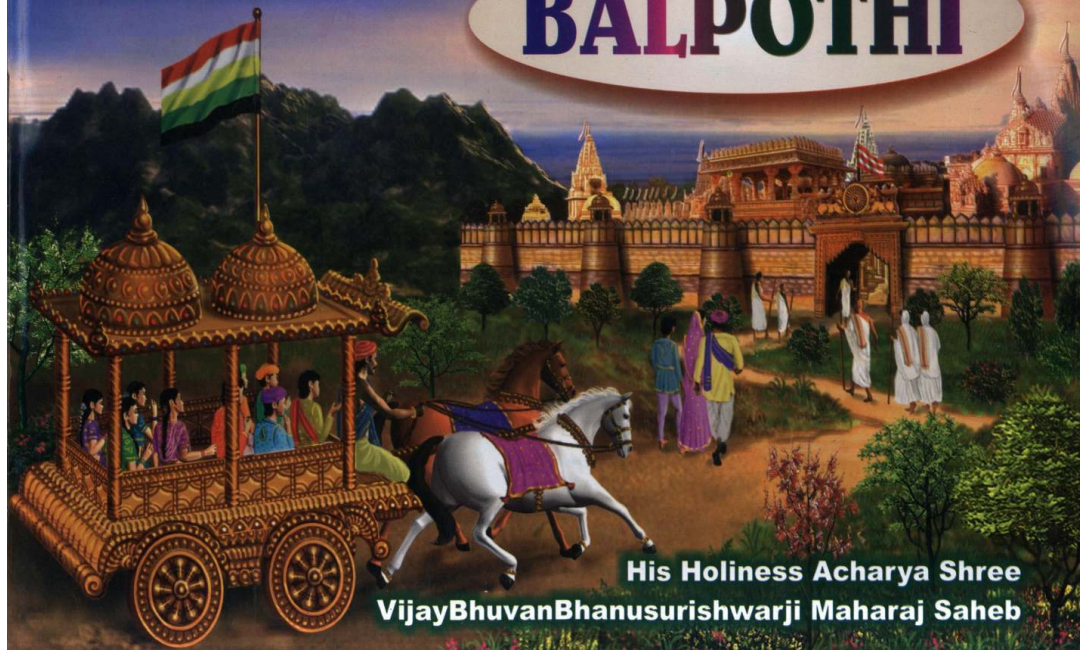


Pictorial Philosophical

BALPOTHI



**His Holiness Acharya Shree
VijayBhuvanBhanusurishwarji Maharaj Saheb**

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CHATTARI MANGALAM

Arihanta Mangalam

Siddha Mangalam

Sahu Mangalam

Kevali-Pannatto dhammo Mangalam II

(There are four auspicious things- Arihantas, Siddhas, Sadhus and the religion as Preached by kevalis)

CHATTARI LOGUTTAMA

Arihanta loguttama

Siddha loguttama

Sahu loguttama

Kevali-Pannatto Dhammo loguttamo II

(There are four Super human things (best of whole world)- arihantas, Siddhas, Sadhus and religion as Preached by kevalis.)

CHATTARI SHARANAM PAVVAJJAMI

Arihante sharanam pavvajjami

Siddhe sharanam pavvajjami

sahu sharanam pavvajjami

Kevali-pannattam dhammam sharanam pavvajjami II

(To get protected from the worldly dangers, I accept the shelter of arihantas, siddhas, sadhus and the religion as Preached by kevalis)

DETERMINATION OF SAMYAKTVA

Arihanto mah devo, javajjivam susahunno guruno,
Jinpannattam tattam, la sammattam mae gahiam !!

(For the life time, Arihant is my God. Susadhus are my gurus,
and philosophy Preached by jineshwar is the sure & pure religion,
I've accepted the shelter of samyaktva).

HYMNS TO BE CHANTED DAILY





Pictorial Philosophical

BALPOTHI

AUTHOR

His Holiness Acharyadev Shrimad
VijayBhuvanbhanusurishwarji
Maharaj Saheb

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FROM THE PUBLISHER

Param Puja Acharyadev Shrimad **VijayBhuvanbhanusurishwariji Maharaja**, well acquainted with mass mind, pioneer of self-awareness, Thinker of Subtle elements and most venerable person did vigorous and successful efforts to give Jain touch to practical thinking. If supreme principles of Jain religion get weaved in day to day practice, it will bring the standard of thinking higher which will bring standard of morality higher, ultimately resulting in development of personal, family, social and national character. Puja Shri has efficiently tried to explain Jain principles by making them simpler through the medium of spiritual camps, ascetic speeches, enlightening writings, books etc.

In this 'Pictorial philosophical Balpothi' also, Puja Shri has tried to explain important elements like God, Guru, religion, knowledge, character, living creatures, nine elements etc. in a simplified language. This perhaps will be the first effort of its kind in which the elements of Jainology are explained with illustrations of day-to-day activities. All such later efforts are possibly inspired from this book. We have humbly tried to fill the vacuum created since last 32 years when the third edition of this book was published.

In this publication, we have received powerful guidance of Puja **Munishri Sanyambodhivijayaji** who is a disciple of Param Puja Vairagyadeshnadaksha Acharyadev Shrimad **Vijay Hemchandrasuriji**. Well-known artist Vijaybhai Shrimali has put lot of efforts in creating illustrations according to the imagination of Puja Shri. Param Puja Tarkikagrani Acharyadev Shrimad **VijayJaysundersuriji** has added value to this book by writing *anumodna* and by having glance upon the final writings of this book. We are thankful of Biren Kothari who has helped us in English Translation of this book.

How can we forget the unnamed donors of **Shri Ambawadi Swe. M.P.T. Jain Sangh** who have made this publication possible by donating generously. **Shri Tapagachchha Sagargachchha Sheth Shree Anandji Kalyanjini Pedhi - Viramgam** has also donated generously from *gnannidhi*. Hearty thanks to all those who have co-operated.

It is wished hereby that by studying this book, all the beings who are child in terms of religious knowledge, will get the light of *samyakgnan* and will attain self prosperity, which will be helpful to them in ascending the spiritual ladder.

For, Divyadarshan trust,
Kumarpal V. Shah





'ANUMODANA' (APPRECIATION)

P.P. Acharyadev Shrimad VijayJaysundersuriji Maharaj Saheb

While remembering the world of religious illustrations, it is almost impossible to forget the contribution of Pujya Gurudev **Shri Bhuvanbhanusuri Maharaj Saheb** of previous century.

A great tradition of expressing religious incidents through illustration has been prevalent in Jainism for thousands of years.

It is not surprising that we can easily remember one illustration worth the matter of a page.

Pujya Late Gurudevshri used to say so many times that the *Tirthankar parmatma* is *vairagi* since his birth. But those who remember '*Rajimati kun chhoddke nem sanjam leena, chitraman jin jovte vairage mann bheena*', would easily recollect that **Bhagwan Parshwanath** saw the picture of **Bhagwan Neminath** who after giving up **Rajimati** desired to have restraint, and his heart was filled with *vairagya*.

We are indebted to those *rishis*, *munis* and pious gentlemen who have devoted their precious time and lakhs of rupees for the sake of religious paintings.

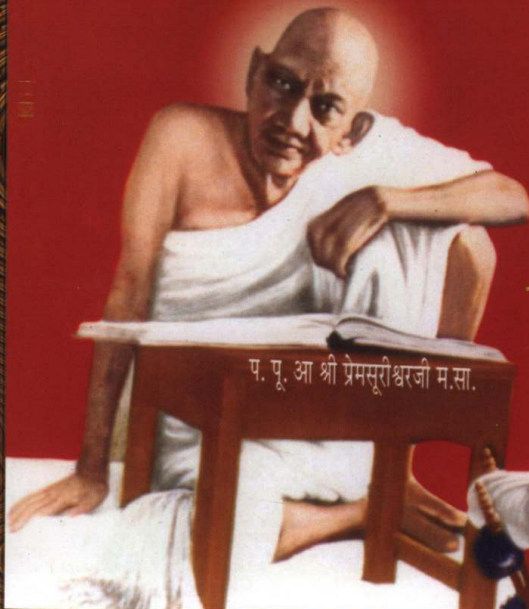
Millions of people watch vulgar pictures now a day that spread filthiness and spoil their mind. Thus, they are accumulating bundles and bundles of sins. In such an age, every city or town and village should have an art gallery, which exhibits paintings that teach religion and morality. But the Jains hardly think about it. They take least interest in it. Pujyashri was very much sorrowful about this. If we want to make our children and youth cultured, every village must have such art galleries that teach them culture.

Pujyashri Gurudev had devoted much of his time for the religious pictures getting prepared in spite of his other activities. Representing the rituals in visual form is like a shining star in the sky of his career.

As both Pujya **Hemratnasuriji** and Muniraj Shri **Sanyambodhiji** are determined to preserve this heritage, we can expect from **sushravak Shri Kumarpalbhai** that he would get a pictorial book prepared on the life of Pujya late Gurudevshri, which will be an invaluable tribute to his work.

Iti Sham.





प. पू. आ श्री प्रेमसूरीश्वरजी म.सा.

Siddhantmahodadhi
Suvishal Gachchhadhipati
His Holiness Acharyadev Shrimad
VijayPremsurishwarji
Maharaj Saheb

His Holiness Acharyadev Shrimad VijayBhuvanbhanusurishwarji Maharaj Saheb
Pioneer of Religious Study Camp, A Great Leader of more then
400 Jain Sadhus



THE SPLENDOUR OF BHUVANBHANU WILL BE SHINING FOR AGES....

In the sky of Jain shasan of 20th century, the personality of late Shri **VijayBhuvanbhanusurishwarji** was like a shining sun. He was the pioneer of so many things in the service of Jain shasan. He was an idol of penance, renunciation and endurance. It is extremely difficult or almost impossible to put his whole personality into words. Even putting a fraction of it requires heaps of books. So let us just have a glimpse of few milestones of his pilgrimage of life.

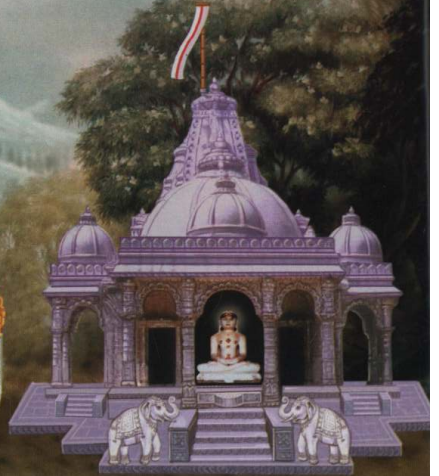
• **Worldly Name :** Kantibhai,

Mother : Bhuriben,

Father : Chimanbhai.

- **Birth :** Samvat 1967, Chaitra vad 6th, Dt. : 19-4-1911 at Ahmedabad.
- **Practical Study :** G.D.A. - Equivalent to C.A.
- **Diksha :** Samvat 1991, Posh sud 12th, Dt.: 16-12-1934 along with younger brother Popatbhai at Chanasma.
- **Vadi diksha :** Samvat 1991, Maha sud 10th at Chanasma.
- **First disciple :** Pujya Muniraj Shri Padmavijayji M. (Became panyas afterwards)
- **Gurudevshri :** Siddhant Mahodadhi Param Pujya Acharyadev Shrimad VijayPremsurishwarji M.S.
- **Became Gani :** Samvat 2012, Phagan sud 11th, Dt. : 22-2-56 at Pune.
- **Became Panyas :** Samvat 2015, Vaishakh sud 6th, Dt. : 2-5-59 at Surendranagar.
- **Became Acharya :** Samvat 2029, Magshar sud 2nd, Dt. : 7-12-72 at Ahmedabad.
- **Completion of 100 oli :** Samvat 2026, Aaso sud 15th, Dt. : 14-10-70 at Calcutta.
- **Completion of 108 oli :** Samvat 2035, Phagan vad 13th, Dt. : 25-3-79 at Mumbai.
- **Well known special virtues :** Gurukulvas for lifetime, purity of restraint, Impulsive vairagya, worship of the Parmatma, purity of action, thorough activeness, longing for study, penance, renunciation, endurance, shaping character of shramans, possessed sharp sense in following scriptural ways.
- **Acts for the upliftment of Jinshasan :** Beginning of uplift of youth by religious teaching camps, special teaching capacity, development of Scriptural Extract collecting style, use of pictorial medium to inlay the philosophy and biographies in people's mind, protest of bill of restricting child diksha, made efforts for the closure of the slaughterhouses, spreading the sermons of Jin through the medium of the weekly 'Divya Darshan' for 42 years, sincere efforts for the unity of various sanghs, struggle against the invasion of the doctrine of *anekant*, yagna for the purification of character, gave initiation (Diksha) to about 400 people by his own hand including 26 at Amalner and 16 at Malad, made the penance of Ayambil famous...
- **Creation in arts :** Jain pictorography, biography of Bhagwan Mahavir, pictorial album of *pratikraman sutra*, Gujarati and Hindi *Balpothi*, two sets of photographs of biography of Great men containing 12 and 17 photographs, set of pictures on the life of *Kalkalsarvagna Hemchandrasuri*, Lord Mahavir picture gallery at Bamanwadji, pictures on life of Pujya Acharyadev Shrimad VijayPremsurishwarji at Pindwada.
- **Likings :** spreading voice of scriptural study, discourses to disciples, achievement of the meaning hidden between the lines of *stavans*, Purity of Godly material, writing in moonlight, doing *pratikraman* etc. in standing posture even in sickness, inspiration of restraint life, critical study and writing commentaries on Sanskrit & Prakrit books from disciples.
- **Penances :** 108 oli of *vardhman tap*, Fasting, Ayambil etc. renunciation of fruits, dry fruits, sweets etc. for lifetime.
- **Saintly life :** 58 years, Acharya : 20 years,
 - **Total life :** 82 years. • **Total books :** more than 114.
- **Diksha given by him :** to more than 400 individuals.
 - **Pratishtha done by him :** 20
- **Upadhaan :** 20
 - **Anjan Shalaka :** 12
- **Total family of disciples and obedients :** 415
 - **Demise :** Samvat 2049, Chaitra vad 13th, dt. 19-4-1993 at Ahmedabad.

ARIHANT BHAGWAN



OUR GOD

Who is our God ?

Bhagwan Arihant is our God. He is called a *Tirthankar*. He is also called a *Jineshwar*. *Arihant* means he is worshipped not only by the human beings but also by other heavenly gods. *Tirthankar* means the founder of such a religion, which is saviour of all the souls of the world. *Jineshwar* means a leader among those who have conquered inner stigmas like love, hate etc.

They are *parmatma* (superior souls), superior persons, and the master of the three lokas -i.e. *Patal loka*, *Madhya loka* and *Urdhwa loka* (Lower world, central world, upper world). They are worshipped by heavenly gods and demons.

There had been a total of 24 *tirthankars* (founders) namely **Shri Adishwar, Shri Shantinath, Shri Neminath, Shri Parshwanath, Shri Mahavir Swami** etc.

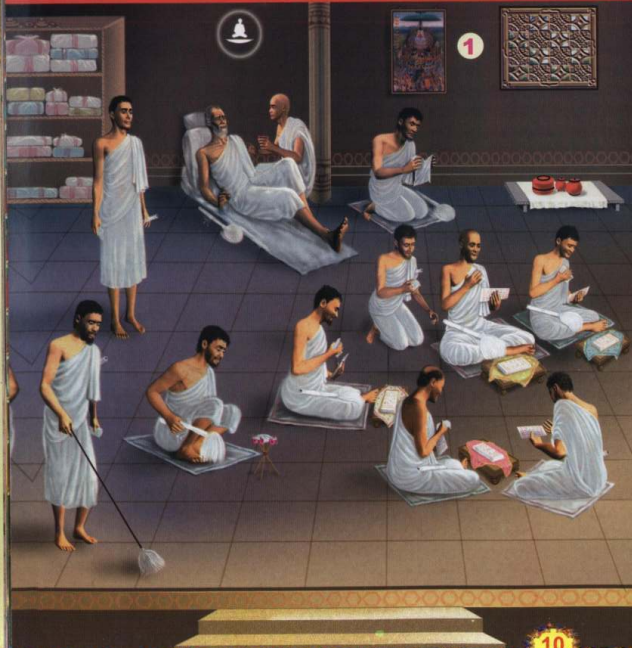
These 24 *tirthankars* are called a *chauvisi* (a group of 24). There had been infinite such *chauvisis* prior to *Shri Adishwar* and shall be infinite such *chauvisis* to follow in future.

There is a *Mahavideha* (Region in the north direction of our Bharat). There are five such *mahavideha* regions. Twenty *tirthankars* including **Shri Simandhar Swami** etc. are in existence there. (See picture on opposite page.) They have been sitting in a three storied *samavasaran* created by heavenly gods which is made of silver, gold and other gems and from where they are preaching. *Ganadhar* like **Gautam Swami**, other *sadhus*, heavenly gods, *Indras* (kings of heavenly gods), kings among men and other people have also arrived there. Even the tame as well as wild animals can be seen coming, forgetting their race and internal enmity. Everyone listens the speech of God and understands it in their own language, hence each and everyone is able to follow it.

Bhagwan Arihant does not have any like, dislike, laughter, sorrow, happiness or unhappiness. They are *uitaragas*. After accepting initiation (*diksha*), they practiced penance and suffered a lot, But they remained in contemplation, annihilated the karmas and attained the *kevalgnan* (omniscience). Thus, they became *sarvagna* (omniscient). They know all the past, present and future. At a time they have presented the world the knowledge of the truth and have given explanation of the real *happiness* of the soul. (See the shrine on the opposite page, which contains his idol.) By *worshipping* them, we can earn *punya* (merits) and our sins are washed away. We can get a better life after death. Even chanting their name increases our *punya*.

In Jainism, no one has been granted a monopoly of becoming *parmatma*. Anyone who serves *Arihant*, *Siddha*, Jainism, *Acharya*, *Sadhus* etc. in a good manner, totally devotes himself or does the appreciable *sadhana* of *samyagdarshan* (faith), knowledge, character and penance, or serves the *tirth-sangh* (Jain community) in a special way, tries his best with a view to saving all the beings with compassion, recites the *navakar* mantra for one lakh times in a proper way, protects and prospers the holy wealth, does the *shasan prabhavna* etc. can become a *tirthankar*, performing holy duties prescribed by the *jineshwar* Gods.

OUR GURU & PARMESHTHI





OUR GURU AND PARMESHTHI

Namo Arihantanam

Namo Siddhanam

Namo Aaryanyanam

Namo Uvajjhayanam

Namo Loe Savvasahunam

Aeso Panch Namukkaro

Savvapavappanasano

Mangalanam Cha Savvesim

Padhamam Haval Mangalam

Who is our Guru ?

Sadhu-Muniraj is our guru. He is a real guru, as he has accepted initiation, has forsaken the infatuation of wealth, woman, relatives, destructive household etc.

He takes five great vows and acts according to them for his whole life. These **five vows are under**.

One should not harm any kind of a living being whether small or big. One should not tell lie. One should not take anything from others unless given by the owner himself. One should fully observe celibacy. One should not keep any kind of wealth. (Have to renounce all possessions, money etc.)

He does not even touch unboiled water, fire, green plants, a girl or a woman. He does not own any kind of residence-be it a house, hut or hermitage. He neither cooks nor makes anybody cook for him. He does not accept any food especially prepared (made) for him. He begs cooked food from every house and keeps his living on. He does not consume even water at night.

He keeps on moving from one place to another barefooted. He is constantly engaged in performing rituals, learning scriptures, practicing penance and serving the sick, old and *tapasvi sadhus* who accompany him. Thus, he lives a fragrant life full of religious accomplishment (See picture-1).

He teaches and explains nothing but the religion to the people. He preaches about the elements told by the

Tirthankar i.e. compassion, charity, vows, restraint, renunciation, penance, worshipping the God and the Guru etc.

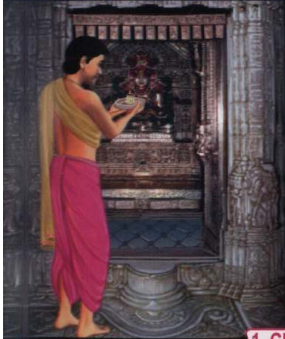
There are three categories of Guru. The highest among them is **Acharya**. He serves and protects the religion. In absence of **Tirthankar**, he is considered to be the king of the **Jin** regime i.e. **Jin shashan**. **Upadhyay** comes next to **Acharya**. He teaches Scriptures to **sadhus**. The third category consists of **Sadhu** who practice the **sadhana** of monklife. i.e. the way of salvation (**moksha**) as taught by **Acharyas** and **Upadhyayas**. These three categories of **gurudev**s after annihilating their karma, attain **moksha** and become the **Siddha Bhagwan**.

(1) Arihant (2) Siddha (3) Acharya (4) Upadhyay and (5) Sadhu are called five parmeshthi. The verse to do obeisance to them is **Navkar Mantra - Namaskar Mantra**.

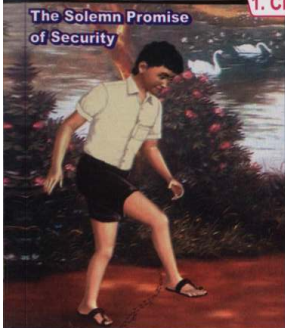
If **Navkar** is recited once auspiciously with concentration, it annihilates the **karmas** of 500 **sagaropam** years out of innumerable **karmas**. (There are infinite **Karmas**, ranging from 70 Crores x 1 Crore **sagaropam**'s Highest State to **karma** of short term.) If a single verse of **Navkar** is recited on a single bead of rosary (**navkarwaji**), it annihilates six thousand **sagaropam karma**. And if all the nine verses of **Navkar** are recited on a single bead of rosary, it annihilates 54,000 **Sagaropam Karma**.

To recite and chant **Navkar** meditatively, the above verse should be counted by reading.

THE RELIGION



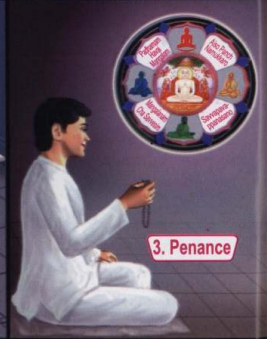
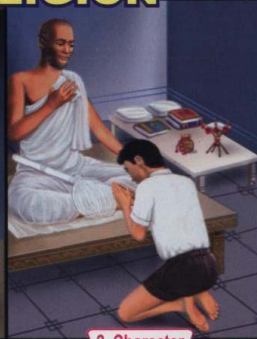
The Solemn Promise
of Security



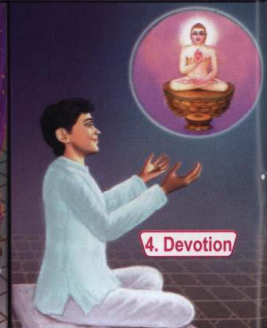
1. Charity



2. Character



3. Penance



4. Devotion

THE RELIGION

Practicing the religion brings us happiness, whereas committing sins drags us into unhappiness. By committing sins, we have to be born as dog, cat, insects or ants. In the hell, we shall have to be tormented by the devil. Practicing the religion takes us higher, we can become *dev* in heavenly planes and attain *moksha* (salvation). There is no pain thereafter. There is happiness and nothing but the happiness.

The duties as told by the omniscient *vitarag* god are the real religion. He has shown four Kinds of duties i.e. **Charity, Character, penance and spirit.**

(A) Charity Means -

- (1) Worship of God should be carried out with milk, Sandal, saffron, flowers, incense, lamp of ghee, rice, fruits and *naivedya* (sweets, sugar biscuits, sugar etc.) should be offered.
- (2) *Sadhu-Muniraj* should be given *gochari* (alms): offer of food, clothing, medicines etc. should be done.
- (3) The handicapped, helpless, blind, orphaned, poor and unhappy people should be given food, clothing, blankets in cold days etc.
- (4) Not a single living being like ants etc. should be killed. To avoid this, one should look downwards to the ground while walking.
- (5) To donate for religious purpose. [like construction of *derasar-upashray*, (Jain Temple and a hall for religious purpose) helping co-religionists, spiritual camps, religious schools etc.]
- (6) To give religious knowledge to others and to assist in it.

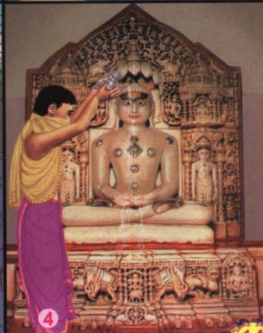
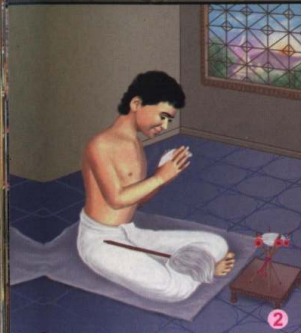
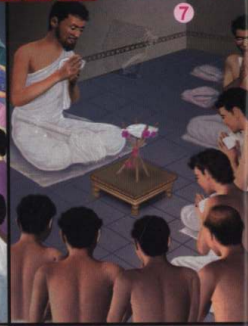
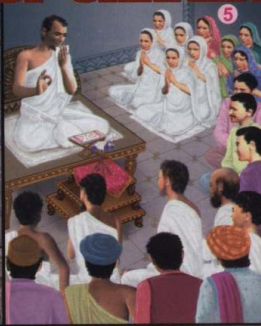
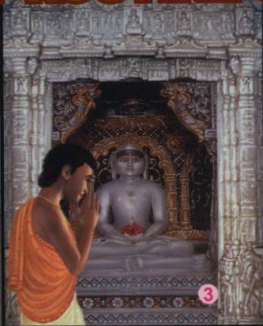
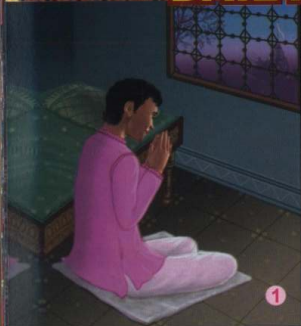
(B) Character means - Celibacy, good conduct, abstinence, *samayik*, and To have uttermost faith in *Bhagwan Arihant*, Guru, religion. To respect God, guru, parents, teacher, elders etc. and to enjoy a religious life.

(C) Penance means - Doing *navkarshi* (taking food after 48 minutes of sunrise after counting *navkar* with fist), *porasi*, *biyasanu*, *ekasanu*, *ayambil*, *upvas* etc. according to one's capability; Eating less than the hunger; Renouncing any of the things that makes mind filthy i.e. milk, ghee, sweets etc; To suffer pain peacefully within religious act; To study religion; To confess sins before guru (expiation); To serve the *sangh*; contemplation etc. One should do as much as possible from these.

(D) Spirit means - To have devout thoughts like, "Oh, this world is unsubstantial. The body is perishable. Only the religion is substantial. *Parmeshthi* like *Arihant* etc. are the real saviours. All the beings are my friends, Get saved from the sins, may all become happy, all the beings attain *moksha*. I'm nothing but only the soul; the body is separate from me."

Nonviolence, restraint and penance are the real religion. The base of religion is *samyakatva*. *Samyakatva* itself is *Arihant* is the only God acceptable to me. I have deep faith in his sayings. Only a real *sadhu* is acceptable to me as a guru and I have faith and respect for him.

DAILY ROUTINE OF SHRAVAKAS



DAILY ROUTINE OF SHRAVAKAS

A *shravak* should get up early in the morning. As soon as he gets up, he should speak 'Namo Arihantanam'. After leaving the bed, he should sit down and chant *navakar* for 7 to 8 times peacefully. Then he should think, "Who am I? I'm a Jain-the one more developed than any other beings, so **I must follow religion, which is a holy act.** Right now it's a good opportunity for that."

After getting up, a *shravak* should touch the feet of his parents. Then *pratikraman* should be carried out. If it is not possible, *samayik* should be done. If that is also not possible, *sakal tirth* sutra should be chanted and homage should be rendered to all the places of pilgrimage. The great souls should be remembered by chanting 'Bharhesar Sajjhay'. He should say 'Michchhami Dukkadam' for the sins of previous night. Then he should get determined for at least *navkarshi pachchakkhan*. If there is any special festive day, he should get determined for *beasanu*, *ekasanu*, *ayambil* etc. according to one's own capability.

He should go to *derasar* for *darshan* of the God. He should remember virtues and *upkaar* (favours) of the God there. After going to the *upashray*, he should bow to *Guru Maharaj*, ask about his well-being, request him to oblige by accepting offerings and fulfill the pre-determined *pachchakkhan*.

Navakarashi pachchakkhan ever ends after 48 minutes of the moment of sunrise. One can eat & drink 48 minutes after sunrise

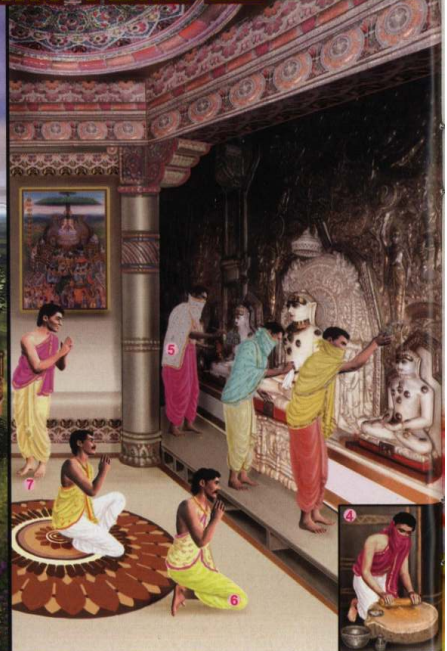
Porisi pachchakkhan ends after passing of 1/4 th day. *Sadh porisi pachchakkhan* ends after passing of 1/4 th + 1/8 th day. And *Purimuddha pachchakkhan* ends after passing of 1/2 day. *Navakarshi pachchakkhan* annihilates hell worthy sins of 100 years. *Porisi* annihilates those of 1000 years, *Sadh Porisi* annihilates hell worthy sins of 10000 years and *Purimuddha* or *biyasanu* annihilates those of one lakh years.

After taking bath, he should always worship God by putting on pure clothes like dhoti etc. kept separately for this purpose. He should not take food without worshipping. If possible, the means and materials for worship (i.e. milk, sandal, saffron, incense, flowers, lamp, golden or silver *varakh* (foil), other material for *aangi*, rice, fruits, *naivedya* etc.) should be brought from home itself.

He should listen the speech and precept from the Guru. **Listening the speech of God gives real wisdom, increases the devotional feeling** that gradually improves the life.

A shravak should finish his dinner before sunset. He is not supposed to take his dinner at night, which is highly sinful. After dinner he should go to *derasar* for *darshan*, do worship, *aarti* and *pratikraman* in the evening. He should daily go to *pathshala* and read and learn scriptures. **He must never speak lie, steal, slander, smoke, gamble or quarrel.** He should be merciful to all the living beings and should be helpful to others.

THE RITUALS OF JAIN TEMPLE



The Rituals of Jin Temple (Derasar)

The shrine containing divine and splendid idols of our *vitara* God is called a *jin* temple. It can also be called a *derasar*. The idol of God gives us a glimpse of the God himself. **Every jain must go to *derasar* daily.**

By just wishing to go to *derasar*, the gain equal to one day of fasting can be earned. So one should go to *derasar* heartily. While walking, one should look towards the ground so that beings like ants do not get killed. As soon as the summit of the *jin* alay appears, one should bow with folded hands and say '*Namo Jinanam*' (I bow to Jinas). Moreover as and when we happen to pass alongside a *derasar*, '*Namo Jinanam*' should be uttered in a similar manner.

After entering into the Jin temple, one should say '*Nisih*' to keep himself away from the worldly thoughts. Then the idol should be circumambulated thrice from the right side with hymning. This reduces the wanderings of our soul in the world.

Then after bowing towards the God, one should say '*Namo Jinanam*' and looking towards the face of the God, one should do obeisance. One should recite holy hymns with an emotional voice and should think, "**How beautiful is the sight of God which is more precious than the wish-yielding tree and annihilates the worldly sorrows! It is indeed my good luck.**"

After doing *vasaksheppuja*, incense, lamp kindling and making *swastika*, *chaityavandan* should be carried out. If one has gone there after taking bath and putting on special clothes for worship, one should cover the mouth with one end of *khes* and should rub saffron after reciting hymn. Males should do almond shaped *tilak* and women should do round *chandla* on their respective forehead. One should then say '*Nisih*' for the second time as a gesture of giving up all other things except body worship of God and enter into the sanctum.

To remove the insects if any from the idol, one should apply soft brush made of peacock's feathers. With water soaked piece of cloth (*kesarpotho*) stale saffron from the idol should be cleansed. If saffron does not get cleansed from the nooks, it should be cleansed smoothly with the brush made from special grass (*valakunchi*). After that *abhishek* or *prakash* (sprinkling) on the idol should be done by holding the *kalash* (pot) with two hands. The idol should be wiped and dried with three towels i.e. *angloochhanas* made of smooth clothes.

The idol should then be besmeared with sandal and camphor. *Tilaks* should be done on nine parts of the body of idol with saffron and sandal. *Varakh* (golden or silver foils) can be applied. The idol should be decorated with *badlu* (golden & silver powder) silk, flowers and ornaments of gold, silver, diamonds etc. Flowers should be offered, incense and lamp should be kindled and *chaamar*, handfan, mirror etc. should be offered.

After coming out of the sanctum, one should stand in front of the idol and think of the various states of life of the *Bhagwan*. i.e. his birthday ceremony (*Janma kalyanak Mahotsav* done by heavenly gods and goddesses), his ascetic state in spite of being in this very world, his life of initiation, his penance, his *tirthankar* state etc.

Then after *swastika* should be made with rice. Fruits and *naivedya* should be offered and as a gesture of giving up all other jobs other than worship of God, '*Nisih*' should be said for the third time and *chaityavandan* should be done. on completion of *chaityavandan*, while departing from the temple, the bell should be rung.



RENOUNCING SEVEN VICES & THE UNEATABLES

Seven vices are the root cause of sins and lead us towards the hell. They are (1) **gambling**, (2) **eating non-vegetarian food**, (3) **taking alcohol**, (4) **visiting the prostitutes**, (5) **hunting**, (6) **theft** and (7) **adultery**. Jains are prohibited to follow them by religious regulation. Not taking a vow to practice them is equally sinful even if they are not carried out.

Also a Jain must not consume uneatable food as it contains plenty of mobile and micro living beings. Consuming such food is sinful. It spoils the mind and prevents any noble conduct from being done. As a result of which one has to suffer a lot in this birth as well as in next birth, too.

Meat, alcohol, honey and butter (extracted from the buttermilk) are considered to be most uneatable. **Roots, algae, mildew**, etc. too are uneatable as they contain infinite beings. Besides these, **stale food, pickles with particles of water, pulses with unboiled curd-buttermilk, candy, buttermilk and curd prepared before 2 nights, ice balls, ice cream, cold drinks** etc. are also uneatable. **The dinner should not be taken at night**. It should be taken before sunset.

In picture 1 : a person having eaten meat, has taken birth as a bullock and is being slaughtered by a butcher.

In Picture 2 : shows a person fallen into gutter after consuming alcohol. A dog urinates in his mouth, which is wide open.

In picture 3 : innumerable insects are shown getting stuck to the honeycomb and are dying. The honeycomb is filled with unholy *pudgals* of shit etc. brought by the bees. A *vaghari* (bird-shooter) by using fire smoke puts the honeycomb into a sack. Lots of bees get died in it.

Butter contains numberless micro living beings of the same colour, which can be seen with microscope as in picture 4.

A person taking dinner at night takes birth as cat, owl, bat etc. The food of hotel is adulterated and is uneatable. Hence the food of hotel, *lari*, *galla* or *dhaba* should not be consumed. Fast food should also not be eaten. This is shown in picture 5.

Curd, buttermilk or milk, if not heated and mixed up with pulses produces innumerable micro beings immediately. Likewise stale and soft *puree*, *bhakhri*, *roti*, *rotla*, *mava* etc; pickles not put in sunlight and curd - buttermilk made before 2 nights produce innumerable beings and thus makes these food uneatable as shown in picture-6.

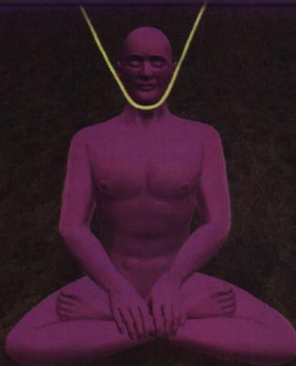
Roots like **onion, potato, ginger, garlic, radish, carrot, sweet potato** etc. also contain numberless living beings in every particle. **Brinjal** is also uneatable. **Algae or mildew** formation on *khakhra-papad* due to moisture also contains infinite micro living beings, hence can't be eaten.

THE BODY & THE SOUL

BODY WITH SOUL




DEAD BODY



SOUL





THE BODY AND THE SOUL

Who are we ? We are Jains. A Jain is a person believing in *Bhagwan Jineshwar*. A Jain follows everything told by *Bhagwan Jineshwar* and not only just few things, which suits him. We are Jains but what is meant by 'we' ? 'We' does not indicate our body. Our body is inanimate. **'We' indicates our soul or our being**, which is sentient. Body is not able to get enlightened, whereas the soul is able to get enlightened.

We feel happiness & unhappiness. We get enlightened, We understand, we feel, we get angry, we feel proud, we keep humbleness and forgiveness, we wish, we think. To whom does all these happen ? All these things happen to soul and not to the body. Have it been happening to the body, it should also happen to a dead body in which all the organs are present. A dead body should also feel sensibility, but it does not as it is merely a body. It does not have soul.

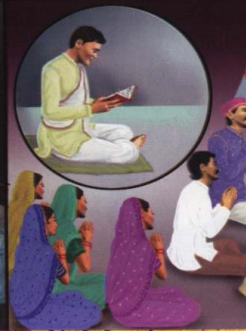
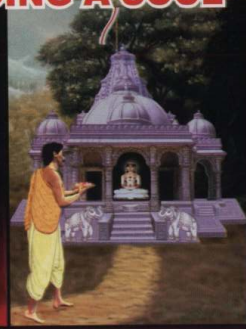
Many of these things take place due to the *karma* and the characteristics of previous birth. That's why the intensity of happiness, unhappiness, anger and forgiveness differs from being to being even though they are in a similar state. As a body is made of material particles (*pudgal*), nothing happens to it. It does not feel any happiness, unhappiness, feeling, desire, consciousness etc. Does a dead body feel any of these things ? No. That means a body itself is not a being. It is we who feel happiness, unhappiness etc. so we ourselves are the being, the soul. **Like a bird in the cage, we are a soul imprisoned in a body.**

An eye does not see anything by itself. It is the soul who sees through an eye. A soul makes hands or legs move or keep the body in motion, otherwise they do not move by themselves. Hence the soul is an individual element different from a body.

The body gets newly made in respective births. The *karmasatta* has made a being stuck by a body like a ghost, but the being has been wandering in this world for infinite years. That is the reason somebody remembers his / her previous birth sometimes. For so many times our being has taken birth as tree, water, air, insects, birds, animals etc.

We have got human body right here, which is also bound to be left behind like an old person. It means that we, too have to die and the soul has to go somewhere in the next birth once again. Hence we should feel attached neither to the senses nor to the body. We should not decorate them or commit any sins for their sake. By committing sins, a being gets thrown into hell. One has to suffer inevitably for the sins it has committed.

SIX NATURES REGARDING A SOUL





SIX NATURES REGARDING A SOUL

Bhagwan tirthankar has said the following natures.

- (1) Body is not a soul. **A soul is an individual element separate from the body.** It is imprisoned in the body, as a ghost remains in someone's body. A hand gets raised only if a being raises it. In picture 1, one hand of a man is shown raised while the other paralysed can be seen lying.
 - (2) A soul is not here for yesterday, today or tomorrow. **It is here forever.** It is eternal. It has arrived here after getting freed from the imprisonment from the bodies of tree, water, insects, birds, animal, etc. Where will it go from here? It will go wherever it would be taken by its *karma*, as shown in picture 2.
 - (3) The reason of the imprisonment of a soul in the body is that it had done such *karma*. **A soul is an operator of good or bad karma.** It accumulates *karmas* by committing sins like violence, lie, theft, sensual pleasures, accumulation of money, getting involved in sinful activities etc. A soul continues to wander in this world till it keeps on accumulating *karma*. (picture 3)
 - (4) **A soul is also an enjoyer of karma.** It has to endure the fruits of the *karma*. It gets joy or sorrow as a result of its own *karma*. Joy can be earned through merits and sorrow can be got through sins. To enjoy the merits, a soul has to go to human land or to heaven. While to endure the sins, one may have to go to hell or *tiryanch* state (animal life) as shown in picture 4.
 - (5) **One can get rid of the bondage of karma**, as a prisoner gets permanent freedom from the prison some day. Annihilation of total *karma* leads definitely to *moksha* after which no *karma* can get stuck and one does not have either to wander in the world, or to suffer the pains like birth, death etc. in any of the four states i.e. heavenly god, hell, human, *tiryanch* (insect and animal life) as shown in picture 5.
 - (6) **Moksha means freedom from the world forever** and is full of infinite vision and knowledge, infinite power and infinite pleasure. To attain such *moksha*, all the *karmas* should be annihilated. What should be done for that? The factors opposite to those responsible for accumulating *karmas* annihilate the *karmas*. Factors like worship of Jin, penance, vows, regulation of life as per orders of Jin, charity, good conduct, listening to scriptures, non-violence, truth, morality, *samayik*, *pratikraman*, conducting monklife, renunciation of worldly objects, expiation of sins etc. annihilate the *karma*.
- Following six are called the natures of samyaktva.**
- (1) The soul exists. (2) It is eternal. (3) It is the operator of *karma*. (4) It is the enjoyer of fruits of *karma*. (5) It surely attains *moksha*. (6) There are ways to attain *moksha*.

1. MONOSENSUALS

Luminous Body

Aquatic Body

Earthen Body

Botanical Body

Aquatic Body

Gaseous Body

Luminous Body

Earthen Body

Botanical Body

2. BISENSUALS

Earth worms

Leech

Conch-Shell

3. TRISENSUALS

Spail



bag

page



Insect

Termite

4. QUADRISENSUALS

Grasshopper

Spider

Scorpion

Bee



Mosquito

5. PENTASENSUALS

Creatures which can fly - birds

Creatures moving on land

Aquatic Creatures

Heavenly God

Human

Naarki

HOW MANY TYPES OF LIVING BEINGS ARE THERE ?

There are two types of living beings-(1) Worldly and (2) free. Worldly beings are those wandering within four states, bonded with *karma* and imprisoned in a body. Free beings are those who have got rid of the world and they have neither *karma* nor body.

Worldly beings are of two types (1) Immovable and (2) movable. Immovable beings can't move by themselves; e.g. a tree.

Movable beings can move with their own will; e.g. ants, mosquitoes etc. Immovable beings have body with only one sense organ of touch; i.e. skin, whereas movable beings may have body with sense organs varying from two to five. To see which organ a being contains more than the other, we should look upwards from tongue to ears. Bisensual beings have skin and tongue (for touch & taste). Trisensual beings have extra nose (for smelling) apart from these two senses. Quadrisensual beings have eye apart from these three senses whereas pentasensuals have ear above all these.

(a) **Immovable monosensuals are of five types :**

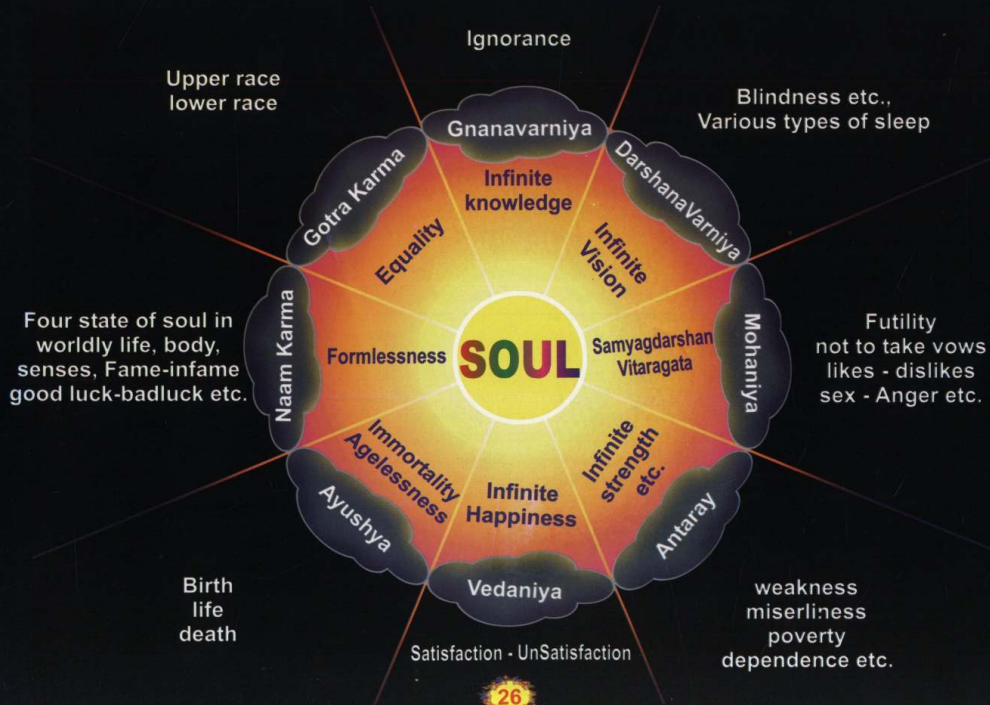
- (1) **Earthen body** (sand, stone, metal, gems etc.)
 - (2) **Aquatic body** (water, ice, mist, dew etc.)
 - (3) **Luminous body** (Fire, electricity, illumination of lamp etc.)
 - (4) **Gaseous body** (Air, wind, fan, cool air of A.C. machines etc.)
 - (5) **Botanical body** (Trees, leaves, vegetables, fruits, flowers, algae, mildew etc.)
- (b) **Bisensuals:** cowries, conch-shell, leech, earthworms, worms etc.
- (c) **Trisensuals :** ant, bug, red ant, termite, maggot, insects etc.
- (d) **Quadrisensuals:** black bees, mosquitoes, gnats, bees, grasshopper, scorpion etc.
- (e) **pentasensuals :** *naarak*, *tiryanch* (animal beings), human, heavenly god.

A *naarak* (hell) means a place where one is destined to be tortured continuously by the demons, as he has accumulated so many sins.

There are three types of *tiryanch*: Aquatic, living on land, flying in the sky. Aquatic means those living in water i.e. fish, crocodile etc. Creatures moving on land are lizard, snake, wild animals like tiger, wolf etc; domestic animals like cow, dog etc. Creatures which can fly are birds like parrot, sparrow, peacock etc; bats etc.

Human means people like us.

Heavenly god is such a state, which one gets after accumulating plenty of *punyakarma*. This birth in God's land is full of means of comfort and is upper of this world.



THE NATURE OF A SOUL (ORIGINAL AND ARTIFICIAL)

Gold when gets mixed with copper looks pale. However, gold itself is pure inwardly. Similarly a soul is pure inwardly but it has become filthy, as it has got mixed with inanimate impurities of *karmas*. It originally contains virtues like infinite knowledge etc. It has potential, but all these have been covered by the *karmas* and have made a being filthy so its artificial form has manifested.

If we consider a being like the sun, eight kinds of virtues can be called as its shine. As if the sun gets hidden with eight kinds of clouds, **eight kinds of karma have hidden a soul and its shine has been covered.** Many myths in the soul has been created like-being covered by *gnanavaran karma* (the knowledge covering *karma*), the omniscience lying within a soul has resulted into ignorance, foolishness, mental retardation, forgetfulness etc.

The picture on opposite page shows how grand our inner form is! How we have got covered by the clouds of *Karma* and have become adulterated is shown in the following table :

THE FORM OF A SOUL	CLOUDS OF KARMA COVERING IT	THE ARTIFICIAL FORM OF A SOUL
1. Infinite knowledge	<i>Gnanavarniya</i> (covering knowledge)	Ignorant, dull, forgetful, foolish.
2. Infinite vision	<i>Darshanavarniya</i> (covering vision)	Blind, deaf, lame, Various types of sleeps etc.
3. <i>Samyagdarshan vitaragata</i>	<i>Mohniya karma</i>	Futility, attachment, likes, dislikes, libertinism, anger, jealousy etc.
4. Infinite strength etc.	<i>antaray karma</i>	Weakness, miserliness, poverty, dependence..
5. Infinite happiness	<i>Vedniya karma</i>	Happiness, unhappiness (pain, sorrow, suffering).
6. Immortality, agelessness	<i>Ayushya karma</i>	Birth, life, death.
7. Formlessness	<i>Naamkarma</i>	Hellworthy state etc. monosensual body etc. beauty, reputation, infamy, good luck, bad luck etc.
8. Equality	<i>Gotra Karma</i>	Upper race, lower race.

NOT GOD, BUT KARMA IS THE DOER



SOUL, KARMA AND THE GOD

Who created a soul ? Who created the world ?

A soul has not been created. It has been in existence for infinite time just like the sky. *Karma* of a being create newer forms of bodies, but any God does not create a soul. It is the body, which is created. A soul remains as it is.

What is meant by 'the world' ? The world means land, mountains, rivers, trees etc. What are all these ? They are monosensual bodies. Because of their *karma*, they have taken such forms. God has not created them. What is *karma* that causes to create such form of bodies ? *Karma*, too is a micro particle of *pudgal*.

Wind brings dirt into the homes. A Windmill is driven by air. A magnet attracts iron particles towards it. This is shown in pictures 1,2 & 3. Does any God carry out all these ? No, not at all.

Likewise *karma* of a living being affix particles of body on a soul. **There is not any God like Brahma who is responsible to create a body.** (Picture - 4)

Karma make a being wander into various states. *Karma* attracts the means and materials of happiness and unhappiness towards a being making it happy or unhappy. *Karma* and not the God cause this. (Picture - 5)

Nobody else but *karma* causes newer bodies, respectability, wealth, bungalow, illness, bondage, beating and death.

From where these Karma have come ? **When a soul is immersed in God's worship, asceticism, study, charity, compassion, penance etc., good karma get stuck to it.**

If a soul is involved in violence, lie, theft, merrymaking, accumulating and securing wealth, beauty etc. bad *karmas* get stuck to it. The *Karma* of a soul hide knowledge, happiness, strength etc. of a being, just as a lid covers the light of a lamp. If religion is practiced in a way as preached by Guru, and penance, renunciation, restraint, regular study etc. are followed after accepting the life of *sadhu*, it annihilates all the *karmas* and a being ultimately becomes Shiv, Siddha, Buddha, and freed *paramatma*. That means it attains *moksha*. (Picture-6)

NON-LIVING BEINGS AND SIX SUBSTANCES



NON-LIVING BEINGS AND SIX SUBSTANCES

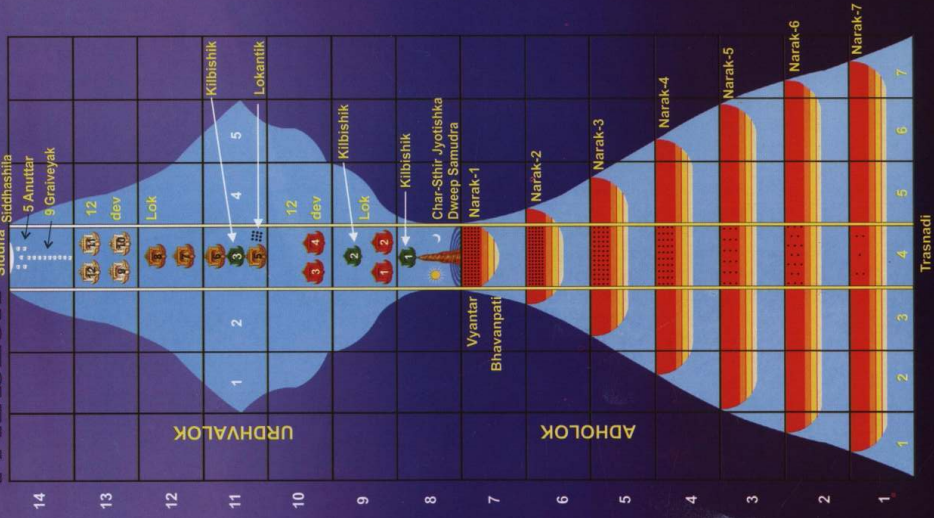
A thing that does not have any knowledge, vitality and is not able to perform any task on its own is called a non-living being or an inanimate. e.g. a pillar, wood etc. There are five such non-living beings in this world. (1) *pudgal* (material) (2) space (3) time (4) *dharmastikay* (Medium of motion) (5) *adharmastikay* (Medium of rest) Substances.

- (1) *Pudgal* means a matter, which has its own colour, taste and touch. It can be seen, touched, smelled and tasted. *pudgal* can get composed and decomposed, increased and decreased. It can get rotten, dissolved and destroyed. e.g. wood, dust, building, stone, weapons, dead body etc. Sound (word), darkness, shadow etc. also are *pudgals*. A mind and *karma* are also one kind of *pudgal*.
- (2) Thing that gives place for other things to reside is called space. The space-inclusive of other substances is called *lokakash* and the space outside is called *alokakash*. As shown in picture 3, imagine a posture of a man standing with his two hands put on his waist. The space within this imaginary posture is called *lokakash* and the space outside is called *alokakash*.
- (3) Moment, minute, hour, day and night, month, year etc. are called time. It is shown by the picture of sun, which is the main indicator of time.
- (4) Though a soul and *pudgal* keep on coming and going, why are they not seen anywhere in the space ? Why do they not get scattered ? Why do they remain in order in certain part of whole sky ? It happens so because the thing needed to move them is present in that certain part. This substance is known as *dharmastikay*. It helps a living being and *pudgal* in moving just as water is helpful to a fish in moving.
- (5) The thing needed to help a soul and *pudgal* for stability is called *adharmastikay*, just as a stick helps a weak, old man to get stable.

These are five non-Living being matters among which *pudgal* can be seen as it is embodied. Rest of the four matters can't be seen, as they are formless. If *jiv* (living being) substance is added to them, the total of these substances reaches to 6.

Electricity, steam power, atomic power, aeroplane, radio, t.v., phone, internet, satellites, various kinds of machines and powers are *pudgal* substances and *pudgal* powers.

14 RAJLOK



THE WORLD (SUBSTANCE AND ITS VIVID MODES)

What is the world ?

The world is a mass of six types of substances. Space is one of them. In certain part of space exist five elements like the living beings, *pudgal* etc. This part is known as *lok* or *lokakash* and the rest of the part is known as *alokakash*. This *lokakash* is regarded as universe by the Jains.

(The picture of *lok* is drawn on opposite page.) We live in Bharat region of Jambudweep, which is the central part of *lok*. This island is surrounded by numberless oceans and islands. Meru, the mountain is in the middle of it. The sun and the moon move constantly around it, which results in the occurrence of day and night.

Above our land are 12 *devlokas*. Above them are 9 *graiveyak* heavenly planes (various types within the gods). Five *anuttar* heavenly planes are above them. Above them lies the *siddhashila* (divine Holy stone). Those who have attained *moksha* live upon this stone.

Below our land are the houses of *vyantar* gods. Below them are the palaces of *Bhavanapati* gods. Below them are 7 places of hell for *naarki* beings.

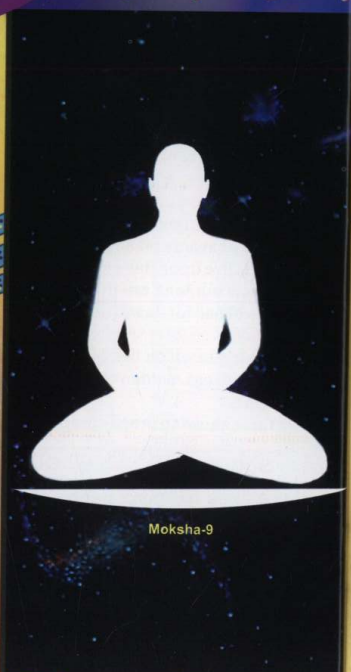
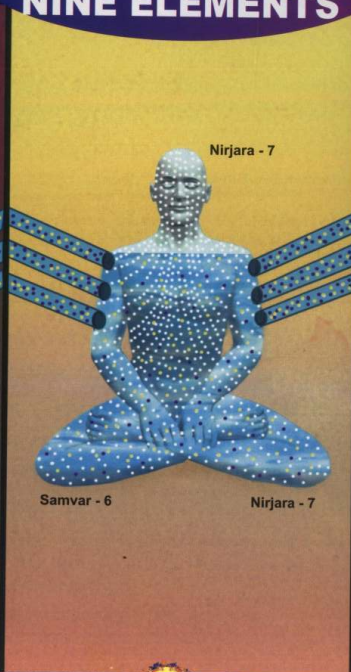
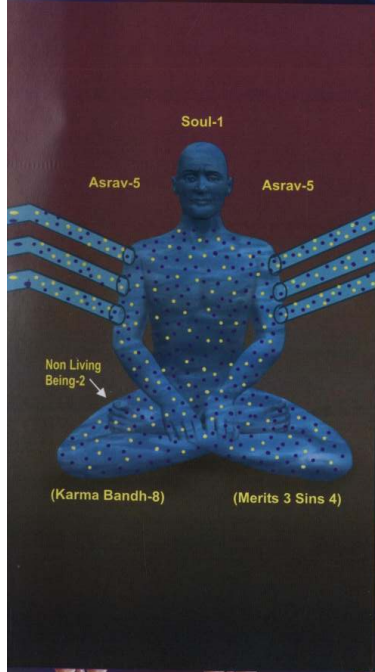
What is a substance ?

A thing in which lies qualities and vivid modes is called a substance. e.g. gold has properties of yellowness, glitter, heaviness etc. Golden chain, ring, watch etc. are its modes, so gold is called a substance and its various states are called modes

Table showing properties of a substance and it's vivid modes.

SUBSTANCE	QUALITIES	VIVID MODES
1. A living being(<i>jiv</i>)	Knowledge, vision, happiness etc.	Manhood, animalism, kinghood, beggarliness, childhood, youth, worldly, free.
2. <i>Pudgal</i>	Beauty, taste etc.	Earthiness, dirtiness, potness, broken pot etc.
3. Space	Donating space	Space of pot, home shop.
4. <i>Dharmastikay</i>	Helping movement.	Helpful to a living being, helpful to <i>pudgal</i>
5. <i>Adharmastikay</i>	Helpful in steadiness.	Helpful to a living being, helpful to <i>pudgal</i>
6. Time	<i>Vartana</i> -To be, to happen.	Past, present, future.

NINE ELEMENTS

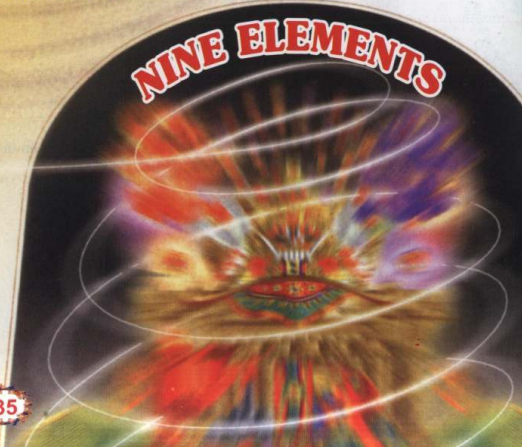


(In picture-1) *jiv* (a living being) is shown as a lake. The water is overall clean, but it has got silted with the impurities brought through channels. It has got mixed up. It has layers of two colours. Some of the impurities look good, whereas some look bad. (picture 2) If the channels are blocked, new impurities will not enter into it. If alum powder is spread from upwards, the impurities get purified, and the water gets ultimately cleaned. (picture-3)

- (1) This is the situation of our soul right now. It originally contains water like pure knowledge, vision and happiness.
- (2) It is filled with impurities of *karmas*, which are *ajiv* (non-living beings).
- (3) There are two types of *karmas*. The *karma* which give good results (like materialistic happiness) are merits.
- (4) The *Karma* which give bad results (like unhappiness) are sins.
- (5) The channel through which *karmas* enter is called *asrav*. Sins like obedience (slavery) of the senses (to do what an eye, ear, nose and tongue likes, e.g. T.V., hotel, vulgar songs etc.), not taking vow of practicing nonviolence, truth, *kashayas* (anger, greediness etc.) are *asravas*.
- (6) To block or cover this *asrav* is called *samvar*. Pious thoughts, *samayik* (neutrality) non-violence, forgiveness etc. are *samvars*.
- (7) The alum powder, which destroys the old *karma* is called *nirjara*. Penance, regular study, confession, meditation etc. are called *nirjara*.
- (8) Mutual affixation of *karma* to worldly being is called *bandh*. (Bonding)
- (9) After annihilation of *karmas*, a being is enlightened with *kevalgnan* (omniscience), *kevaldarshan* and gets infinite happiness. This state is called *moksha*. In other words, *moksha* means a soul obtaining its original form.

FOLLOWING NINE ARE CALLED ELEMENTS.

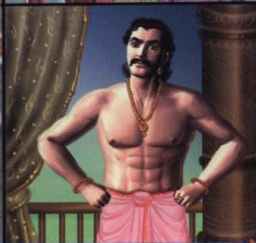
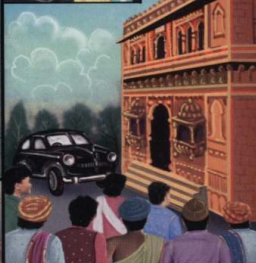
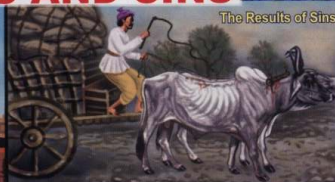
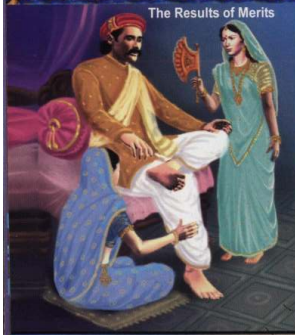
(1) *Jiv* (living Being) (2) *Ajiv* (non-living being)
 (3) *Punya* (merits) (4) *Pap* (sins) (5) *Asrav* (6) *Samvar*
 (7) *Nirjara* (8) *Bandh* and (9) *Moksha*. These have been shown by *Bhagwan tirthankar*. Those believing in these firmly and faithfully are called to have attained *samkit-samyaktva-samyagdarshan*. Achieving *samyaktva* ensures *moksha*.



THE MERITS AND SINS

The Results of Merits

The Results of Sins



THE MERITS AND THE SINS

Why in this world, anything does not happen according to our desire? Why is desired success not achieved in spite of sincere efforts? Why does an unexpected trouble arrive? Out of two different persons under similar circumstances, why is it that one is benefited and the other has to suffer loss? Why do one get happiness and the other get sorrow?

It is because of sins and merits. There are two types of *karma* (fortunes). The good and the bad. Good fortune gives happiness while bad one gives unhappiness. Good *Karma* means merits and Bad *Karma* means sins. Merits bring happiness; give the desired fruits and right understanding to a living being. Sins bring unhappiness, give the undesired fruits and wickedness.

In the first picture, a person is shown who has got grandeur, good food, fruitful business, bungalow, car and a healthy body. Heavenly plane can also be seen there. All these can be got if one has earned merits.

In the second picture, a bullock is seen being whipped and carrying heavy load. Moreover, labour, weakness, scavenging, being kicked by a stronger one, inability to make better study even after hard work, prison, hell etc. are shown. These are due to sins committed previously.

There are 158 types of such *karma*. A merit named *shata vedniya* gives good health. Merit of *uchcha gotra* cause to be born in upper class family. With *devayushya* and *manushyayushya punya*, one can become a god and a man respectively. *Shubh namm karma* gives good state, beauty, good physique, reputation, good luck, popularity, publicity, acceptance by people etc.

Ashata vedniya sins bring unhappiness, pain and diseases. Sins of *neech gotra* cause birth in lower class family. Due to *Ashubh naamkarma*, one is born as *monosensual*, ant etc. and gets insult, infame etc. Due to *gnanavaran* sin, one can neither learn nor remember what he studies. *Mohniya* sins cause wickedness, anger, proud, greed etc. Due to *antaray* sins one can't get the desired materials, becomes unable to enjoy and remains weak etc.

The ways to earn merits are doing charity to worthy saints, co-religionists etc; by appreciating the virtuous persons, remembering the God, devotion, obeisance, compassion, vows and regulation, penance, forgiveness, truth, morality, to tend to have good thoughts and good conduct etc.

The sins get accumulated by doing the things like slandering the guru, god and religion, interrupting in doing religion, practicing violence, lie, immorality, worse deeds, corruption, *kashayas* (Anger etc.), lust, hunting, gambling, eating *kandamool* (ground roots), consuming the inedible, eating in hotels, taking dinner at night etc.

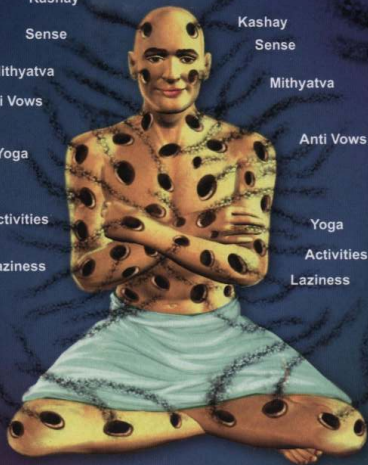


ASRAV



Kashay
Sense
Mithyatva
Anti Vows

Yoga
Activities
Laziness



Kashay
Sense
Mithyatva
Anti Vows
Yoga
Activities
Laziness



ASRAV

What brings the sins and merits, good and bad *karma* in to life ? *Asrav* brings them. As dust particles get stuck to the stain of oil on a cloth, dust of *karma* get stuck to the soul due to *asrav*. In the picture, *asrav* is shown like windows and a being is shown like a house. Dust particle like *karma* enter into the soul like house through windows of *asrav*. Or *asrav*as are like the hole through which the dust of *karma* enters into a being. This is shown in picture.

Or as shown in the picture on page 38, *asrav* is like a channel through which dust of *karma* is brought into a being. It is like a channel bringing silt into a lake or a drainage line accumulating dirty water in gutter.

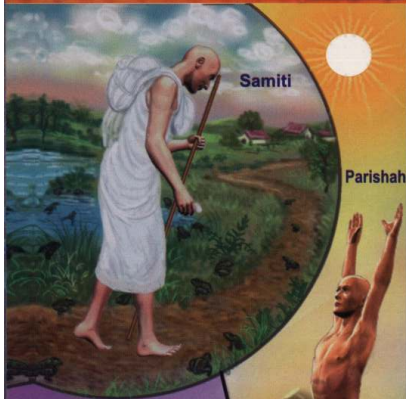
There are mainly five kinds of *asrav*as. (1) Sense, (2) *Kashayas* (3) Anti vows (4) *yogas* and (5) Activities.

- (1) As soon as our senses like eyes, tongue, ears etc. run after inanimate things with like or dislike, the mass of *karmas* get stuck to a being. Thus, likes or dislikes of senses result in *karmabandh*.
- (2) We get angry, feel proud, practise deceit, possess greed, desire and love. The *karma* get stuck to a being due to these. All these are called *kashayas*. Likewise laughter (natural or jokingly), grievance, Pleasure, grief, fear, hate towards dirt, bad odour etc. or towards persons wearing such clothes, jealousy, enmity, worse thoughts, sexual urge etc. also come in the class of *kashayas*.
- (3) When we may not be doing violence, telling lie, practicing theft or immorality, not doing excessive worldly pleasures, having sexual relation with woman or not accumulating excessive money, if we don't take vow never to practice any of them, it becomes *avrata asrav*. It accumulates sins even if we are not exercising them. It is like not using the house, and still paying tax, just because we possess it. It is meant that we may not be practicing such sins, but we intend to follow them. Hence we bind the bad *karmas*.
- (4) we think with our mind, speak through words and behave through the body. This is called *yoga asrav*. To think, to walk, to speak, to move hands or legs, to run etc. come under it.
- (5) *Kriya asrav* contains activities due to *mithyatva* etc. There are 25 such activities, which can be known in the pious company of guru.

These are the common *asrav*as responsible for accumulating *karma*. Moreover, each type of *karma* has different *asrav*s. e.g., not respecting a well-versed, knowledge or a book etc. accumulates *gnanavarana karma*. Having mercy towards beings accumulates *shatavedniya punya* etc...

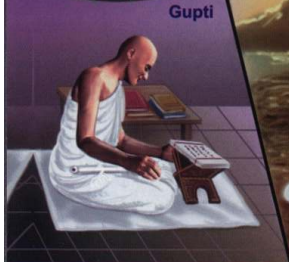
Affection towards God, Guru and religion, dislike towards sins, following a religion are auspicious *asrav*as.

SAMVAR



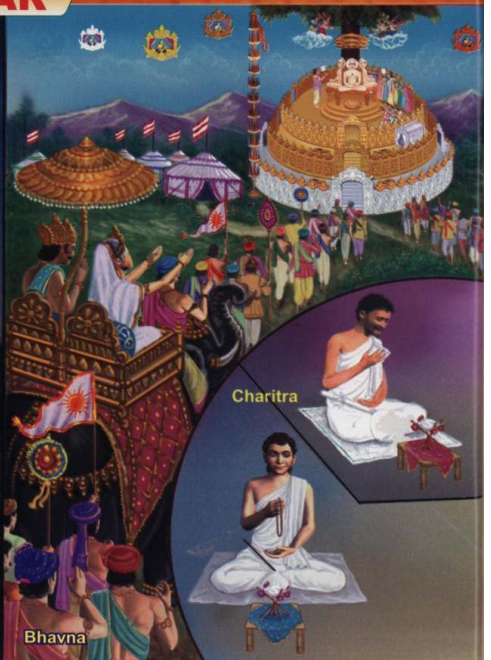
Samiti

Parishah



Gupti

Forgiveness



Charitra

Bhavna



SAMVAR

Karma gets stuck to a soul through asrav. **The act, which prohibits asrav and stops karma, is known as Samvar.**

There are six types of samvars that stop karmas.

(1) Samiti (2) Gupti (3) Parishah (4) Yatidharma (5) Bhavana and (6) charitra

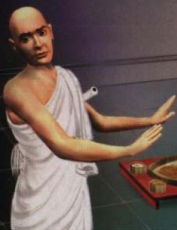
- (1) *Samiti* means careful, thoughtful and merciful act. (a) To take care that a being does not get killed while walking, (b) To be cautious about not telling lie or any words that hurt, (c) Means of living like water and eatables should be earned and used without committing sins like violence, attachment, pride etc., (d) Utmost care should be taken while putting and taking the things and (e) Care should be taken at the place of excretion and urination that a being does not get killed.
- (2) *Gupti* means to stop unholy thoughts, speech and behaviour and to be in holy thoughts, speech and behaviour.
- (3) *Parishah* means to tolerate hunger and thirst, heat and cold, mosquito bites, pain and disease, ignorance etc. by considering them to be helpful in annihilation of *karma*. Not feeling proud on one's cleverness or to show pleasure while being welcomed is also called *parishah*.
- (4) *Yatidharma* means holy behaviour that has been woven naturally in the life of *sadhu bhagwants*. There are ten such Qualities. (1) forgiveness (2) humbleness (3) humility (4) *uncovetous* (non-attachment on the circumstaces or property) (5) truth (6) restraint (7) penance (8) renunciation (9) non-accumulation and (10) celibacy. As these elements go on getting woven in the life gradually, it stops the arrival of *karmas*.
- (5) *Bhavana* means pondering, which produces virtues like detachment, devotion, generosity etc. e.g. all the circumstances in this world are momentary and perishable. A being does not have any refuge other than God, Guru and Religion. This world is strange and worthless etc. In the scriptures, so many types of *bhavanas* have been described; e.g. 12 *bhavanas* like *Anitya, Asharan* etc., 4 *bhavanas* like *maitree* (friendship with all) etc.
- (6) *Charitra* means to give up sins like violence etc. by taking vow, doing *samayik* etc.

Whatever the sinful worldly activities get stopped by joining in religious tasks like worship of God and service of *Jain shasan* etc. such an amount of *samvar* is said to be done.



NIRJARA

Anashan etc.



Kaykashta



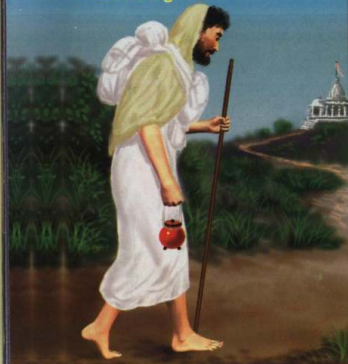
Expiation



Regular Study



Suffering



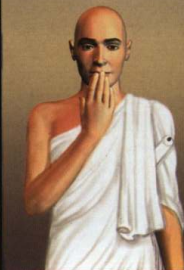
Vaiyavachcha



Kayotsarg



Samlinta



Modesty



Meditation



NIRJARA

Samvar stops accumulation of new *karmas*, but what about the old ones ? How do they get destroyed ? **Nirjara destroys the old karma**, which had been accumulated previously. Penance destroys *karma*, so external and internal penances are considered as *nirjara*.

What comes under external penance ?

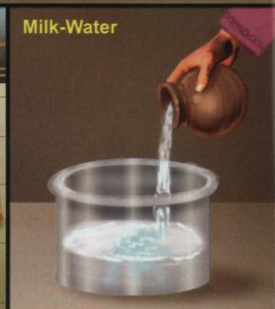
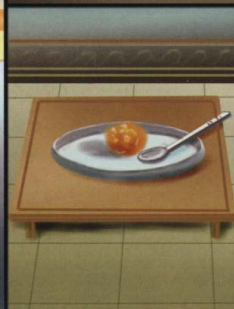
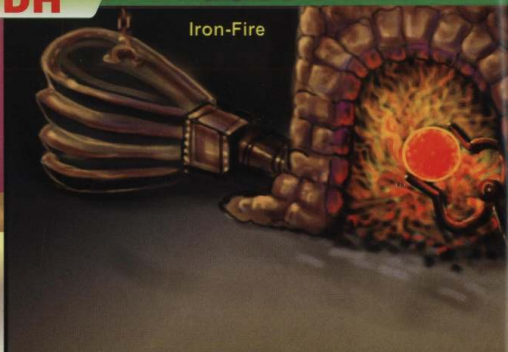
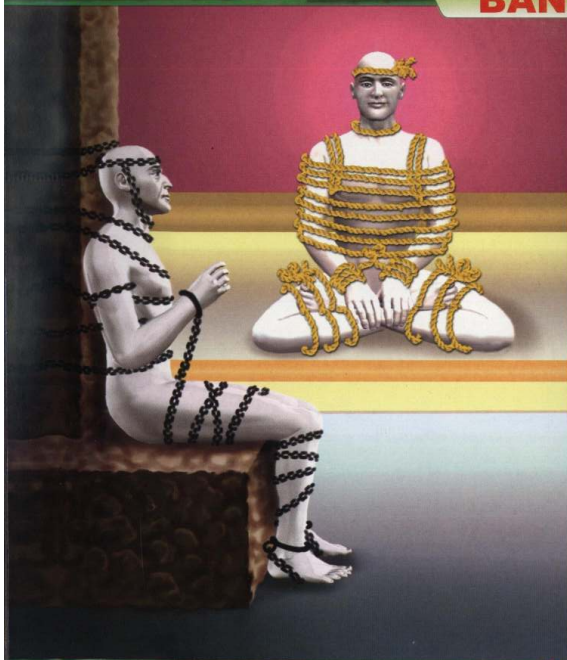
- (1) **Anashan**: Renunciation of food partly or completely by taking oath. observing *ayambil*, *ekasanu*, complete fast etc.
- (2) **Unodarika**: To take food less than the hunger. (Quarter, half or three forth less)
- (3) **Vruttsankshep**: To reduce the consumption of no. of eatables. (I will not use eatables more than xyz no.)
- (4) **Ras-tyag**: To renounce milk, curd, oil, ghee, jaggery, sugar, fried things etc., either completely or any of them.
- (5) **Kay-klesh**: To suffer the pains of religious acts i.e. to go everywhere barefooted like *sadhu bhagwants*, *loch* (to pluck out hair by hand), doing *khamasamana* in large quantity, doing *kausagg* by standing for hours etc...
- (6) **Samlinata**: To keep mind, speech and body stabilized e.g. observing silence, to control the wish of doing *kashay* etc.

WHAT COMES UNDER INTERNAL PENANCE ?

- (1) **Expiation**: To frankly confess the sins before guru and do penance as a penalty for them.
- (2) **Modesty**: To honour and worship God, Guru, Knowledge etc.
- (3) **Vaiyavachcha**: To serve *sangh* (association of co-religionists), *sadhu* etc., Serving especially children, aged, diseased, ascetics etc.,
- (4) **Regular study**: To learn, teach and remember the scriptures etc.
- (5) **Contemplation**: To ponder with concentration about the commands of *Tirthankaras*, good and bad results of *karma*, Harm done due to likes and dislikes, the state of world etc.
- (6) **Kausagg (Kayotsarg)**: To stand steadily, silently with lengthened hands.

Any of these 12 kinds of penance should be *practised* according to one's ability, which destroys innumerable mass of karma-pudgal. If penance is performed willingly with a target of destroying *karma*, *sakaam-nirjara* is said to be done. If any act of suffering or living hungry is done compulsorily or with a certain purpose, *Akaam nirjara* is said to be done. *sakam nirjara* destroys much more karma and gives emancipation.

BANDH



BANDH

Like a prisoner being tied up with a rope from all the sides, a worldly being gets completely tied up by *karma* from all the sides. It has to get imprisoned in the jail of a body and has to roam in four states. Merits get accumulated with holy acts & wishes, which is like a golden chain, whereas sins get accumulated with unholy acts and wishes, which is like an iron chain. Both the chain causes to tie a soul in this world.

An iron ball, if heated, gets identified with fire. Water, if poured into milk gets mixed. Similarly, *karma* gets mixed with the soul. As soon as *karma* gets mixed, its nature, duration, intensity and quantity is decided. It is known as *prakruti-bandh* (nature bond), *sthiti-bandh* (situation bond), *ras-bandh* (intensity bond) and *pradesh-bandh* (quantity bond).

If a *laddu* is made using dry ginger, ghee and jaggery, its nature of demolition of gas trouble, will last for few days and will get spoiled afterwards. Its taste is sweet, pungent and its quantity is 50 to 100 gms.

Likewise, while accumulating the *karma*, it gets classified on the basis of how they have been accumulated. The nature of them is decided accordingly. Some *karma* tends to restrict knowledge, some tend to give happiness or unhappiness, some tend to create infatuation (like, dislike, futility etc.). The duration, intensity and quantity of *karma* are decided during that period. *karma* gives appropriate fruit, when the time comes. While experiencing good and bad results of *karma*, a being gets crazy and accumulates newer *karma* through senses, *kashayas*, sinful activities, accumulation of wealth, greediness etc. It had also gathered previous *karmas* in a same way. This churning has been on for infinite years, so the world has been continuing for infinite years.

If one lives in good spirit and worship of religion, accumulation of sinful *karmas* get stopped and many of the accumulated sins get converted into merits. The power of some of the sins get decreased and the power of merits get increased. Some of the sins get destroyed forever. When all the sins are destroyed forever, the worldly cycles of birth and death come to an end and the soul attains *moksha*.

MOKSHA





MOKSHA

Following *samvar* by renouncing *asravs*, stops the arrival of new *karmas*. Old *karmas* get destroyed gradually by following various kinds of *nirjara*. The soul becomes devoid of all the *karmas*. This state is called *moksha*.

Moksha can be attained by following the reasons opposite to those which are required for running and lengthening the wandering in world. Like to get rid of cold, one has to be in heat.

But how the bonding of soul and *karmas* can be separated which has been in existence for infinite years ? Gold found in mine is mixed with dust since its very existence and is purified by treating with fire etc.. Similarly, the soul that has been filthy and full of *karmas* for infinite years, becomes pure and free by observing *samyaktva* (faith in Jain beliefs), *diksha*, knowledge, penance etc. **The world is due to the attachment of *karmas* and *moksha* is attained with the removal of *karmas*.** Then after *karmas* can't get attached and there will be no life afterwards.

In the world, one has to be born, to die and to go to hell for several times. One has to take birth of dog, cat, vulture, insects, ants, trees, herbs, earth etc. How painful ! How troublesome ! What a terrible insult of a soul ! Because there is connection with a body in the world, one feels hunger, thirst, sickness, sorrow, poverty, insult, slavery, distress, worry, anguish etc. Thus, there is pain and nothing but pain.

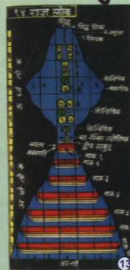
In *moksha*, there is no attachment of body. There is pure invisible soul only; hence there is no pain and only happiness, infinite happiness. There are no enemy, no disease, no trouble, no desire, so there is eternal happiness.

Q-In *moksha*, there is no eating, drinking, moving around or doing anything. Then what is there like happiness ?

A- In fact it is troublesome that one has to eat, drink or to do various things. All these are born from the pain of hunger, thirst, and necessities etc. When there is no pain in *moksha*, how can there be any trouble ? Why can there be any heartburning ? In *moksha*, there is an infinite *kevalgnan* (omniscience). In its Knowledge, the whole world can be seen.

Infinite souls have attained *moksha*. They are all *Siddha Bhagwants*. Crores of obeisance to them !

PAST EDITION OF THIS BOOK



Holy Names to be Remembered

NAME OF 24 TIRTHANKARAS

1. Shri Rushabhdev
2. Shri Ajitnath
3. Shri Sambhavanath
4. Shri Abhinandanswami
5. Shri Sumatinath
6. Shri Padmaprabhswami
7. Shri Suparshwanath
8. Shri Chandraprabhswami
9. Shri Suvidhinath
10. Shri Shitalnath
11. Shri Shreyansnath
12. Shri Vasupujya swami
13. Shri Vimalnath
14. Shri Anantnath
15. Shri Dharmnath
16. Shri Shantinath
17. Shri Kunthunath
18. Shri Arnath
19. Shri Mallinath
20. Shri Munisuvrata swami
21. Shri Naminath
22. Shri Neminath
23. Shri Parshwanath
24. Shri Mahavir Swami

12 Characteristics of Arihant

- | | | |
|------------------------|-------------------|----------------------|
| 1. Ashok Tree | 5. Three Chhatras | 9. Apayapagamatishay |
| 2. Divya Pushpavrishti | 6. Bhamandal | 10. Gnanatishay |
| 3. Divya Dhvani | 7. Chamar | 11. vachanatishay |
| 4. Dev dundubhi | 8. Simhasan | 12. Poojatishay |

11 Ganadhars (Chief desciples) of Bhagwan Mahavir

- | | |
|---------------------------------|---------------------------|
| 1. Shri Indrabhooti Gautamswami | 7. Shri Mauryaputra swami |
| 2. Shri Agnibhooti swami | 8. Shri Akampit swami |
| 3. Shri Vayubhooti swami | 9. Shri Achalbhrata swami |
| 4. Shri Vyakta swami | 10. Shri Metarya swami |
| 5. Shri Sudharma swami | 11. Shri Prabhas Swami |
| 6. Shri Mandit swami | |

10 Mahashravakas (Great Followers) of Shri Mahavir Prabhu

1. Anand
2. Kamdev
3. Chulanipita
4. Suradev
5. Chullashatik
6. Kundagolik
7. Sakdalputra
8. Mahashatak
9. Nandinipita
10. Salihipita

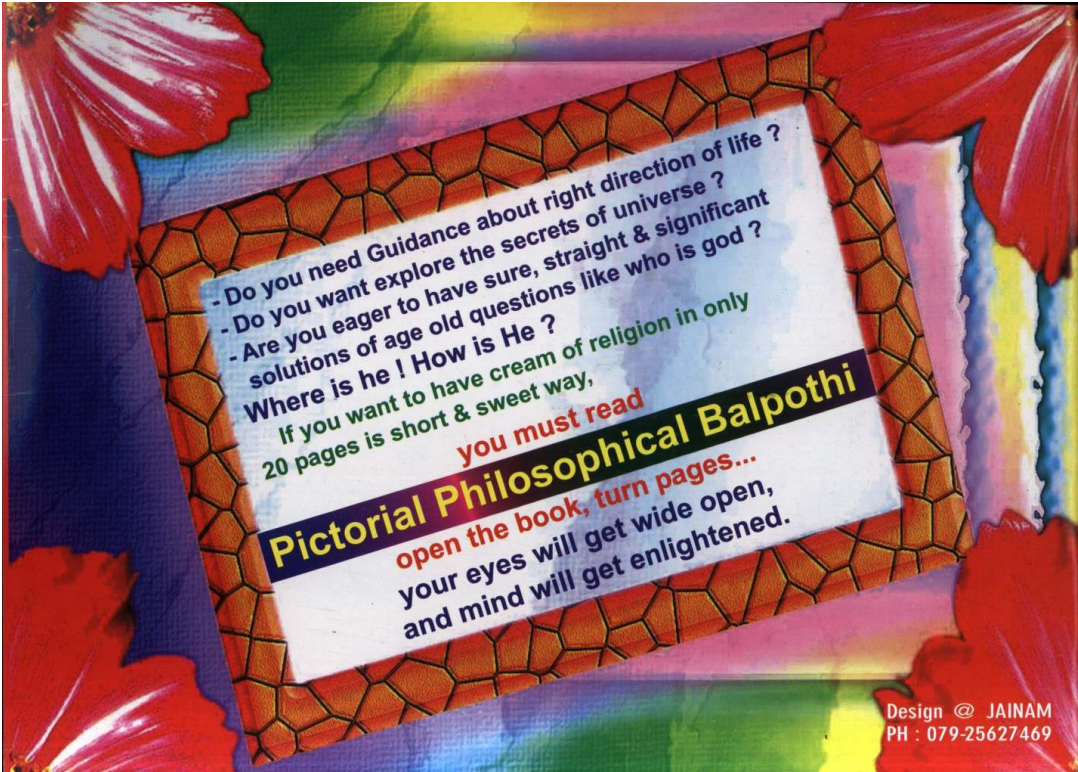
Nine Padas

1. Arihant
2. Siddha
3. Acharya
4. Upadhyay
5. Sadhu
6. Darshan
7. Gnana
8. Charitra
9. Tapa

12 Vratas of Shrivak

1. Pranatipaata Viraman Vrata
2. Mrushavad Viraman Vrata
3. Adattadan Viraman Vrata
4. Swadar - Santosh
5. Parstrigaman viraman vrata
6. Parigrah Pariman Vrata
7. Dig-Pariman Vrata
8. Bhogopabhog Viraman
9. Anarthdand Viraman Vrata
10. Samayik Vrata
11. Deshvakashik Vrata
12. Paushadhovapas Vrata

12. Atithi Samvibhag Vrata

- 
- Do you need Guidance about right direction of life ?
- Do you want explore the secrets of universe ?
- Are you eager to have sure, straight & significant solutions of age old questions like who is god ?
Where is he ! How is He ?
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Pictorial Philosophical Balpothi
open the book, turn pages...
your eyes will get wide open,
and mind will get enlightened.

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