Charitra Pad :** (Conduct) : By Aradhana of this Pad, one can destroy one's past sins of endless time-that has gone by and can reduce formation of new ones. By worship that is crystal pure,

what is gained is one's true nature which is purity itself.

**12. Brahmacharya :** (Ceibacy) That which controls one's sexual passion is the best of all vratas. Shalibhadra, Sudershan Sheth, Vijaya Sheth and Vijaya Shethani-all of them distinguished themselves observing this vow and earned ever lasting respect.

**13. Kriya Pad :** Knowledge without appropriate conduct is barren, producing no results. Can one get satisfied only by uttering the word-food ? No. One must eat the food to satisfy the hunger. Similarly, once knowledge is gained, an action must be taken to achieve the desired result.

**14. Tap Pad :** Just as gold is purified by fire, in the same way accumulated karmas are destroyed by Twelve kinds of Tap or penance. It destroys even Nikachit-almost indissoluble karmas, so powerful Tap is in producing self-purifying effect.

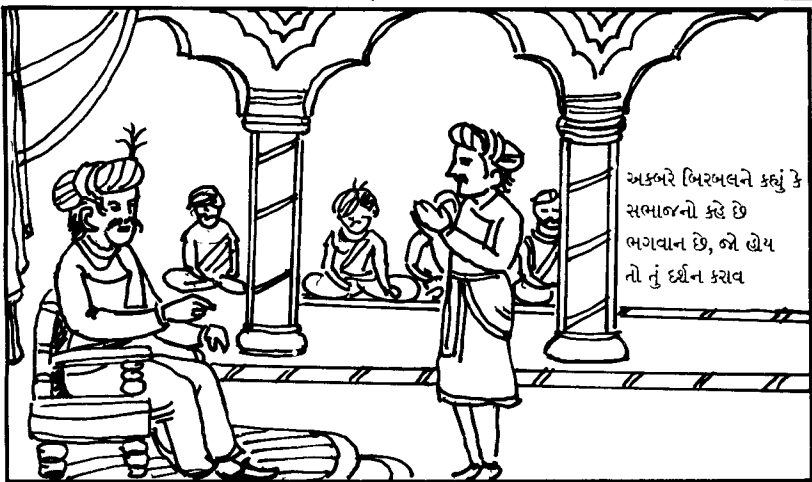
**15. Gautam Pad :** One should cultivate the same great love and abiding devotion for one's Guru as Gautamswami had for Lord Mahavir. Gautamswami also used to observe two days fast alternately throughout his life as a monk. He possessed the great quality of reverence-a virtue that one must learn from his life.

**16. Jin Pad :** A Jina is free from 18 Papasthanakas (kinds of sins). One is who endowed with twelve qualities and is free from passions, is a real Jina-a kevalgnani, an omniscient one.

**17. Sanyam Pad :** Monks are "Serva Sanyami" fully self controlled, while Shravakas are "Desh Sanyami"-self controlled to a certain extent. Every One's goal must be to rise to Sarva Sanyam. For this purpose cultivate love and devotion for monks and respect them.

**18. Abhinav Gnana Pad :** One must acquire the eight qualities of intellect and gather new knowledge and wisdom. We should read, think and meditate. To get the right knowledge that opens the path to the highest bliss. The way is to read, study, reflect on what is studied and learn to meditate.

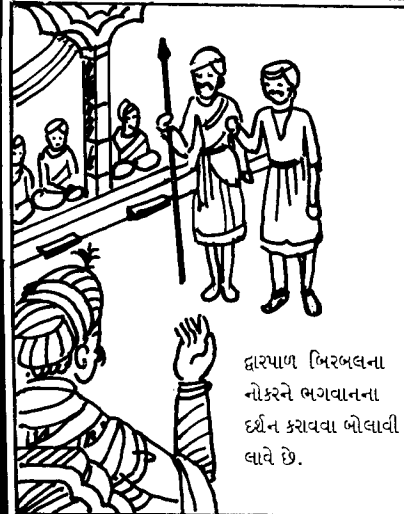
**19. Shrut Pad (Scriptures) :** One should do Yog(jog) and Upadhan with great respect for learning Sutras. Agam books consist of Prakarans, Bhashyas, Churnis, Niruktis, Tikas-commentaries. To understand in depth the scriptural texts, studies of all these is essential.



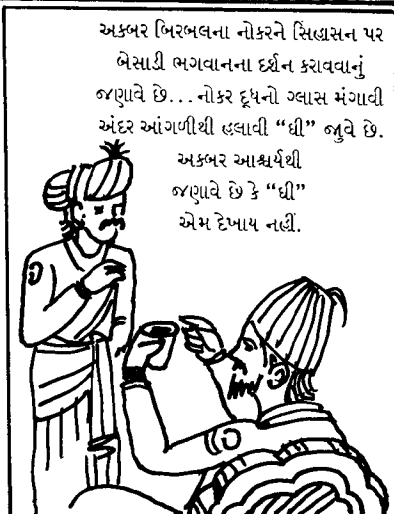
અકબરે બિરબલને કહ્યું કે  
સભાજનો કહે છે  
ભગવાન છે, જો હોય  
તો તું દર્શન કરાવ



બિરબલ ને જમતા સમયે  
ચિત્ત ન જોઈ નોકર કારણ  
પુછે છે... બિરબલે...  
અકબરની હકીકત  
જણાવી નોકરને કહ્યું  
ચિન્તા ન કરો હું  
દર્શન કરાવીશ



દ્વારપાળ બિરબલના  
નોકરને ભગવાનના  
દર્શન કરાવવા બોલાવી  
લાવે છે.



અકબર બિરબલના નોકરને સિલ્હાસન પર  
બેસાડી ભગવાનના દર્શન કરાવવાનું  
જણાવે છે... નોકર દૂધનો ગ્લાસ મંગાવી  
અંદર આંગળીથી હલાવી “ધી” જુલે છે.  
અકબર આશ્ચર્યથી  
જણાવે છે કે “ધી”  
એમ દેખાય નહીં.





**20. Tirtha Pad :** Tirthas are of two types-moving and non-moving. The former includes Tirthankars, Kevalis and the four-fold Sangh. While latter-the non-moving Tirthas consist of holy places like Shatrunjay, Girnar, Sikharji etc. One should go on a pilgrimage to religious places with a sense of devotion. Such an attitude tends to uplift Soul and enables one to easily cross the ocean of worldly life. Word "Tirth" literally means that which enables to cross this formidable worldly ocean.

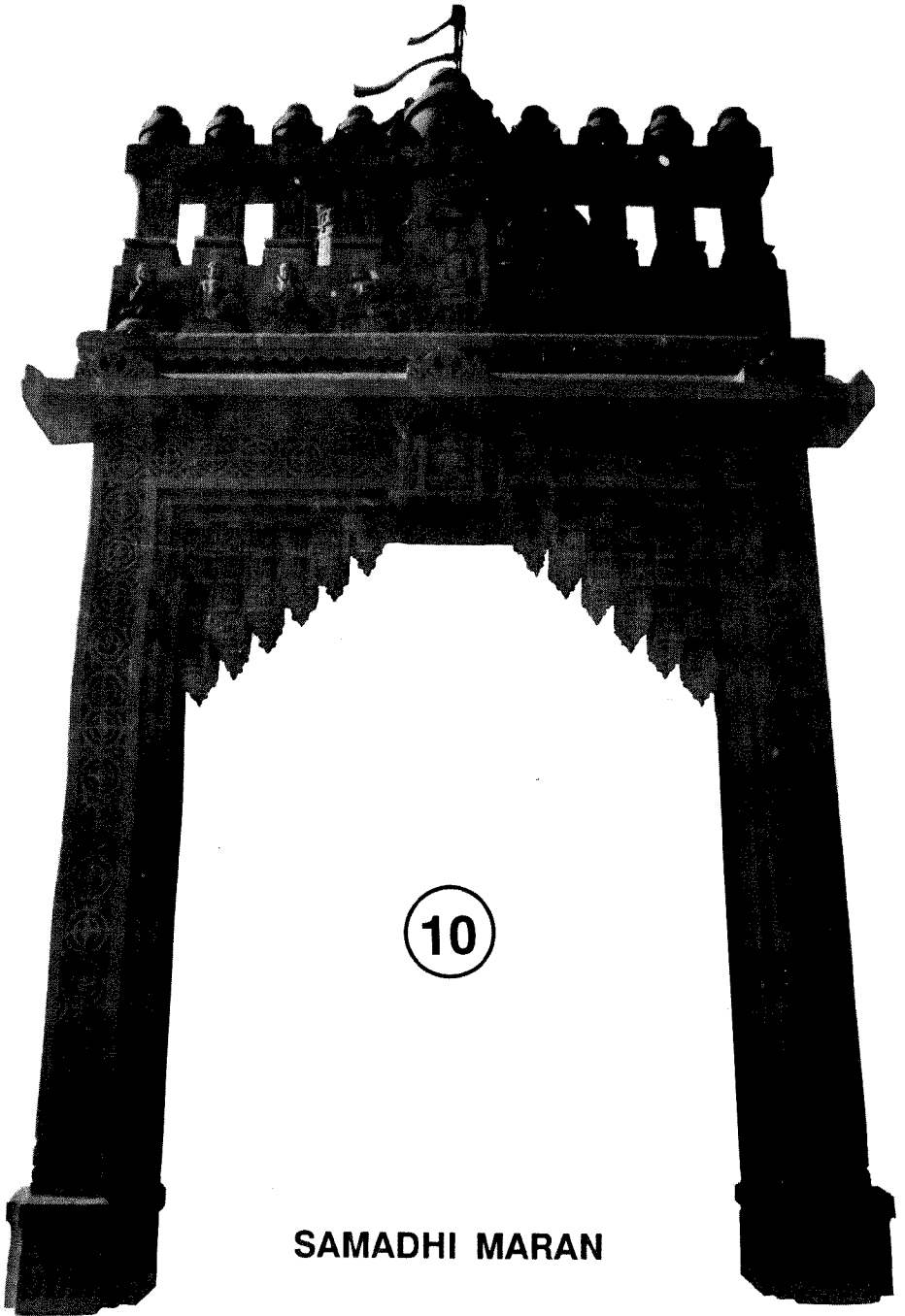
For more information, please consult a Guru but do practise and make an effort for betterment of your soul. Some details will be found in "Tapavali" and other books.



APPENDIX :

**VISH STHANAK PAD (JAP) GUNA**

Sr. No.	Name of Pad	20 Navkarvali Jap-Pad	Khamasanas Guna
1.	Arihant Pad	Om Namō Arihantanam	12
2.	Siddha Pad	Om Namō Siddhanam	8/31
3.	Pravachan Pad	Om Namō Payvaanassa	27
4.	Acharya Pad	Om Namō Ayarianam	36
5.	Sthavir Pad	Om Namō Theranam	10
6.	Upadhyaya Pad	Om Namō Uvajzayanam	25
7.	Sadhu Pad	Om Namō Loye Savasahunam	27
8.	Gnana Pad	Om Namō Nanassa	5/15
9.	Darshan Pad	Om Namō Damasannassa	67
10.	Vinaya Pad	Om Namō Vinaygunsampanassa	52
11.	Charitra Pad	Om Namō Charitassa	70
12.	Brahamcharya Pad	Om Namō Bambhavayadharinam	18
13.	Kriya Pad	Om Namō Kiliyanam	25
14.	Tap Pad	Om Namō Tavassa	12
15.	Goyam Pad	Om Namō Goyamassa	11
16.	Jin Pad	Om Namō Jinanam	20
17.	Sayam Pad	Om Namō Sayamassa	17
18.	Abhinav Gnan Pad	Om Namō AbhinavInanasa	5/51
19.	Shrut Pad	Om Namō Suyassa	20
20.	Tirtha Pad	Om Namō Tirthssa	38



10

**SAMADHI MARAN**

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## INTRODUCTION TO THE PICTURES

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1. The scenes of Samadhi Maran (Peaceful Death), censuring sinful actions, the eulogy of the meritorious actions and of the four Shelters-Sharanas (Arihant, Siddha, Sadhu and Religion).
2. The scene of Vastupal desiring 8 things at the time of his death, keeping his mind in the direction of Siddhagiri-Shatrunjaya (Mountain).
3. The scene of Gautamswami giving spiritual admonition to religions-minded Shravak at the time of his death, but the latter's rebirth being spoiled, on account of his attachment towards his wife.
4. The scene of Mrigawati and Chandanbala both getting Kevalgnan (omniscience) by mutual apology.

## SHRI V.NEMI VIGNAN KASTURSURI SMRUTI SERIES PART - II

### SAMADHI MARAN

Basic concept underlying Samadhi Maran in Jainism is to face death gracefully in such a way as to stop the influx of new karmas and to destroy the karmas, clinging to the soul. Its aim is to liberate the soul. For this purpose, a vow is taken to abstain from taking food and water, and to give up all relations, possessions and passions. Aspirant, thus prepared, withdraws into quietude focussing attention on recital of Navkar Mantra etc. or meditating on God or on the real nature of Self, until soul departs from the body.

A vow is taken during last moments of life or when living a normal life becomes impossible due to extremes of old age, or due to incapacitation resulting from incurable diseases. Whether it is in a natural course, or by a voluntary desire, the aspirant must take a vow and strictly observe, the code of conduct and the rules prescribed in religion, under the guidance of a Guru.

As a way of dying, its anticipated realisation is conditional upon the fact whether the way of living was consistent with the religious concepts, or on the fruition of good merits earned in present or earlier lives, or on the grace of God.

In speeding up the spiritual progress of the soul, no description can do full justice to very great importance attached to it in scriptures.

In brief, the religious approach to death, is explained, hoping that a reader, will find it more convenient to follow the subject when dealt with fully here after.

स्वकृतं दुष्कृतं गर्हन् सुकृतं चानुमोदयन् ।  
नाथ त्वच्चरणौ यामि शरणं शरणोज्झितः ॥

"O Lord ! I apologise for my previous wicked deeds and rejoice in my good ones. I am a poor orphan (Anath). There is none to protect me. I surrender myself to your holy feet, for refuge."  
(Hemchandracharya-Vitrag Stotra).

Summation of human existence lies in dying a tranquil way, surrendering one's self to Lord in humble spirit, as prayed above.

When face to face with death, fear-struck mind, knows no peace. All, therefore pray to God, not for wealth or the means of enjoyment, but only for a peaceful death.

A question arises why do we do so ? Whoever is born, is destined to die some day. When we see before us every living being dying, why do we ask for that which will be our fate in any case, whether asked for or not ?

It is a common saying that it is upon the last thoughts held by us- "mati" as death ensues, that what sort of our next birth would be, good or bad- "gati", depends. If the exit from life is not befitting and in a peaceful way, conclusion could be that the whole life was a failure. It is evident that if one life time fails thus, so will be subsequent others to follow.

If mind continues to cling intensely to worldly things, it cannot secure a peaceful release at the end. Life time habits do not yield to religious persuasions easily. It is, therefore, ardently desired and prayed for , that when death strikes, may our mind not lose itself to passions, deceit, delusion and attachments to persons or things etc. May it become steady, meditating on God in peace and equanimity, forsaking all entanglements of this world.

So deeply rooted is aversion to death that even learned persons knowing the Fourteen Purvas may be perturbed at the approach of death and so service of a co-monk is sought to take care of them at the last moments.

How happy do we feel, when we put on new clothes, discarding the old ones. Why should we not feel likewise at the time of death as we discard a worn out and tortured body to gain a new and healthy body ? We feel enthusiasm and joy when we set out to visit a nice place. Death is also a change of an abode, leaving a present one in search for a new and better one. Therefore, it should be a cause of joy and not unhappiness. Such a philosophical and dispassionate attitude of mind removes both the fear of death and the craving for life. It helps one in accepting the inevitable end in right spirit.

We live for acquiring more and more of wealth, comforts and well-being of our family. Attachment in all these being deeply rooted, we are tempted to commit many a sin. At the time of death mind is deeply agitated at the compulsion of leaving all

that is so dear to it and facing the unknown, with a sense of guilt for the sins committed in life. This is the reason why death is a painful experience for all. Even when proper care is taken for dying as enjoined in religion, last moments may be spoiled, by mind going astray, due to longings aroused in it. An illustration as follow, will make it clear.

Lord Mahavir Sent Gautamswami to preach to a faithful devotee. He must indeed, be a very fortunate person for whom Gautamswami performed religious rites. While returning, he learnt about the demise of that devotee. Gautamswami asked the Lord as where that soul had migrated to, after death. The Lord replied that he was born as a Beindriya jiva-an insect with two senses, in the forehead of his own wife. Surprised to hear it, Gautamswami asked for the reason. The Lord explained that he had good thoughts after Gautamswami had left. Subsequently, his wife began to lament and wail loudly, dashing her head against a wall. Her head began to bleed. On seeing his wife wailing, he worried about her future. As his last thoughts were about her with attention fixed on her bleeding forehead he was born in the wounded forehead of his wife as an insect.

The attachment of the worldly things is a great hindrance, if could not be foresaken. Mamman Sheth could not give up attachment to wealth up to the last. Consequently, he went to hell.

Samadhi Maran is not something to be attained by entreating or pleading to God or a Guru or by performing prescribed religious rites. One must strive for it with a resolve and a great understanding making it a part of our daily life.

We must make our life pure by weeding out evils from our heart by observing "Chari" and "Pareji" (Do's and Don'ts). They serve like a dose of medicine. We must accept them in right spirit.

Great saints of olden times have advised us to censure our evil deeds to cleanse our heart of the filth of sins. For this purpose further advice is to ask for, forgiveness (alochana) from all living beings for our sins.

We should be alert to stop the influx of new sins, (dirt) by observing carefully "Chari" and "Pareji".



## How do we censure the Evil Deeds ?

### Five great sins :

- (1) PRANATIPAT : Violence to Life : I confess that I have killed many a living beings. I, therefore, condemn all sins of violence (Hinsa) of mind, speech and body. May these sins of mine be eradicated.
- (2) MRUSHAVAD : I have told many a lie. I may have uttered falsehood out of anger, fear, pride, greed or as a joke; so I condemn all these sins done by me through mind, speech and body. May these sins of mine be eradicated.  
(Falsehood)
- (3) ADATTADAN : If I had usurped wealth of others or the property of others out of greed, discontent, betrayal or cunningness. I condemn all these sins done by me through mind, speech and body. May these sins of mine be eradicated.  
(To usurp a thing)
- (4) ABRAHMA : If I had desired to satisfy my sexual passions and if I had polluted my mind, speech or body or had cast an amorous eye or made obscene jesticulations, I condemn all these sins of mine, which may be eradicated.  
(Sexuality)
- (5) PARIGRAH : I hoard many a thing out of greed, tainting myself with many sins; so I condemn all these sins. May these sins of mine be eradicated.  
(Possessions)

For committing five kinds of sins, I may have yielded to anger, pride, maya (deceit), greed, attachment, hate, quarrel (abhyakhan), back-biting, rati, arati (likes and dislikes) and "Paraparivad" (slandering others), falsehood and Mithyatva shalya (wrong belief), I unreservedly condemn all these actions of mine. May these sins of mine be eradicated.

जं जं मणेण बद्धं जं जं वाएण भासियं पावं ।

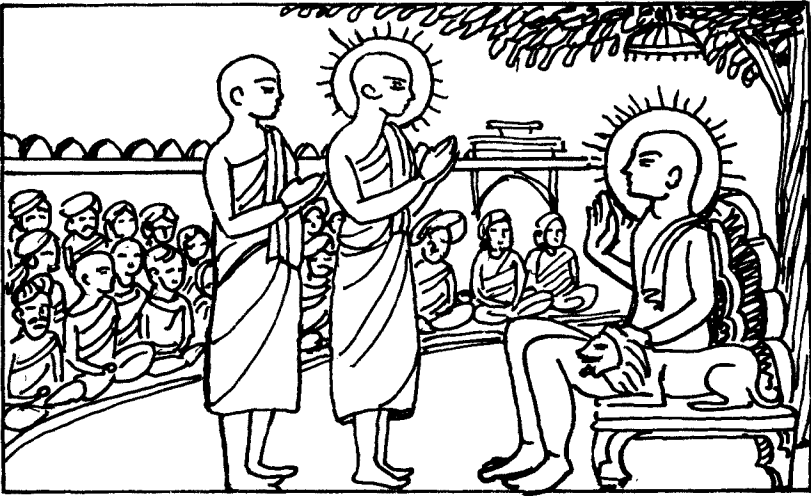
जं जं काएण कयं मिच्छामि दुक्कडं तस्स ॥

(From Santhara Porsi)

For further details, please read "Punyaprakash" Stavansong, "Nanden Aradhana" song of Nandan Muni and "Padmavati Aradhana songs", given hereafter. Such reading will lighten the burden and make our heart pure. This should be done once, every day, every week, every



આરાધક શ્રાવકને  
ગૌતમ સ્વામિ  
અંત સમયે  
આરાધના  
કરાવે છે....



ગૌતમસ્વામિ પ્રભુને પુછે છે. કે શ્રાવકને મેં આરાધના કરાવી તે મરણ પછી ક્યાં ઉત્પન્ન થયો ?  
પ્રભુ કહે છે કે તેની સ્ત્રીના કપાળમાં બે ઇન્દ્રીય જીવ તરીકે ઉત્પન્ન થયો. ગૌતમ સ્વામિ પુછે છે કે પ્રભુ આમ કેમ ?



પ્રભુ એ કહ્યું તારા આરાધના કરાવ્યા પછી  
તેની સ્ત્રીએ કલ્પાંત કરી ભીત સાથે માથું અકાળવાથી લોટી નીકળ્યું મરનાર શ્રાવકને મમતા થઈ આવી  
કે આ સ્ત્રીનું શું થયે ? તે મમતાના મરણ પામનાં તેની સ્ત્રીના કપાળમાં બે ઇન્દ્રીય જીવ તરીકે ઉત્પન્ન થયો.

fortnight or at least every month to remove the dirt(sins) of our heart. Then, fragrance will spread in our life as a drop of scent in the form of a good deed, is added to it.

*To be Glad on perceiving one's own good deeds :*

I am glad if I have arranged for carving of the idols of Arihant and to have bedecked them with ornaments or to have adored them with angî or to have performed "Ashtaparakari Puja" and to have cultivated noble state of mind by reciting chaityavandanas and stâvanas and to have done Swadhyayas.

I joyfully praise my pilgrimage to holy places like Shri Shatrunjaya, Girnarji, Mount Abu, Shikharji, Pavapuri, Ranakpur, Champapuri, Rajgrihi, Tarangaji, Kulpakji and Antrixji etc. or by encouraging others to do it. I am glad for my devotion or service to the monks and nuns, for having provided them their needs or to have satisfied them by organising service of others, for my honouring respecting and loving them and for my, inducing others to do likewise.

**Dan Dharam :** I am glad for the following five kinds of Charity done by me, without expecting any reward in return :

- (1) **Abhaydan** (granting freedom from fear of loss of life).
- (2) **Supatradan** (charity made to monks, nuns and shravakas).
- (3) **Anukampadan** (compassion shown to all creatures, big or small, meritorious or otherwise).
- (4) **Uchitdan** (charity done to the deserving).
- (5) **Kirtidan** (charity offered for getting fame).

**Shil dharma :** I am glad for good conduct, for the vows and pledges taken and properly observed by me and for my encouraging others to do so.

**Tap Dharma (Penance) :** I am ever glad for the penance I could do out of the following viz., Vishasthanak Tap, Vardhaman Tap, Fast for three days, for two days, for eight or ten days or for a one-day or observing Ayambil, Ekasana, Biyasana, Navkarshi and Chauvihar.

**Bhav Dharma :** My heart thrills with gladness that I could ardently cherish Twelve Bhavans and Four Bhavans, Gnan (knowledge), Darshan (faith), Charitra (conduct) and Tap (penance) or for my inducing others to do so. If I have ever desired to get initiated or been initiated (Diksha). I often rejoice thinking about it. I

praise with deep reverence the noble deeds, japa and severe penance observed by Arihants; Siddhas, Acharyas, Upadhyayas and Sadhus. I aspire that may I humbly follow in their foot-steps.

**Gnan Dan** : I rejoice for my attempts if any; of getting written or printed religious books or sacred scriptures and for whatever little service I could render to the learned monks householders and also for arranging all the aids for acquiring knowledge (a sapado; paper, pencil, slate, books, etc.)

May this joyous aspiration of mine to ever grow in virtues gunas, as expressed above so transform me that I may perform deeds of virtues in a faultless manner, thus forming a sequence of punyanubandhi punya-a virtuous deed giving rise to good merit-Punya which on fruition will again become a cause for producing more virtuous deeds results in to more earned merits and so on till I become worthy enough to exhaust all my karma including the meritorious ones. I aspire to become a siddha at the end of my journey.

गुणवद् बहुमानादेर्नित्यं स्मृत्या सत्क्रियाम् ।  
जातं न पातयेद् भावं न जातं जनयेदपि ॥

Revearing noble persons and their noble deeds, develop in us, an inclination towards being good, which, even if it was absent initially, will certainly be formed in us and once thus formed, will not disappear.

अरिहंतो मह देवो जावज्जीवं सुसाहुणो गुरुणो ।  
जिणपन्नं तत्तं इअ सम्मतं मए गहिअं ॥

That for the rest of my life, Arihant alone is my God, only Jain Sadhus are my Gurus, and that alone is true knowledge, which is laid down by Jinas. This is the right faith in which I abide.

### Daily Accomplishments of Religion :

(1) If possible we should recite Punyaprakasha Stavan, Padamavati Jivrashi and beg apology of all living creatures, for doing injury to them. If daily recital is not possible, let it be done every month. In any case every householder should recite this at least once a year.

Thus as we reflect nobly, night after night, its influence is felt. Not only mental distractions subside but mind also becomes steady and

pure. A person should also learn to surrender himself to Four Refuges, as trustingly as a babe does to its mother, as sleep overtakes him. A regular practice turns this into a mental habit. Such a habit if carefully formed is of great help as mind drifts into the oblivion when death ensues. His grace which is indispensable for being saved, certainly reaches out to those who deserve it. To abide in him and follow on his path is the way to be worthy of receiving it.

Since we are not certain of the hour of death, we must be ever vigilant in practising religion, lest we may pass away from this world without accomplishing religious deeds. If it is not convenient to follow what is suggested here fully, at least do recite with devotion the following at night before retiring for sleep.

माथे मल्लिनाथ काने कुंथुनाथ, हैये पार्श्वनाथ,  
सहाय करे शांतिनाथ ; अे चारेने हाथ जोडवा, कयाँ कर्म तोडवा ।  
आदीश्वर भगवानने देहेरे, सोनानुं कोडियुं रुपानी वाढ,  
आदीश्वर भगवाननुं ध्यान धरुं तो, सुखे जाय मारी रात ॥  
शियळ मारे संथारे, ज्ञान मारे ओशिके, समकित मारे हैये,  
भर-निद्रामां काळ करुं तो, सर्व मारे वोसिरे वोसिरे ।

(3) Subsequently, recall to your self the 'Four Mangalas' Four Auspicious Ones. The 'Four Loguttama' - Four Most Worthies in the world, and the 'Four Sharanas'- Four refuges for self. One should affirm these every night.

चार मंगल. चत्तारि मंगलं-अरिहंता मंगलं-सिद्धा मंगलं ।  
साहू मंगलं-केवलीपन्नतो धम्मो मंगलं ॥  
लोकमां चार उत्तमः चत्तारि लोगुत्तमा-अरिहंता लोगुत्तमा-सिद्धा लोगुत्तमा ।  
साहू लागुत्तमा, -केवलीपन्नतो धम्मो लोगुत्तमा ॥  
.चार शरणः चत्तारि सरणं पवज्जामि-अरिहंते सरणं पवज्जामि ।  
सिद्धे सरणं पवज्जामि-साहू सरणं पवज्जामि ॥  
केवलीपन्नतं धम्मं सरणं पवज्जामि ॥

(5) Thus expressing abiding faith in Arihant and his Religion, mind is turned to cultivation of spirit of forgiveness and friendly feelings towards all.

In the words of Muni Samay Sunder-"May I tender appologies for 18 kinds of sins and may I seek forgiveness from all. May such

pious thoughts accrue for me, abundance of merits. Thus only shall be my release from the agonies of worldly existence.

Blessed shall be that hour (Samay) and the finest shall be that moment (Sunder) when holding in mind great sayings of Jina as I take exit from life, I shall cross this ocean of existence."

मुजने वैर नहि कोईशुं , सर्वशुं मैत्रीभावोजी;  
गणि समयसुंदर एम कहे , पामीए पुण्य प्रभावोजी.  
संसारना संकट थकी, छूटीश जिनवचने अवतोरजी;  
धन्य समयसुंदर ते घडी, हुं पामीश भवनो पारोजी.

As he defines the life Samay Sunder further says, "He only, in true sense, lives who is endowed with virtues and love for religion. To one, who is bereft of virtues and devotion for religion, whatever life he lives, is lived in vain".

स जीवति गुणा यस्य, धर्मो यस्य स जीवति ।  
धर्म गुणविहीनो यो, निष्फलं तस्य जीवितम् ॥

Thus he inter-links a way of life with the way of dying both acts forming parts of an unbroken continuity of spiritual existence which may span many life times, till soul is saved. Some examples of awakened souls rising to lofty ways of spiritual living by Grace of God and by sustained efforts of their own starting with Chandanbala and Mrigavati, who were Guru and disciple after initiation and were also inter-related as a niece and an aunt by a sister's relation prior to initiation.

#### (1) Chandanbala and Mrigavati :

Once Sun-god and Moon-god visited Lord Mahavir; to make their obeisance, in their luminous vehicles. Chandanbala and Mrigavati happened to be in audience. Chandanbala sensed that evening hour was drawing to an end and returned to her resting place. However, Mrigavati did not follow suit. She remained behind, enchanted by the discourse given in a marvellously melodious voice, by Lord Mahavir and misguided by a rare occurance in nature as Day light continued to linger on long after the Sunset hour till gods departed. Suddenly, darkness fell every where. Perplexed and unnerved by it. Mrigavati hastened back to her place. By then, Chandanbala had gone to sleep. As she woke up to find Mrigavati entering the place late at night, she rebuked her for her lapse as unbecoming of a lady. A queen that once

## ૧. દુષ્ટત્વોની નિંદા

૧૮ પાપ સ્થાનક વોસરાવવા

૮૪ લાખ જીવ યોનીની ક્ષમાપના

સમાધિ મરણના

મુખ્ય ત્રણ

અધિકારો

૭ લાખ પૃથ્વીક્રાય

૭ લાખ તેડક્રાય

૭ લાખ અપક્રાય

૭ લાખ વાયુક્રાય

૧૦ લાખ પ્રત્યેક વનસ્પતિ ક્રાય

૧૪ લાખ સાધારણ વનસ્પતિક્રાય

૨ લાખ ભે ઇન્દ્રિય

૪ લાખ નારકી

૨ લાખ તે ઇન્દ્રિય

૪ લાખ તીર્થંત્ર પંચેન્દ્રિય

૨ લાખ ચોરીન્દ્રિય

૧૪ લાખ મનુષ્ય....

૪ લાખ દેવતા

૧ જીવ હિંસા કરવી.....

૨ જીવ બોધવું.....

૩ ચોરી કરવી.....

૪ વિષય સેવવો.....

૫ ધન ધાન્યનો સંગ્રહ કરવો.....

૬ ગુસ્સો કરવો.....

૭ અહંકાર કરવો.....

૮ કપટ કરવું.....

૯ લોભ કરવો.....

૧૦ મોહ રામવો.....

૧૧ નિસ્કાર કરવો.....

૧૨ ક્લેશ કરવો.....

૧૩ ખોટું આળ ચણવું.....

૧૪ ચાંદી ખાવી.....

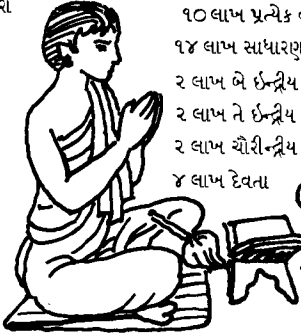
૧૫ દુઃખ આવે શોક, શુભ આવે-

લભ કરવો.....

૧૬ પારતી નિંદા કરવી.....

૧૭ કપટ સાથે જીવું બોલી છનરવું.....

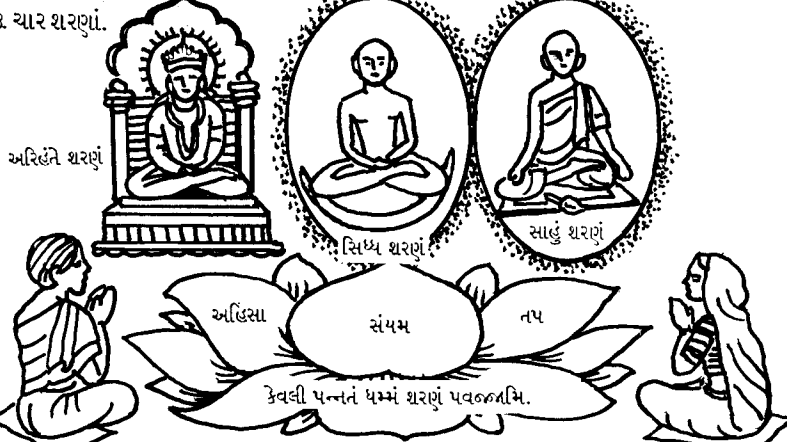
૧૮ કુદેવતુગુરુ અને કૃષ્ણ સેવવા



૨.



૩ ચાર શરણું.







she was, she was stung deeply. She sat pondering for long. Gradually, as her nobility asserted itself, the sense of hurt pride, gave way to a sense of remorse to claim forgiveness for her faults. Deeper and deeper she dived in to the depths of her mind with a realisation dawning, that responsibility for what happened lay in her own past bad karmas. Suddenly her bonds of karmas snapped bringing to her enlightenment, She gained Omniscience.

Later, Mrigavati saw a serpent moving towards Chandanbala. She moved her out of harm's way, by lifting up her hand, Chandanbala woke up and asked her the reason for her behaviour. When told, she wondered how she could see a serpent in a pitch darkness. When she learnt that Mrigavati had acquired Omniscience, she was full of remorse at her own wrong conduct. Being a virtuous lady, she also gained Omniscience soon afterwards, as she ardently desired to be forgiven.

Intense remorse arouses latent forces of a soul and can, if guided to introspection of one's self, secure a release from karmic bonds.

Samadhi Maran is one kind of a release from a mortal body while liberation from karmic bonds is a different kind of a release everlasting in nature.

#### **(2) Lord Mahavir and ChandKaushik (Serpent) :**

The snake ChandKaushik snorted and fumed. He also bit Lord Mahavir, but the Lord gently asked him to pause and to realise how he was led astray. Instantly, serpent's attitude changed. He gently crept into his hole. He deeply repented for past sins and carefully avoided committing new sins. As a result, the serpent that was destined to go to hell, went to heaven.

#### **(3) A Frog who Became a Dardurank God :**

Maniar Vanik himself a devotee in his previous birth, committed a sin of obstructing religious practices of others. He was reborn as a frog. He happened to remember his previous birth-Jatismaran, and he censured himself for his past sins. He began to observe two days fast alternately using acita-inanimate water, and clay for breaking his fasts. He died while on his way to Lord Mahavir for His Darshana and was reborn as Dardurank god.

#### **(4) Kudagadu Muni :**

He was unable to practise any penance, felt deep remorse for his inability to do any penance, when he saw others doing penance. He repented for his "Antraykarm"-energy obscuring karma, due to which

he could not live an austere life. He used to praise those who could fasts. Once, while partaking a meal, while others were fasting, he was so full of remorse that his karmas being destroyed, he became Omniscient.

**(5) Previous birth of Chandralekha :**

There was a pair of parrots. Male being very passionate, harassed the female and drove her out of nest, Female, deprived of her offspring, fainted broken hearted. Remembering her past life, she visited Siddhagiri, Censured her own misdeeds as the roots cause of her unhappiness, prayed and sought her peace in God. In the next life she was born as princess Chandralekha.

**(6) King Trivikram who Committed Seven Murders :**

There was a king named Trivikram. Perceiving a bad omen from a bird, he killed it. Later the king repented for his thoughtless deed and took to monkhood. However, a chain of reaction of mutual revenge came into operation. Even though he was a monk, he lost his self-control again and again whenever he was confronted with severe provocations from the vengeful soul of that bird. He killed it every time it was born again in succeeding order as a bird, a lion, a leopard, a bull, a serpent and at last a brahman. At last he realised gravity of the great sins committed, when it was pointed out by a kevali Bhagwan. He was advised to go to Siddhagiri to do penance in atonement. He repented so deeply, while performing severe penance, that he exhausted all karmas and attained liberation.

Likewise, there are many inspiring incidents of great saints, which must be remembered for bringing about a qualitative change in one's life and to make it pious and worth living.

**(7) Minister Vastupal prays for Eight Things**

**At the Time of His death :**

He started on a pilgrimage from the city of Dholka to Siddhigiri to pass his last days there. However, he fell seriously ill at the village of Ankevalia. He sent for a sadhu who helped him in performing religious duties. In his last moments Vastupal ardently desired for eight things in rebirth after rebirth. He prayed, "May I, Oh Arihant be blessed with :"

- (1) Study of Scriptures.
- (2) Devotion to the Jina.
- (3) The company of noble persons.
- (4) Gladness in perceiving virtues of the meritorious ones.

- (5) Indifference towards faults of others.
- (6) Speech that is pleasing and beneficial to all.
- (7) Meditation on the soul.
- (8) Wise relatives.

शास्त्राभ्यासो जिनपदनतिः संगतिः सज्जनानाम्;  
 सर्द्वृतानां गुणगणकथा दोषवादे च मौनम् ।  
 सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे  
 संपद्यन्तां मम भवभवे यावदाप्तोऽपवर्गः ॥

May all these be mine till by Thy Grace, I attain liberation.

### Lofty Reflections of Nandan Muni :

The Great soul of Lord Mahavir, the last Tirthankar, was born in Chhatrika City as a Prince Nandan to Queen Bhadra and King Jitashtru, in this Bharat-Kshetra, while in his 25th birth. The span of his life was 25 lac years. 24 lacs of years after his birth, He was initiated into monkhood by Potilachrya. He observed Vish Sthanak Tap, Maskhamanas (month long fasts) through out his life and thereby got affirmed Tirthankar Nam Karma, Nandan Muni observed 11,80,645 mas-khamanas (month long fasts) during monkhood lasting for one lac years. He observed Samlekhanas-(fast unto death) for one month which was the ultimate act of devotion that He performed. It is inspiring to know how one of the best souls, prayed at the last moments of his life as it is narrated in the scriptures.

(1) Gnanachar : Conduct of intellect is said to be eight kinds viz. time sense of respect etc. If any these is ever transgressed by me, I apologise by mind, word or body.

(2) Darshanchar : Conduct of faith is said to be of eight kinds like faith that wavers not etc. If any of these is ever trans-gressed by me, I apologise by mind, word or body. I resolve to refrain from such a lapse which is a taint on my conduct.

(3) If I killed minute or major living beings, either out of attachment or greed, I beg apology for it by mind, word and body. I dissociate myself from such a sin.

(4) If I ever uttered falsehood out of joke, fear, greed or anger, I repent for it sincerely and do censure this lapse of mine.

(5) If I had taken articles belonging to others, without permission, whether in a small or a large way, whether out of attachment or aversion, I dissociate myself from such misconduct.

(6) While transmigrating in previous births, if I had committed sexual acts with birds, beasts, human beings, gods etc. or if I had promoted such a conduct or rejoiced when others indulged in it, asking forgiveness in three ways by mind, word and body, I resolve to refrain from it.

(7) I give up in three ways ( by mind, word and body) deep attachment to possess money, corm animals or acquiring someone's wealth out of greed.

(8) I apologise for my sense of belonging to, or indentifying myself with, a son, a wife, a friend, a brother, or for foundness for wealth or home, and many other things. For turely, none or nothing can ever be mine.

(9) I censure my lapse by mind, word and body, if I have eaten at night, four kinds of food for deriving sensuous pleasures of palate.

(10) For succumbing myself to anger, arrogance (pride), Maya (deceit), greed, likes and dislikes, quarel, betrayal and for accusing and slandering others, I apologise by mind, word and body.

(11) For any misconduct committed by mind, word and body, I ask forgiveness and dissociate myself from such activities.

(12) I do repent in three ways by mind, word and body any lapse of mine in performing penance of any kind, whether internal or external.

(13) I may have shown laxity in performing religious rites and deeds, despite my ability to do them. Such nonperformance is called viryachar which I do abhor now in three ways.

(14) Let all those who forgive me against whom, I might have used harsh or bad words or from whom, I might have snatched away things or to whom, I had been guilty of doing some evil deed.

(15) I now see all with the eye of a friend, be he a friend or a foe, a relation of mine or not. May all Forgive me. I no more cherish any likes or dislikes for any of them.

(16) If I troubled animals when in animal state, hell beings, in my hellish state, gods in my godly state and human beings, in my human state, may all of them forgive me. I also forgive in return if they have caused me any harm.

(17) May I be a friend of all without any exception.

(18) Our life, youth, wealth, beauty and the company of the dear ones, all these are as transient as, the waves caused in sea by the wind.

(19) There is no refuge, for the people caught in diseases, in pains of birth, old age and death etc. except in the true religion as preached by Jineshwar.

(20) Oh soul ! birth after birth you have wandered through aeons of time, forming bonds arising out of both-love and hate, with every living being that exists in the Universe. Now how shall you choose any one, either for love or for hate ?

(21) When all bonds are transient, the truth is that you are born alone, alone shall you suffer and alone shall you die.

(22) Realise that every thing is separate from you, every body and every product is distinct, from you. Your own brother is the other person. Not only this body which you love so much is not your own but is a distinct entity, even the soul that endures forever is also separate from the perishable ego, that thinks and feels that I am. Now what delusion tempts you to lay claim on, or identify yourself with, when nothing is left for you to do so.

(23) Would any wise man prefer to be attached to this human body, which is only the storage of dirty things like fat blood, flesh, bones, liver, sex, urine etc. ?

(24) How ever well-looking after, this body may be, no doubt, it is perishable in nature. Like a rented house it will have to be abandoned any time at a short notice.

(25) Every living being whether brave or coward must die once. Hence, true wisdom lies in dying such that death itself would cease for ever.

(26) My best and only refuge lies in Shri Arihant, Siddha Sadhus and the religion preached by the kevalis.

(27) Jainism is my mother, the Guru is my father, Sadhus are my brothers and so also are all my co-religionists. The rest is nothing but only Maya (an illusion).

(28) I bow down in respect to all the Tirthankar-Rishabha reside dev etc. I also bow down in reverence, to the Arihants who in Bharat, Arihant and Mahavideh.

(29) Namaskar (obeisance) done to the Tirthankars eradicate the bonds of karmas of a human being. True Namaskar is so purifying in nature that it leads to true knowledge of highest nature.

(30) I bow down in reverence to siddhas who destroyed the mass of sins which were gathered in thousands of births, by the fire of meditation.

(31) I bow down again and again to the Acharyas, who are ever alert to uproot the cycle of births and deaths and who practically embody in themselves, the scriptures in essence by observing Panchacharas (five codes of conduct).

(32) I bow down with great reverence to all Upadhyayas (teachers) who are equipped with the knowledge of all the sacred texts which they teach to their pupils.

(33) I bow down again and again to the Sadhus who destroy their aeons-old bonds of Karmas and who are adored with the great vrata of sheel (celibacy).

(34) I renounce in three ways (by mind, word and body) the sinful activities and internally caused distractions for the rest of my life.

(35) For the remainder of my life, I voluntarily renounce four kinds of food. I renounce even this body as I draw the last breath of my life.

(36) May the censuring of the evil deeds, forgiving of all living beings, cherishing noble sentiments, seeking four refuges, sharanas, namaskar mantra, Jap and renouncing of food for the remainder of my life (Anashan), ensure for me, Samadhi Maran (Death in profound peace).

### Song (Sajzaya) For The Last Moments of Life

#### (Anta Samaya) :

Thus thou may reflect let death come closer but undestroyed and beginningless as I am.

I refuse to fear it ? Oh, thus thou reflect. (1)

Infinite as my attributes are let death come, I shall fear if not. A hired room that this body, is why hesitate to leave it ? A physical body may be destroyed, but soul loses nothing.

Oh, thus thou reflect. (2)

Alas ! I have done nothing to save my soul, precious though the human life is,

Listened I have not, the word of the Jina, caught as I was in worldly things.

Oh, thus thou reflect. (3)

Much I repent now, time that I did waste, lost as I was in love and hate.

Listened I not the word of Arihant, caught as I was in worldly things.

Oh, thus thou reflect. (4)

Much I repent now, Oh ! Compassionate One ! show Thy mercy on me, save me from this cycle of birth;

Always, may I ever have the refuge of Arihant, Siddha, sadhu and religion, birth after birth without a break :

Oh ! thus thou reflect. (5)

What is shown is Aradhana for the last moments of life,  
So take Thee to it gladly oh ! every man and woman,  
There being no lasting benefit in this existence,  
True worth lies only in meditation on Arihant,

Oh, Thus thou reflect. (6)

### Pachakhan At the Last moment Death :

Count Navkar and then recite thus to foresake all that bind us to worldly existence.

धारणा अभिगहं पच्चखामि अन्नयणाभोगेणं सहस्रागारेणं ।  
महत्तरागारेणं, सव्वसमाहिवत्तियागारेणं वोसिरई ॥

### **The Punya Prakash Stavan Poem**

Whoever is born is bound to die. To pacify the mind from the torments of death, Aradhana is advised, but which is certainly restless due to intense pain; so to train an unprepared restless mind, which cannot be otherwise controlled; a practice is made to educate the mind by doing Aradhana, daily or once a week or once a fortnight or once a every month or at least once a year. Not only it improves us, in this life but also in the life times to follow, till liberation becomes a reality.



This poem was composed at Rander near Surat in V. S. 1729 (1673 A. D.) by Rev. Vachak Vinayavijayji, the grand pupil of the famous Hirvijayasuri who mellowed the heart of Emperor Akbar towards Jain Religion and non-violence. Shri Kritivijayi was the Guru of the author who composed this song. The composer Vinayvijayji died at Rander while he was also composing "Shripal Ras". This unfinished work was completed later by Upadhyaya Shri Yashovijayji.

*The Punya Prakash Stavan Preliminary Verses (Dohas) :*

(10 rules of conduct for improving the quality of life.)

I bow down in reverence to Twentys-four Tirthankars,

Dispensers of all accomplishments.

I also bow down lovingly to my preceptor (Guru) and to the revered Goddess of Learning. (1)

Vir Vardaman, a son of Trishala Mata,

Thou art the treasure of good attrileutes,

Oh ! The Lord of the Three words and the Leader of the Sangh,  
Thou art ever Victorious in the world. (2)

With folded hands once, Gautam asked Lord Vira

benefitting for the awakened souls;

"Oh Arihant I Pray, tell us how should we tread the path to salvation ?"

In nactor-like sweet words thus spoke the Lord to Gauttam

(a) "To apolgise for wrong conduct,"

(b) "To accept vows before a preceptor,"

(c) "To ask for forgiveness from all creatures born in 84 lacs  
yonis (seats of birth)"

(d) "To renounce properly 18 pap sthanaks."

(e) "To seek four refuges."

(f) "To be glad for good deeds."

(g) "To entartain pious thoughts."

(h) "To observe fasts at appointed time," and

(i) "To recite devotedly Navkar Padas."

"This code of ten rules : Oh ! The Intelligent One !

will sure lead thee to noble birth,

Perservere, whole-heartedly, and fail you will not, to cross this  
worldly ocean." (3)

Part (Dhal) No. I :

Gnan, Darshana, Charitra, Tap and Virya from the code of Five Conducts-the Panchachars;

Repent for faults in observing these, in present or the previous births,

Meritorious One ! Acquire thee the knowledge, sayeth the Lord.

Gnan, Darshana..... (1)

Disobey not, but render all respect and honour thy Guru,

Study the scriptures with Sutras, know their meanings, Doing Updhan, Penance Gnan, Darshana..... (2)

By showing disrespect to various means of learning viz. Books, slate, pen, thavani-stand of gurupad and rosary, And, by violating heir sancity, we get no knowledge.

Gnan, Darshana..... (3)

Apologise for lapses that result in obstruction of knowledge in present or previous births,

Praying "मिच्छामि दुष्कृतं" "May my evil deeds be wiped out."

Gnan, Darshana..... (4)

Sayeth Lord Vira, "Accept thee, faith and knowledge that is pure, abiding, doudting not the words of the Jina, Nor believing in teaching of other faiths, nor speaking ill of sadhus, nor doubting the fruit of thy good deeds.

Gnan, Darshana..... (5)

Further, praise not the fool, but respect thee the virtuous strive to assist thy co-religionists, on the religious path by Rewarding thier actions of devotion.

Gnan, Darshana..... (6)

To have spoken against the Sangh (congregation), idol and temple or to have harboured ill will mind, to have misused Dev Dravya,

or to have condoned such misuse being done by others, with such gross misconducts in present or previous births, ever tainted my Samkit, confess thou must, and pray- "Micchami Dukkadam".

Gnan, Darshana..... (7)

To have neglected Five Samitis, Three Guptis and Eight Pravachan Matas and rules of ascetism,

Becoming impure in mind, word and body.

For negligence shown in observing Five Samitis and Three Guptis And in observing Samayik in Paushadh as a shravak, I atone misdeeds, resolving to observe charitra the Chintamani.

Gnan, Darshana..... (8)

If thou neglected observing thy rules of conduct,

Whether in present or previous births, repent and say, "Micchami Dukkadam".

Gnan Darshana..... (9)

Erred in not practising twelve penance, though convenient in doing and capable in performance.

If I did not devote myself to religious deeds by mind, speech and body.

If I respected not the codes of penance in present or previous births,

I repent for it and say, "Michhami Dukkadam".

Gnan, Darshana..... (10)

Repent thee specially for lapses in conduct, let the dirt of thy sins be washed off, by listening the sacred words of Lord Mahavir.

Gnan, Darshana..... (11)

### Part (Dhal) No. II :

Earth, water, light, air and vegetation are said to be the five kinds of non-moving living beings.

Farming and ploughing fields, digging ponds and wells,

Building many a house, digging tanks (small wells),

Underground cellars, and erecting many storied buildings, and pasting the floor with cow dung, these acts, troubled living beings on earth.

Paining or killing living beings of water, in bathing and washing, using, furnace fire.

As potter, blacksmith, goldsmith, baker and others lighting fire for heating water, for washing and drying clothes, and cooking food on fire.

Thus often engaged in Karmadans (sinful activities), tortured were the beings, of fire and water by me.

Built were the gardens, forests, rest-houses, vavs (reservoirs of water), green vegetation and plucked leaves, flowers and fruits.

Dried were the grains-jawar, bajari, wheat etc. into ponk, And baked papadi : These were cut and pounded too.

Milled were the ground-nuts, mustard seeds and oil-seeds of many a kind.

crushed, were the sugar-cane in a crusher and sold were the roots and tubers.

By me thus were killed ekendriya jivas or were caused to be killed, or praised were persons, busy killing them.

I beg "Michhami Dukkadam" for all these sins done in present or previous births.

Crushed were worms, sheep-ells, papua and earth-worms and water worms.

troubled were living beings of two senses vela, jalo, chudel, vichalit ras (spoilt) and pickles,

By me, so I beg forgiveness for all these sins.

I killed white ants lice, flies, bugs, ants, moths and other minute germs like dhimel kankhajura, gingoda dhanera.

In these ways were troubled teindriyas-(living beings having three senses).

By me, so I beg "Michhami Dukkadam" for all these.

I killed mosquitoes, butterflies, flies, kansari, koliyavada, moths, kites etc. troubled or killed were chinkan, scorpion, locusts, bees, kotam, khalmarkai and other insects.

Thus were troubled chaurindriya (living beings of four senses).

So I beg "Michhami Dukkadam" for this.

Casting net in ponds of water and troubling water beings and killing deer in the forest,

entrapping birds and encaging parrots. Thus were troubled, Panchendriya living beings having five senses,

I beg, "Michhami Dukkadam" for all these sins and repent much for it.

### Part (Dhal) No. III :

Oh jinaji, I practised greed, fear, anger, laughter and false hood, I snatched wealth from others though not given to me by deceit, I say, "Michhami Dukkadam" for this in your presence. To lighten the burden of oppressing sins. oh god ! (1)

I indulged in sex with humans, gods, tirynach (birds and degraded) myself indulging in lust and adultery, Oh God ! (2)

possessions, which had to be left behind in every birth

Alas ! I retained nothing but sins of doing these. (3)

I took meals at night, ate forbidden food (Abhadshya) and killed many living beings, many a sin of violence, I did to satisfy my lust for taste. (4)

I failed to observe the vows taken, violated the Pachakhanas taken.

For self-esteem I practised religious rites, in deceit and hypocrisy, (5)

Thus repenting in eight verses or couplets-(dohas) and three parts narrated is the first on the path of liberation. (6)

### Part (Dhal) No. IV :

O friend I Observe faultlessly the Five great Vows or the Twelve Vratas of a householder according to your ability. (1)

Remember the vows taken, cultivate devotion, for the path to liberation,

Thus narrated is the Second Step on the path of libretion. (2)

Ask forgiveness from all the jivas of 84 lacs seats of birth; Forgive now all with a pure heart, with ill-will towards none. (3)

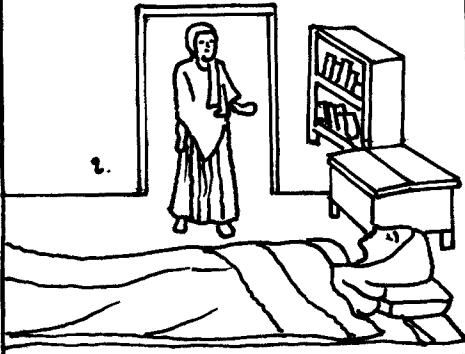
Cherish living beings as friends, but none with anmity, Thus, abstain thee, from attachment and hate, for purity in life. (4)

Tender apology to Sangh and all members of your family, lest any one be displeased,

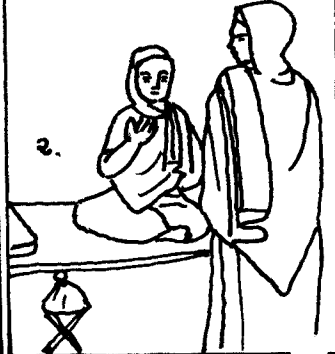
To forgive and be forgiven in turn is true spirit of religion. Thus narrated is the Third Step on the path of liberation. (5)

O Friend ! Pray, give up falsehood, violence, theft attachment to wealth, sexual intercourse, anger, pride, deceit, greed (craving) lust; harted and betrayal. (6)

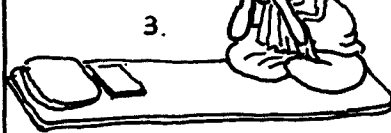
શ્રી સમવસરણમાં સૂર્ય ચંદ્ર મુળ વિમાન સાથે આવતા સમયની ખબર ન પડવાથી મૃગાવતી ઉનાવળથી આવી રહ્યા છે.



ગુરુણી ચંદનબાળા સાધ્વી મૃગાવતી આવતા જાગી ગયા અને મોડું થવાથી સાધ્વી મૃગાવતીને ઠપકો આપે છે.



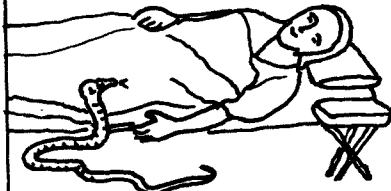
શિષ્યા સાધ્વી શ્રી મૃગાવતીને ઠપકો મળતા પશ્ચયાનાપ થાય છે અને તે દ્વારા કેવળ જ્ઞાન થાય છે.



સુતેલા ગુરુણી ચંદન બાળાના હાથ પાસેથી સર્પ પસાર થતાં મૃગાવતી જ્ઞાનથી જાગી હાથ ઉચો કરે છે.



સુતેલા ચંદનબાળા સાધ્વી પાસેથી સર્પ પસાર થાય છે.



ગુરુણી ચંદન બાળા શિષ્યા મૃગાવતીને ક્ષમાપના આપતા તેમને પણ કેવળજ્ઞાન થાય છે.



ગુરુણી ચંદનબાળા તથા શિષ્યા મૃગાવતી એમ બન્નેને ક્ષમાપના કરતા કેવળજ્ઞાન થયું.





Neither slander, nor quarrel nor impute false motives. Give thee up Rati (like), Arati (dislike), Mithytva (false belief), Moha (infatuation) and Maya (deceit). (7)

Atone thus, Oh Friend ! For 18 pap Sthanakas (causes of sins), in three ways by mind, word, and body. Thus narrated is the Fourth Step on the path of liberation.

Part (Dhal) No. V :

Because of tortures of birth, old age and death, worldly life makes no sense as there is none to save us. (1)

Thy refuge lies in Arihant, Siddha Sadhu and religion of Omniscient Jina. (2)

Discard a useless attachment to all other things, meditate thee on the four refuges. Thus narrated is the Fifth Step on the path of liberation. (3)

Abhor and repent for lacs and lacs of sins done by thee in present or previous births,

Let thy soul or the Perceptor be thy witness. (4)

May be, you held wrong belief, gave opinions contrary to the scriptures, out of perverted intellect and obstinacy. (5)

May be, you prepared or got prepared many a grinding mill, ploughs and other weapons, though now lying abandoned by you, yet these do continue to be employed in killing living beings. (6)

In many a birth, you did bring up families committing sins for their sake, yet none could help you in births that followed. (7)

Whatever might be sins committed by thee in this or previous births.

Please do atone in three ways by mind, word and body.

Let thy conscience be awakened : (8)

Thus censuring all evil deeds, renounce thy sinful ways;

Thus narrated is the Sixth Step on the path of Liberation; (9)

Part (Dhal) No. VI :

Blessed is the day, when I passed it in religious deeds of charity, celibacy, penance and purity of mind and in avoiding sinful activities. (1)



Blessed is the day, when I went for pilgrimage to Shatrunjaya Hills, etc. worshipped Jineshwar duly and helped the deserved. (2)

Blessed is the day, when I could get Agamas (scriptural texts) written, Jin temples and Jin idols renovated and when I looked after the four-fold Sangh (Sadhu, Sadhvi, Shravak, Shravika) and spent in charity in seven areas (Ksetras). (3)

Blessed is the day when I did Pratikraman well, gave charity out of compassion and respect to Sadhus, Acharya and Upadhyayas. (4)

May I rejoice; in performing of religious activities ! Thus is narrated the Seventh Step on the Path of Liberation. (5)

Oh may Soul ! Pray thee, entertaining good thoughts, Let thy mind be steadfast and balanced. (6)

Reflect thee that thou alone experience misery or happiness And is the cause of it. Thou alone shall reap the fruits of thy good or bad actions. (7)

To perform meritorious deeds without equanimity of mind is as futile as plastering on ash or as drawing a picture on weeds. (8)

To be pure in thoughts is the essence of religion. Thus is narrated the Eighth Step on the path of Liberation. (9)

### Part (Dhal) No. VII :

Knowing now death to be nearer, observe thee fast upto death, (Samlekha).

Give up all four kinds of food, foresake desires of the things, even attachment to thy body.

May thy soul, full of bliss, be immersed in the ocean of divine knowledge,

Though always eating food, to heart's content, in all the four states of birth, (gatis) still thou remain unsatisfied.

Thou cannot even glimpse that nature of thine that craves not food.

By realising that nature alone, Divine State of liberation is attained. (2)

As they fasted upto death, blessed are Dhanna, Shalibhadra Khandak Muni and Meghkumar.

They shall be liberated after one more birth, crossing the worldly ocean.

Thus narrated is the Nineth Step of Aradhana. (3)

The Tenth step of Aradhana lies in never forsaking from mind the Navkar Maha Mantra.

That dispenser of fruits whose recital leads to purging of evil and liberation.

Recite well therefore, Navkar-the essence of the 14 Purvas. (4)

Whoever listens to Navkar as death ensues, shall be born again as a god, with his sins destroyed.

For, nothing is greater than Navkar Mantra consisting of Nine padas (Phrases).

As it provides, wealth and happiness in present life and the next one too, that follows. (5)

So great is the power of Navkar that a Bhil and his wife having been reborn as king Rajasingh and Queen Ratnavati.

Enjoying presently divine happiness, they shall be liberated in future.

Reciting Navkar Mantra, Shrimati could perform magic, as serpent turned in to a garland of flowers.

Likewise, Shivkumar could turn a corpse into a body of gold. Resorting to this Mantra, many fulfil their cherished desires. (6)

Thus spoke, Lord Mahavir, the path of the 10th step on liberation. Whoever performs it, these sins will be washed off.

He shall, fear not, warderings through births and deaths.

And that obeisance to Jin yields nector of good intellect. (7)

### Part (Dhal) No. VIII :

Hail Jinavar Mahavir, a man of the Royal family of Siddarth son of Trishlamata.

Born on earth as our great benefactor, thy Grace be on us....May victory be unto Thee :

Pray I at thy feet, confessing all my sins-innumearable to narrate, My Lord, I surrender to thy will humbly, with the fond hope of being saved.

Still, if frustration be my lot how will you protect your fame as a Saviour, pray tell me ?... May Victory be unto thee. Troubled I am from severe karmas, that cause endless births and deaths;

Oh compassionate one : kindly do save me from what I abhor, May Victory be unto Thee.

As my desires are fulfilled, this day, my troubles vanish,

As 24th Tirthankar is pleased and Merits earned unfolded results for me.... May victory be unto Thee.

Forever, I shall be Thine, my Lord, prays Vinay, May my devotion to thee increase.

Please be kind, do grant me the favour of Bodhi Bij....

May victory be unto Thee :

### KALASH :

(The last Verse)

He is the Saviour, the cause of good births and the Destroyer of our troubles in present world.

I feel very happy to praise at the noble feet of Lord Mahavir. (1)

Shri Vijaya Prabhasuri, the chief disciple of Shri Vijay Devsuri, who is like a moving Tirth, presently shining as the Supreme Acharya of the Tapagachha. (2)

Vinaya Vijay, the disciple of Kirtivijaya, a guru comparable to Brihaspati, the guru of the gods and the disciple of Shri Hirjijayasuri, has composed this song to praise Jina. (3)

It was composed at Rander-Surat District, during a Chaturmas in Samvat 1722 (1683 A.D.) at Vijaya Dashmi. (4)

As means for Aradhana, for making this worldly existence worth living it, as by way of sport for enjoyment of good deeds here; and for the destruction (Nirjara) of his karmas, he did compose it naming it "Punya Prakash." (5)

### SAMAYA SUNDER'S :

("Queen Padmavati Aradhana")

Now Queen Padmavati forgives and begs forgiveness from all creatures,

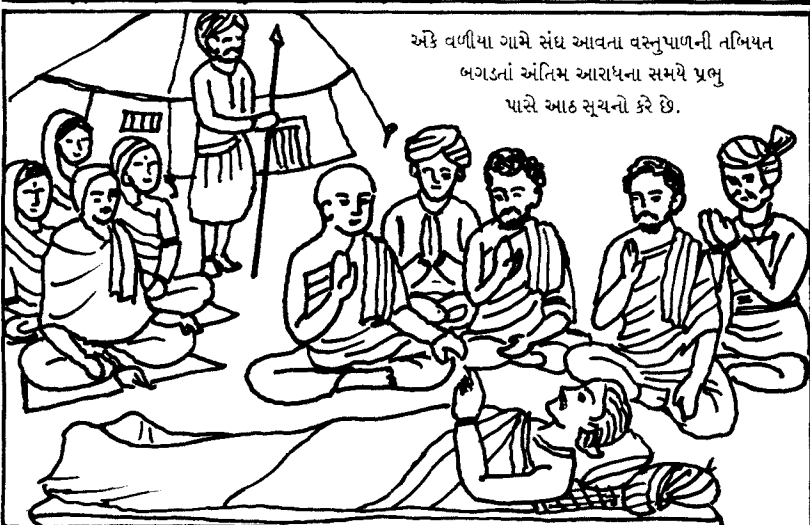
For it is in the last moments of life, one realises the real truth.(1)

I ask parden from all living beings in 84 lacs; seats of birth, who might be troubled by me. Let Arihant be my witness. (2)

વસ્તુપાલ મંત્રી પોતાની અંતિમ અવસ્થાએ  
સિધ્ધાગિરિનો સંઘ કાઢી યાત્રાએ જઈ રહ્યા છે.



અંકે વળીયા ગામે સંઘ આવતા વસ્તુપાળની તબિયત  
બગડતાં અંતિમ આરાધના સમયે પ્રભુ  
પાસે આઠ સુયનો કરે છે.



શાસ્ત્રાભ્યાસ



જિન્નશ્વર ભક્તિ

સન્ન્યુરુનો સમાગમ



સારા વ્રતોનું પાલન



ગુણી પુરુષોની કથા



દોષ બોલવામાં મોન



પ્રિયહિત વચન બોલવું



આત્માની ભાવના ભાવું





Seven lacs beings of earth, seven lacs beings of Water, Seven lacs beings of fire and Seven lacs beings of air. (3)

There are also 10 lacs Pratyek (individual) Vanaspatikaya, 14 lacs Sadharan (Aggregate) Vanaspatikaya, 2 lacs of two senses, 2 lacs of three senses and 2 lacs of four senses living beings. (4)

There are also four Celestial beings, four lacs hell beings, four lacs animals and 14 lacs of human beings; All these make up a total of 84,00,000 lacs. (5)

Have I harmed any of these beings or have I committed 18 kinds of sins; whether in present or previous births, I pray to apologise in three ways, lest, for these I may suffer in Hell. (6)

I also apologise for the violence, falsehood, addatan (usurping other's property), and lust for sexual enjoyments. (7)

Hoarding things in intense anger, in deception, in greed, in pride and in deceit, in attachment and in hatred, I indulged; losing sense of discrimination. (8)

All living beings were hurt by me by slandering, by quarreling, by doing deceitful and wicked deeds and by indulgence in likes and dislikes (Rati-Arati). (9)

Speaking ill of others in public or misappropriating the property, deposited in Trust or trusting in wrong guru, wrong god and wrong creed, I might have sinned. (10)

Beings born as a butcher, I might have killed many creatures and as fowler I might have killed many sparrows, day and night. (11)

Happening to be a kaji or mulla, uttering evil incantations, and thus injuring many; I committed many sinful acts. (12)

If I was a fisher man, I caught fish a net; if I was a hunter, I entrapped hares and perhaps as a Bhil or Koli, I hunted wild animals. (13)

May be as a Kotwal, I inflicted severe punishments and extracted fines, killing many prisoners by whipping or beating with a rope or a stick. (14)

Perhaps in the birth as Paramadhami (a hell-god), foul deeds performed, like intensely, piercing, cutting and beating hell-beings, causing severe pains. (15)

Probably as a potter, I baked pots, bricks etc. in oven; Perhaps as an oil-merchant, I crushed oil-seeds and thus accumulated sins. (16)

In case of a plough-man, I ploughed fields, tilled deep in to the earth, destroyed bad weeds, and tortured bullocks. (17)

May be a gardener, I planted many kinds of plants, trees, shrubs and creepers, which later bore many leaves, flowers, fruits or roots, thus I accumulated sins manifold. (18)

As a loader, may be I heavily loaded a bullock-cart, causing festring wounds to bullocks, not taking any pity on them. (19)

Perhaps, As a dyer and printer, deceptively I worked, lit fire to purify metals and ingredients; (20)

Had I been a solidier on/battle fields, I killed many bravely fighting, ate butter roots, tubes and flesh and drank liquours. (21)

I organised mining of metals, drew outsub-soil water, performing many sinful acts, thereby great sins I accmulated. (22)

In the field and at home I lit fire for cooking etc. I swore in the name of God (Vitrag), indulged in sinful deeds in plenty. (23)

Born as a cat, I killed rats, lizards and ghilodi etc.

Born as a rustic, I killed lice. (24)

As a baker I baked one-sense beings such as juwar, gram, wheat etc. (25)

I committed sinful deeds of pounding, grinding corn etc.

I prepared cow-dung cakes as fuel for cooking. (26)

I engaged myself in four kinds of vikathas (evil tales) practised idleness (Pramad) of five kinds, separated the dear ones from each other, thus caused much discord, wailing and weeping. (27)

I violated the major or minor vows of a sadhu or a shravaka, thus accumulated sins. (28)

Being born as a snake, a scorpion, a lion, a leapord, a kite or a falcon, I killed many living beings, caused much violence. (29)

Probably, destroyed the embryo of the pregnant ones and broke the vow of chastity. In countless births, many relations did I

form, to possess what cannot be mine. I do apologise for them in three ways, from these I shall desist in future. (30)

In countless births, I cohabitated with innumerable beings.

In repentance, I renounce these sins in three ways, from these I shall desist in future. (31)

SAMAYA SUNDER says that he who apologises and thus repents for his sins, will certainly be free from sins. (32)

Being free from attachment, those who listen to the Third Song, will soon be free from sin. (33)

In countless births, I had families of my own, these I do renounce, from them I shall desist in future. (34)

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





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