

**SAMARPAN-DEDICATION**

# SAMARPAN-DEDICATION

Badi Diksha of Sadhvi Sanghamitraji

My Gratitude



अज्ञानतिमिरान्धानं

ajñānatimirāndhānaṁ

ज्ञानाञ्जन शलाकया।

jñānāñjana śalākayā|

नेत्रं उन्मीलितं येन

netraṁ unmīlitaṁ yena

तस्मै श्री गुरवे नमः ॥

tasmai śrī gurave namaḥ ||

Yogshāstra by Hemchandrāchārya

The darkness of ignorance was blinding my true vision.

A healing paste - the medicine of true Knowledge - has been applied.

Now my inner eyes are open.

To the Master who helped me, to remove the layers of ignorance and enabled me to see the true reality, I humbly offer my appreciation and gratitude.

# **SAMARPAN-DEDICATION**

## **Badi Diksha of Sadhvi Sanghamitraji**

ISBN - 1-59406-071-1 USA

Date - April 8, 2012

Supported by

Jain Center of Northern California Information  
Veerayatan International, U.S.A.

Compiled by  
JAINA Education Committee  
education@jaina.org  
www.jaineLibrary.org

Published by  
Veerayatan International USA

Veerayatan Rajgir,  
Dist: Nalada Bihar 803116 India  
91 6112-255013/ 6112-255395  
www.Veerayatanbihar.org

Veerayatan International Inc.  
USA  
Shri Amar Shah  
92 Lilac Lane Paramus  
NJ 07652  
201-845-0775  
Amar@sharhotels.com

Veerayatan Central Office  
Vimukti 1402 Glen Classic  
Hiranandani business park.  
Powai Mumbai 400 076  
Maharashtra India  
91.22 6698 1853  
91 98500 90956 Cell

Veerayatan Vidyapeeth -  
Jakhania, Mandvi-Bhuj road  
Mandvi-Kutch Gujarat 370460  
India  
91 2834 275483, 275267  
www.Veerayatan.org

# SAMARPAN-DEDICATION



*Jain Center of Northern California*



BADI DIKSHA OF  
SADHVI SANGHAMITRAJI  
By  
ACHARYA CHANDANAJI  
APRIL 6, 7, 8, 2012



**DIKSHA CEREMONY  
&  
MAHAVEER JAYANTI CELEBRATION**

visit at: <http://www.jcnc.org/diksha>

**Register  
Now**

**April 6, 2012**  
8:15 – 11 PM Garba Raas

**DONATE  
NOW !**

**April 7, 2012**

- Ayambil Oli Parna
- Pathshala Cultural Program
- Religious Sermon by  
Sadhvi Acharyaji
- Swami Vatsalya Lunch
- Religious Natak
- Video on Diksha
- Swami Vatsalya dinner
- Musical Bhavna

**April 8, 2012**

- Diksha Vargodo
- Children Parade
- Badi Diksha Ceremony
- Religious Sermon by  
Acharyaji Chandanaji
- Veerayatan lunch
- SHIBIR

Contact: Yogesh Bafna and Nitin Shah : 408 406 2283      [religious@jcnc.org](mailto:religious@jcnc.org)

## दिव्य जगत - वीरायतन पालीताना

वीरायतन – पालीताना, गुजरात, भारत  
Veerayatanpalitana@gmail.com

एक ऐसा शाश्वत सत्य जो जीवनको वस्तुतः परम सुख का अनुभव करा सकता है। उस सत्य का बोध लेना आज की दुनिया के लिए महती आवश्यकता है। इस बात को समझने में अगर मनुष्य चुक जायेगा तो सर्व विदित है कि मनुष्यजाति का प्रवाह किस दिशामें बह रहा है। इसे रोकना जरूरी है। मनुष्य अत्यंत नृशंस हो गया है। प्रकृति के साथ के संबंध कुरतासे भरे हुये है। इतना ही नहि, मनुष्य जाति के परस्पर के संबंधो की आधार शिला अविश्वास पर टिकी है। और सुख की तलाशमें मनुष्य बेतहाशा इधर उधर दौड़ रहा है। किसी एक व्यक्ति का प्रश्न नहीं, समग्र मानव जाति त्रस्त है, बेहोश है। तीर्थकरों का दिव्य संदेश ही इस दुनिया के लिए उद्धारक बन सकता है।

आचार्य श्री चंदनाजी अपनी अनुपम नई अवधारणा के साथ एक ऐसी दुनिया का निर्माण पालीताना में करने जा रही है जहां से व्यक्ति अपने जीवनमें सुख की चावी प्राप्त कर सकेगा।

यहां पहली बार उस परम सत्य को उजागर करने का अद्भूत निर्माण हो रहा है, शाश्वत तीर्थ पालीतानामें !

सौभाग्य है अपने जीवन काल में इस महान कार्यमें सहयोग देने का एवं उसके साक्षी बनने का सौभाग्य प्राप्त हो रहा है।





# **Divine World - Veerayatan Palitana**

**Veerayatan - Palitana, Gujarat, India**  
**Veerayatanpalitana@gmail.com**

The Eternal Truth can bring permanent Bliss and Happiness. The experience and knowledge of such Truth is most needed in today's world. In the absence of understanding the Eternal Truth, mankind is heading in an erroneous direction, which is becoming increasingly difficult to stop.

Sometimes it seems like the human race is becoming more and more brutal. The foundation of our relationship with each other is often suspicion and distrust. Our relationship with nature is sometimes harsh and cruel. For the pursuit of happiness, humankind is searching everywhere relentlessly.

In such challenging times, the Divine message of Tirthankaras can bring peace and solace to this troubled world.

With her unique vision and innovation, Pujya Acharya Shri Chandanaji Maharaj will create a new Divine world in the eternal Tirth of Palitana expounding the timeless message of the Tirthankaras. Through this exclusive creation, the aim will be to manifest the Eternal Truth for the first time in a way in which mankind can actually understand and experience the key to happiness.

To witness and participate in this exceptional creation and great work in our lifetime is a privilege for us all.

---

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

- John Wesley

Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.

# Table of Contents

SAMARPAN-DEDICATION .....	1
दिव्य जगत - वीरायतन पालीताना .....	4
Divine World - Veerayatan Palitana.....	5
आचार्यश्री चंदनाजी.....	8
Acharya Shri Chandanaji .....	8
बडि दीक्षा क्या है ? .....	10
What is Badi Diksha? .....	11
Badi Diksha of Sadhvi Sanghamitra .....	12
साध्वी श्री संधमित्राश्री, .....	12
Sadhvi Shri Sanghamitraji.....	12
About Mangalam .....	13
Jain Prayer to Great Souls .....	16
नमस्कार महामंगल सूत्र: .....	16
Namaskāra Mahāmangal Sutra .....	16
Benedictory Verse.....	17
चत्तारि मंगलं सूत्र:.....	17
Chattāri Mangalam Sutra: .....	17
श्री नन्दी-सुत्तं .....	18
नंदीसूत्र की भव्यता .....	18
वीरस्तुति .....	18
संघस्तुति .....	18
Shri Nandī - Suttam.....	20
The Glory of Nandi Sutra .....	20
Vīrastuti .....	20
Sangh Stuti .....	20
श्री दशवैकालिक-सुत्तं .....	22

पढमं अज्झयणं .....	22
दुमपुप्फिया .....	22
बीअं अज्झयणं .....	23
सामण्णपुव्वयं .....	23
तइयं अज्झयणं .....	25
खुड्डियायारकहा .....	25
चउत्थं अज्झयणं .....	27
छज्जीवणिया .....	27
Shrī Daśavaikālika- Suttaṃ .....	30
Paḍhamarṃ Ajjhayaṇarṃ .....	30
Dumapupphiyā .....	30
Bīarṃ Ajjhayaṇarṃ .....	31
Sāmaṇṇapuvvayaṃ .....	31
Taiyaṃ Ajjhayaṇarṃ .....	33
Khuḍḍiyāyārahā .....	33
Cūṭṭharṃ Ajjhayaṇarṃ .....	35
Chajjīvaṇiyā .....	35
Reflections .....	38
Reflection on True Teacher (Sadguru) .....	38
Reflection on Universal Forgiveness .....	38
Reflection on Universal Peace .....	39
Reflection on Universal Friendship .....	39
Reflection on Spirituality and Pure Consciousness ....	40
Initial Diksha of Mangalam .....	41
Diksha Invitation .....	42
Believe In Yourself .....	48





## आचार्यश्री चंदनाजी

श्रद्धेय आचार्यश्री चंदनाजीका सर्वप्रिय अलौकिक व्यक्तित्व है। आपश्री वीरायतनके प्राण हैं। आचार्यश्रीने प्रेम और करुणाकी अलौकिक दृष्टिसे लाखों लोगोंको जीवन दृष्टि, असामाजिक लोगोंमें बिचमें जीवनमूल्योंकी स्थापना, असहाय लोगोंमें जीवन जीनेकी आशाका संचार, वे सहजतासे कर लेती हैं। धर्म उनकी दृष्टिसे परलोक की केवल

संपदा नहीं है। इस धरतीके जीवन-प्रश्नोका समाधान भी उतना ही आवश्यक है। वीरायतन एक नई दिशाके साथ नई पीढ़ीके लिये नया दीप-स्थंभ है।

## Acharya Shri Chandanaji

The Divine, inspirational and charismatic personality of Pujya Acharya Shri Chandanaji Maharaj touches one and all.



Her unconditional love and compassion has lit up millions of lives. With her ability to understand people and create bonds with all whom she meets, she has instilled life-transforming values amongst the disadvantaged in society and restated the essence of Bhagwan Mahavir's message applicable in today's world.



Her message is that practicing religion is not only about resolving the issues of the next life but also about bringing solutions to life challenges presently faced, both global and personal. Her work among the most deprived communities has brought and continues to bring a ray of hope in the lives of the needy and downtrodden.

She is the visionary and Guiding Light of Veerayatan, a non-governmental, non-sectarian organization which is becoming the foremost beacon for promoting Seva (Humanitarianism), Shiksha (Education) and Sadhna (Inner development/Spirituality) in India and worldwide and is an inspiration to the young generation.



## बड़ि दीक्षा क्या है ?

आचार्य श्री माँ चन्दनाश्रीजी

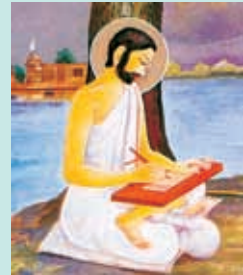


संसार में अगर किसी को कोई रोककर रखता है तो वे दो चीजें हैं - या तो व्यक्तिगत संबंध की पकड़ या तो वस्तुगत संबंध की पकड़। जब व्यक्ति दीक्षित हो जाता है तो दोनों संबंध छोड़ देता है। इस अनुपम स्वतंत्रता का अनुभव नहीं कर सकता साधक, जब तक सर्वसंग त्यागी नहीं होता। इसलिये गृहस्थ जीवन के बाद दीक्षित जीवन का अनुभव काफी अलग ही होता है। इस वातावरण में ४-६ महिने

रहने के बाद साधक अपने जीवन की दीक्षा का निर्णय करता है।

छोटी दीक्षा और बड़ी दीक्षा के बीच के इस समय में इस मार्ग के प्रति मन की दृढ़ता का श्रद्धा और संकल्प का ठीक से आकलन (evaluate) करता है। और जिनमार्ग को अनुसरण करने का चुनाव करता है। जीवन को ज्ञान भक्ति और साधना के मार्ग पर सुस्थित करने की गुरु से आज्ञा मांगता है।

यह दृढ़ निर्णय और इस मार्ग पर गुरु की आज्ञा में संकल्प पूर्वक चलने की स्वीकृति ही बड़ी दीक्षा है।



## What is Badi Diksha?

Acharya Shri Maa Chandanashriji

There are mainly two things in this world that hold a person back from experiencing spirituality:

- 1) A personal attachment to family and friends,
- 2) The attachments to positions and material objects.

Unparalleled freedom cannot be experienced by any person unless one overcomes all attachments and material possessions. So, when a person steps into the life of an ascetic (monkhood), he or she gives both of them up. This is the reason the experience of an ascetic's life is very different from that of an individual's life.

An aspirant, therefore, first spends 4-6 months as a renunciate before deciding whether he/she would like to move forward in this direction or not. The time between the initial Diksha and the Badi Diksha is the time for the aspirant to test one's own resolve, dedication, and determination.

During this time, the aspirant decides if he/she is ready to follow the path of the Jain order. At the time of Badi Diksha, the aspirant seeks the Guru's permission to dutifully and faithfully follow the path of knowledge, devotion and spiritual practices. An aspirant's strong commitment to dutifully follow the Guru's instructions on this path is called Badi Diksha.

---

**“Just as you do not like misery, in the same way others also do not like it. Knowing this, you should do unto them what you want them to do unto you.”**

Mahāvira (Bhagavati Arāḍhanā, 780)

# Badi Diksha of Sadhvi Sanghamitra

(Mangalam)

साध्वी श्री संधमित्राश्री,

पूज्य गुरुदेव उपाध्यायश्री अमरमुनिजी महाराज की कृपाछाया में श्री संधमित्राश्री (मंगलम) को शास्त्रीय अध्ययन तथा प्राचीन भाषाओं को पढ़ने का सौभाग्य प्राप्त हुआ है। जीवन की सूक्ष्म एवं सम्यक् दृष्टि जिन्हें गुरु-कृपासे प्राप्त है। संयम एवं साधना उनके लिए अत्यंत सहज है। यही कारण है की तमाम सुख सुविधाओं की परिधि से अनासक्त भावमें वीतरागताके मार्ग पे निकलना उनके जीवन की एक नियति है। जो असाधारण है, धन्य है !

## Sadhvi Shri Sanghamitrajī



The Guru Awakens the disciple to experience the Inner Truth; the acceptance of this Awakening call by the disciple is the first renunciation (Initial or 'Choti Diksha'). And when, through introspection and living the path, the disciple experiences the Awakening and fully accepts it, this is the second renunciation (Final or 'Badi Diksha'). 'Awakening', says the Guru, is, in fact, the real achievement and therefore Badi Diksha is the true

renunciation.

On the occasion of the Badi Diksha, the disciple, now with deeper spiritual experience, again dedicates himself at the pious feet of the Guru with the chanting of the Pravrajya Mantra:

धम्मं सरणं पवज्जामि - Dhamam Sarnam Pavajjami

I accept the shelter of religion

“Due to the Divine Blessings of my Guru, may I achieve my purest self.”

*With this beautiful goal, she renounces and progresses on the path of spiritual purification with detachment and affirms her commitment of dedicating her life to the glory of Jina Shasan with Bliss.*

## **About Mangalam**

Mangalam has been affiliated with Veerayatan institute located at Rajgiri, Bihar, India since her childhood. At the young age of six years, she memorized Bhaktamar, Kalyan Mandir and Tatwartha Sutras and other Jain stotras.

She is blessed with an enchanting melodious voice which has mesmerised and touched the hearts of thousands of people around the world.

She has been also blessed with the opportunity of studying Scriptures and ancient languages such as Sanskrit and Prakrit under the Divine and scholarly guidance of Param Pujya Gurudev Amar Muniji Maharaj and Acharya Shri Chandanaji Maharaj.



Along with Jain scriptures, she also studied Hindu and Buddhist texts, with very good communicating skills in English, Hindi, Marathi and Gujarati. Along with her studies, she also held an administrative post at Veerayatan Rajgir for a few years.



For the past 17 years, she has been living in the United States where she was married, and has a beautiful 12 year old daughter, Ruhani.

Even though she was living in the USA for so many years, her heart was with Veerayatan all the while. During her stay in the USA, she continued her religious studies and worked and supported various volunteer activities of Veerayatan.

Mangalam had a long desire to take vows of Jain ascetic (Diksha) and live a complete spiritual life.

Jain Diksha (initiation) occurs in two phases. The initial Diksha, and within 6 months, the final (Badi) Diksha.

Mangalam's initial Diksha took place under Acharya Shri Chandanaji at Veerayatan, Rajgir, Bihar, India on December 20th 2011. During the initiation process she was given a new name Sadhvi Sanghamitra by Acharya Shri Chandanaji.



Sadhvi Shri Sanghamitraji has attained the right and enlightened vision of life with the Blessings of her Guru, Param Pujya Acharya Shri Chandanaji Maharaj. She has an inborn spiritual inclination. Therefore, to give up all the abundance and comforts of life and join the beautiful, spiritual path of Jinas with complete detachment is

absolutely natural for her. This is extraordinary and worthy of appreciation.

The final (Badi) Diksha of Sadhvi Sanghamitraji is scheduled at Jain Center of Northern California (Milpitas, CA, USA) on April 8, 2012. This is an historic event for the entire Jain Community of USA and of North America since it will be the very first Diksha ceremony in the country and continent.

Acharya Shri Chandanaji will perform the Badi Diksha ceremony.

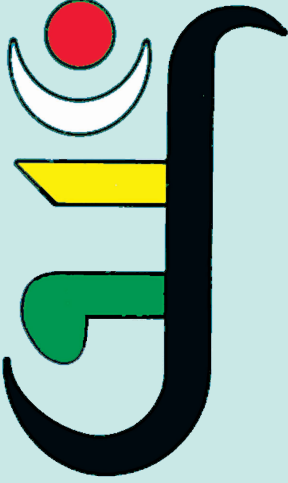


खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।  
मिक्खी मे सव्व भूएसु, वेरम् मज्झ न केणइ ॥

khamemi savve jiva, savve jiva khamantu me,  
mitti me savva bhuyesu, veram majha na kenai.

I forgive all living beings,  
May all living beings grant me forgiveness.  
My friendship is with all living beings,  
My enmity is totally nonexistent.

## Jain Prayer to Great Souls



नमस्कार महामंगल सूत्रः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥

### Namaskāra Mahāmangal Sutra

namo arihantānam.

namo siddhānam.

namo āyariyānam.

namo uvajjhāyānam.

namo loe savva-sāhunam.

eso panca-namukkāro, savva-pāva-ppanāsano;

mangalānam ca savvesim, padhamam havai mangalam.

I bow to the Enlightened souls.

I bow to the Liberated souls.

I bow to the Heads of religious Order.

I bow to the Masters and Teachers of Scriptures.

I bow to all the Saints in the universe.

This five-fold obeisance destroys all the sins

And is the foremost amongst all the Blissful aspects.

## Benedictory Verse

### चत्तारि मंगलं सूत्रः

चत्तारि मंगलं, अरिहंता मंगलं,  
सिद्धा मंगलं, साहू मंगलं,  
केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,  
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,  
केवलिपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,  
सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,  
केवलि पण्णत्तं धम्मं सरणं पवज्जामि ॥

### Chattāri Mangalam Sutra:

chattāri mangalam, arihantā mangalam,  
siddhā mangalam, sāhu mangalam,  
kevali pannatto dhammo mangalam.

chattāri loguttamā, arihantā loguttamā,  
siddhā loguttamā, sāhu loguttamā,  
kevali pannatto dhammo loguttamo.

chattāri saranam pavvajjāmi, arihantā saranam pavvajjāmi,  
siddhā saranam pavvajjāmi, sāhu saranam pavvajjāmi,  
kevali pannatam dhammum saranam pavvajjāmi.

These four are the most auspicious in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion  
expounded by the omniscient beings (Tirthankars).

These four are the most divine in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion  
expounded by the omniscient beings (Tirthankars).

May I take refuge in these four:

The Arihantas, the Siddhas, the ascetics, and the religion  
expounded by the omniscient beings (Tirthankars).

## श्री नन्दी-सुत्तं

### नन्दीसूत्र की भव्यता

जीवन को मंगलमय बनाने के लिए श्री जिनेश्वर देव, श्री गुरु, श्री संघ और सम्यग्ज्ञान से आशिर्वाद लेने के लिए श्री नन्दीसूत्र का पठन किया जाता है. इन चारों को की गइ वंदना हमें आध्यात्मके मार्ग पर लाकर सच्चे सुख का अनुभव कराती है.

यह पवित्र सूत्र आप सब की जिंदगी में सुख, शांति और धैर्य लाये ऐसी मंगल कामना

### णमोऽत्थु णं तस्स समणस्स भगवओ महावीरस्स

#### वीरस्तुति

जयइ जग-जीव-जोणी, वियाणओ जगगुरू जगाणंदो ।  
जगणाहो जगबंधू, जयइ जगप्पियामहो भयवं ॥ १ ॥

जयइ सुआणं पभवो, तित्थयरामं अपच्छिमो जयइ ।  
जयइ गुरू लोगाणं, जयइ महप्पा महावीरो ॥ २ ॥

भद्वं सब्वजगुज्जोयगस्स, भद्वं जिणस्स वीरस्स ।  
भद्वं सुरासुरनमंसियस्स, भद्वं धूय रयस्स ॥ ३ ॥

#### संघस्तुति

गुण-भवण-गहण, सुय-रयण-भरिय-दंसण-विसुद्ध-रत्थागा ।  
संघ-नगर ! भद्वंते, अखंड-चारित्त-पागारा ॥ ४ ॥

संजम-तव तुंबारयस्स, नमो सम्मत्तपारियल्लस्स ।  
अप्पडिचक्कस्स जओ, होउ सया संघ-चक्कस्स ॥ ५ ॥

भद्वं सीलपडागूसियस्स, तव-नियम-तुरय-जुत्तस्स ।  
संघ-रहस्स भगवओ, सज्झायसु नंदिघोसस्स ॥ ६ ॥

कम्मरय-जलोहविणिग्गयस्स, सुयरयण-दीहनालस्स  
पंचमहव्वय-थिरकणियस्स, गुणकेसरालस्स ॥ ७ ॥

सावगजण-महुअरिपरिवुडस्स, जिण-सूर-तेयबुद्धस्स ।  
संघ-पउमस्स भद्दं, समण-गण-सहस्सपत्तस्स ॥ ८ ॥

तव-संजम मय-लंछण ! अकिरिय राहुमुह-दुद्धरिस ! निच्चं ।  
जय संघचंद ! निम्मल,-सम्मत्तविसुद्ध जोण्हागा ॥ ९ ॥

पत्तिथिय-गह-पह-नासगस्स, तवतेयदित्त लेसस्स ।  
ना णु ज्जो य स्स ज ए, भद्दं दम संघ-सूर स्स ॥ १० ॥

भद्दं धिइवेला परिगयस्स, सज्झाय जोग मगरस्स ।  
अक्खोहस्स भगवओ, संघसमुदस्स रुंदस्स ॥ ११ ॥

सम्मदंसण-वर वइर,-दढरूढगाढावगाढ-पेढस्स ।  
धम्मवर – रयण – मंडिय – चामीयर-मेहलागस्स ॥ १२ ॥

नियमूसिय कणय, सिलायलुज्जल जलंत-चित्त-कूडस्स ।  
नंदणवण मणहर सुरभि, सीलगुधुद्धुमायस्स ॥ १३ ॥

जीवदया-सुन्दर-कंदरूद्धरिय-मुणिवर मइंदइन्नस्स ।  
हेउ-सयधाउपगलंत, रयणदित्तोसहि गुहस्स ॥ १४ ॥

संवरवर जल पगलिय, उज्झरप्पविरायमाणहारस्स ।  
सावग-जण पउर-खवंत, मोर नच्चंत कुहरस्स ॥ १५ ॥

विणय-नय-पवर-मुणिवर, फुरंत विज्जुज्जलंत सिहरस्स ।  
विविहगुण कप्परुक्खग, फलभरकुसुमाउलवणस्स ॥ १६ ॥

नाणवर-रयण-दिप्पंत, कंतवेरुलियविमलचूलस्स ।  
वंदामि विणयपणो, संघ-महामंदरगिरिस्स ॥ १७ ॥

गुण-रयणुज्जलकडयं, सीलसुगंधि-तवमंडिउद्देसं ।  
सुय-बारसंग-सिहरं, संघ-महामंदरं वंदे ॥ १८ ॥

नगर रह चक्क पउमे, चंदे सूरे समुद् मेरूमि ।  
जो उवमिज्जइ सययं, तं संघ-गुणायरं वंदे ॥ १९ ॥



# Shri Nandī - Suttaṃ

## The Glory of Nandi Sutra

Nandi Sutra is recited with the utmost respect by all Jains for the unhindered success of any important occasion in one's life, to seek the Blessings of the Lord, the Guru, the Shri Sangha and True Knowledge. This great Sutra also praises all four of them for Leading us on this glorious Path of Spirituality so we could have True Happiness in our lives.

May this holy recitation bring all encompassing Peace, Happiness, Courage and all the best in Life

**Namo'tthu ṇaṃ tassa samaṇassa bhagavao  
mahāvīrassa**

## Vīrastuti

jayaj jaga-jīva-joṇī, viyāṇao jagagurū jagāṇaṃdo |  
jagaṇāho jagabaṃdhū, jayaj jagappiyāmahō bhayavaṃ || 1 ||

jayaj suāṇaṃ pabhavo, tittayarāmaṃ apacchimo jayaj |  
jayaj gurū logāṇaṃ, jayaj mahappā mahāvīro || 2 ||

bhaddaṃ savvajagujjoyagassa, bhaddaṃ jiṇassa vīrassa |  
bhaddaṃ surāsuraṇamaṃsiyassa, bhaddaṃ dhūya rayassa || 3 ||

## Sangh Stuti

guṇa-bhavaṇa-gahaṇa,  
suya-ayaṇa-bhāriya-daṃsaṇa-visuddha-ratthāgā |  
saṃgha-nagara ! bhaddaṃtē, akhaṇḍa-cāritta-pāgārā || 4 ||

saṃjama-tava tuṃbārayassa, namō sammattapāriyallassa |  
appaḍicakkassa jaō, hōu sayā saṃgha-cakkassa || 5 ||

bhaddaṃ sīlapaḍāgūsiyassa, tava-niyama-turaya-juttassa |  
saṃgha-rahassa bhagavaō, sajjhāyasu naṃdighōsassa || 6 ||

kammaraya-jalōhaviṇiggayassa, suyarayaṇa-dīhanālassa  
paṃcamahavvaya-thirakaṇṇiyassa, guṇakēsārālassa || 7 ||

sāvagajaṇa-mahuariparivuḍassa, jiṇa-sūra-tēyabuddhassa |  
saṁgha-paṇumassa bhaddaṁ, samaṇa-gaṇa-sahassapattassa ||8||

tava-saṁjama maya-lamchaṇa  
! akiriya rāhumuḥa-duddharisa ! niccaṁ |  
jaya saṁghacaṁḍa ! nimmala,-sammattavisuddha jōṇhāgā ! || 9 ||

patitthiya-gaha-paha-nāsagassa, tavatēyaditta lēsassa |  
nā ṇu jō ya ssa ja ē, bhaddaṁ dama saṁdha-sū ra ssa || 10 ||

bhaddaṁ dhiibelā parigayassa, sajjhāya joga magarassa |  
akkhohassa bhagavao, saṁghasamudassa ruṁḍassa || 11 ||

sammadaṁsaṇa-vara vajra,  
-daḍharūḍhagāḍhāvagāḍha-peḍhassa |  
dhammavara – rayaṇa – maṁḍiya  
– cāmīyara–mehalāgassa || 12 ||

niyamūsiya kaṇaya, silāyalujjala jalaṁḥa-citta-kūḍassa |  
naṁḍaṇavaṇa maṇahara surabhi, sīlagudhuddhumāyassa || 13 ||

jīvadayā-sundara-kaṁḍarūddariya-muṇivara majjṁḍajinnassa |  
heu-sayadhāupagalaṁḥa, rayaṇadittosahi guhassa || 14 ||

saṁvaravara jala pagaliya, ujjharappavirāyamāṇahārassa |  
sāvaga-jaṇa paṇura-ravaṁḥa, mora naccaṁḥa kuharassa || 15 ||

viṇaya-naya-pavara-muṇivara, phuraṁḥa vijjajjalaṁḥa siharassa |  
vivihaguṇa kapparukkhaga, phalabharakusumāulavaṇassa || 16 ||

nāṇavara-rayana-dippaṁḥa, kaṁḥataveruliyavimalacūlassa |  
vaṁḍāmi viṇayapaṇo, saṁgha-mahāmaṁḍaragirissa || 17 ||

guṇa-rayanujjalakaḍayaṁ, sīlasugaṁḍhi-tavamāṁḍiuddesaṁ |  
suya-bārasaṁga-siharaṁ, saṁgha-mahāmaṁḍaraṁ vaṁḍe || 18 ||

nagara raha cakka paṇume, caṁḍe sūre samudda merūṁmi |  
jo uvamijjaj sayayaṁ, taṁ saṁgha-guṇāyaraṁ vaṁḍe || 19 ||

# श्री दशवैकालिक-सुत्तं

## पढमं अज्झयणं

### पहला अध्याय सारांश

अहिंसा ही जीव का एक मात्र उत्कृष्ट धर्म है (स्वभाव है) वही श्रेष्ठ है ,वही मंगल है ।

उसी धर्म में जीने का साधु उपाय खोजता है । जैसे एक मधुकर (भौरे की) जीवन वृत्ति होती है, वह फूलों के शहद को (संसार के श्रेष्ठतम या सामान्य पदार्थ को) स्वीकार करके भी उस कोमल से कोमल पुष्प को तकलीफ नहीं देता । उसी प्रकार से जो संत है वह स्वयं की आवश्यकताओं को पूर्ण करता हुआ भी दूसरों को पीड़ा नहीं देता और इसी की साधना साधुता है । यही संतत्व है और यही साधु धर्म है ।

### दुमपुप्फिया

धम्मो मंगलमुक्खिटुं अहिंसा संजमो तवो ।

देवा वि तं नमंसंति जस्स धम्मे सया मणो ॥ १ ॥

जहा दुमस्स पुप्फेसु भमरो आवियइ रसं ।

न य पुप्फं किलामेइ सो य पीणेइ अप्पयं ॥ २ ॥

एमेए समणा मुत्ता ,जे लोए संति साहुणो ।

विहंगमा व पुप्फेसु दाणभत्तेसणे रया ॥ ३ ॥

वयं च वित्तिं लब्भामो न य कोइ उवहम्मई ।

अहागडेसु रीयंते पुप्फेसु भमरा जहा ॥ ४ ॥

महुकारसमा बुद्धा जे भवंति अणिस्सिया ।

नाणापिंडरया दत्ता तेण वुच्चंति साहुणो ॥ ५ ॥

-त्ति बेमि ॥

## बीअं अज्झयणं

### दूसरा अध्याय सारांश

जो व्यक्ति अपनी इच्छाओं का दास है, उनकी पूर्ति करने में लगा हुआ है वह व्यक्ति संसार में कदम-कदम पर दुःखी होता रहता है। वह संसार का दास बनता है और संसार की ठोकरे खाता रहता है।

इसलिये अगर साधना के मार्ग पर चलना है तो उसे अपनी इच्छापूर्ति की आशा को छोड़ना ही होगा।

और उसे आवश्यक है कि हर तरह से अपने मन की भावनाओं की चंचलता और शरीर की सुकुमारता को छोड़े।

जिसके पास छोड़ने को कुछ नहीं उसे महावीर त्यागी नहीं कहते। साधना की दृष्टि से वह त्यागी नहीं है। त्यागी वह है जो प्राप्त सुख-सुविधाओं को छोड़कर सत्य की प्राप्ति के लिये साधना के मार्ग पर निकल पड़ता है। वही सही अर्थ में साधक है।

### सामण्णपुव्वयं

कहं नु कुज्जा सामण्णं जो कामे न निवारए ।

पए पए विसीयंतो संकप्पस्स वसंगओ ॥ १ ॥

वत्थगन्धमलंकार इत्थो सयणाणि य ।

अच्छन्दा जे न भुंजन्ति न से चाइ त्ति वुच्चइ ॥ २ ॥

जे य कन्ते पिए भोए लद्धे विपिट्टिकुव्वई ।

साहीणे चयइ भे से हु चाइ त्ति वुच्चइ ॥ ३ ॥

समाए पेहाए परिव्वयंतो

सिया मणो निस्सरई वहिद्धा ।

न सा महं नोवि अहं पि तीसे

इच्चेव ताओ विणएज्ज रागं ॥ ४ ॥

आयावयाही चय सोउम्लं

कामे कमाही कमियं खु दुक्खं ।

छिन्दाहि दोसं विणएज्ज रागं

एवं सुही होहिसि संपराए ॥ ५ ॥

पक्खन्दे जलियं जोइं धूमकेउं दुरासयं ।

नेच्छन्ति वन्तयं भोत्तुं कुले जाया अगन्धणे ॥ ६ ॥

विरत्थु ते जसोकामी जो तं जीवियकारणा ।

वन्तं इच्छसि आवेउं सेयं ते मरणं भवे ॥ ७ ॥

भहं च भोयरायस्स तं चउसि अन्धगवण्हणो ।

मा कुले गंधणा होमो संजमं निहुओ चर ॥ ८ ॥

जइ तं काहिसि भावं जा जा दच्छसि नारिओ ।

वायाइद्धो व्व हडो अट्ठिअप्पा भविस्ससि ॥ ९ ॥

तीसे सो वयणं सोच्चा संजयाए सुभासियं ।

अकुसेण जहा नागो धम्मे संपडिवाओ ॥ १० ॥

एवं करेन्ति संबुद्धा पण्डिया पवियकक्खणा ।

विणियट्ठन्ति भोगेसु जहा से पुरिसोत्तमो ॥ ११ ॥

-त्ति वेमि ॥

---

**"One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal."**

Mahāvira (Achāranga Sutra, Ch. 4)

## तइयं अज्झयणं

### तीसरा अध्याय सारांश

साधना के मार्ग पर चलते हुए साधक गृहस्थों पर अनावश्यक भार न डाले और गृहस्थ को कम से कम परेशानी हो इस तरह से जिये । संत का जीवन एक हल्के-फुल्के सुगंधित हवा के झोंके के समान हो । अपने आप में साधक संयत और संतुष्ट होता है, निर्ग्रन्थ और ऋजुदर्शी होता है।

ऋजुदर्शी का अर्थ है जो अत्यंत सरल है । भीतर से भी और बाहर से भी । इसी सरलता के कारण इस किनारे से उस किनारे तक पूरी तरह से देख लेता है । वह स्वयं में किसी तरह से उलझा नहीं है । उसकी सोच में, उसकी भावनाओं में उसके कर्म में उलझन नहीं है । बाहर की दुनिया को भी वह इतनी सरलता से आर-पार देख लेता है वह ऋजुदर्शी संत होता है ।

### खुड्डियायारकहा

संजमे सुट्ठिअप्पामं विप्पमुक्काण ताइणं ।

तेसिमेयमणाइण्णं निगंथाण महेसिणं ॥ १ ॥

उहेसियं कीयगडं नियागमभिहडाणि य ।

राइभत्ते सिणामे य गंधमल्ले य वीयणे ॥ २ ॥

सन्निही गिहिमत्ते य रायपिंडे किमिच्छए ।

संबाहणा दंतपहोयणा य संपुच्छणा देहपलोयणा य ॥ ३ ॥

अट्ठावए य नाली य छत्तस्स य धारणट्ठाए ।

तेगिच्छं पाणहा पाए समारंभं च जोइणो ॥ ४ ॥

सेज्जायरपिंडं च आसंदीपलियंकए ।

गिहंतरनिसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥

गिहिणो वेयावडियं जा य आजीववित्तिया ।

तत्तानिव्वुडभोइत्तं आउरस्सरणाणि य ॥ ६ ॥



मूलए सिंगबेरे य उच्छुखंडे अनिवुडे ।  
कंदे मूले य सच्चित्ते फले बीए य आमए ॥ ७ ॥  
सोवच्चले सिंधवे लोणे य रोमालोणे य आमए ।  
सामुदे पंसुखारे य कालालोणे य आमए ॥ ८ ॥  
धूवणेत्ति वमणे य वत्थीकम्म विरेयणे ।  
अंजणे दंतवणे य गायाभंगविभूसणे ॥ ९ ॥  
सव्वमेयमणाइणमं निगंगंथाण महेसिणं ।  
संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥  
पंचासवपरिन्नाया तिगुत्ता छसु संजया ।  
पंचनिग्गहणा धीरा निगंगंथा उज्जुदंसिणो ॥ ११ ॥  
आयावयंति गिम्हेसु हेमंतेसु अवाउडा ।  
वासासु पडिसंलीणा संजया सुसमाहिया ॥ १२ ॥  
परीसहरिऊदंता धुयमोहा जिइंदिया ।  
सव्वदुक्खप्पहीणट्ठा पक्कमंति महेसिणो ॥ १३ ॥  
दुक्कराइं करेत्तामं दुस्सहाइं सहेत्तु य ।  
केइत्थ करेत्तामं दुस्सहाइं सहेत्तु य ।  
केइत्थ देवलोएसु केई सिज्झंति नीरया ॥ १४ ॥  
खवित्ता पुव्वकम्माइं संजमेण तवेण य ।  
सिद्धिमग्गमणुपत्ता ताइणो परिनिव्वुडा ॥ १५ ॥  
-त्ति बेमि ॥

-----

***To hurt or kill any living being amounts to hurting or killing one's self.***

***Compassion to others is compassion to one's own self.***

***Therefore one should avoid violence like poison and thorns***

***Bhagavati Arāḍhanā, 797***

## चउत्थं अज्झयणं

### चौथा अध्याय सारांश

जीवन की कोई भी क्रिया बिना हिंसा के संभव नहीं तो साधक किस प्रकार से कर्मबंध से बच सकता है और मुक्ति भी पा सकता है ? यह जीवन का गहनतम प्रश्न है। और भगवान का एक ही शब्द में इतना सुंदर जवाब है कि वह एक ही नहीं सैंकड़ों प्रश्नों का एक ही साथ समाधान दे सकता है। वो कहते हैं, जयं चरे, जयं चिट्ठे ....“विवेक” अगर हर क्रिया विवेक के साथ करोगे तो कर्मबंध नहीं होगा।

जीवन का ऐसा कौनसा बिंदु है जिसमें साधक साधना के क्षेत्र में निश्चित और निराबाध आगे चल सकता है ?

दो ही उपाय है -एक ज्ञान का एक क्रिया का। तीर्थंकर महावीर ने अपने साधकों से कहा है पहले ज्ञान है फिर दया। प्रबुद्ध व्यक्ति, जागृत व्यक्ति जो भी कुछ करेगा उसके द्वारा धर्म ही होगा। “पढमं नाणं, तओ दया”।

पहले ज्ञान है फिर सारी क्रियाएँ और बादमें मोक्ष है। जीवन की तमाम प्रवृत्तियों के बारे में भगवान ने यही कहा कि पहले समझो बादमें करो। पहले आँखे खोलो फिर चलो।

संयम की शुरूवात, अध्यात्म की शुरूवात, मुक्तिमार्ग की शुरूआत ज्ञान से है, जागृति से है, विवेक से है। स्व को जानो, पर को जानो, विश्व को जानो। तभी तुम्हें समझ में आएगा कि तुम्हें किस दिशा में चलना है।

ज्ञानपूर्वक चलने वाला व्यक्ति कभी भी मार्ग से भटक नहीं सकता।

### छज्जीवणिया

अजयं चरमाणो उ पाणभूयाइं हिंसई।

बंधई पावयं कम्मं तं से होई कडुयं फलं ॥ १ ॥

अजयं चिट्ठमाणो उ पाणभूयाइं हिंसई।

बंधई पावयं कम्मं तं से होई कडुयं फलं ॥ २ ॥

अजयं आसमाणो उ पाणभूयाइं हिंसई।

बंधई पावयं कम्मं तं से होई कडुयं फलं ॥ ३ ॥

અજયં સયમાણો ડ પાણભૂયાઈ હિંસઈ ।  
 બંધઈ પાવયં કમ્મં તં સે હોઈ કડુયં ફલં ॥ ૪ ॥  
 અજયં ભુંજમાણો ડ પાણભૂયાઈ હિંસઈ ।  
 બંધઈ પાવયં કમ્મં તં સે હોઈ કડુયં ફલં ॥ ૫ ॥  
 અજયં ભાસમાણો ડ પાણભૂયાઈ હિંસઈ ।  
 બંધઈ પાવયં કમ્મં તં સે હોઈ કડુયં ફલં ॥ ૬ ॥  
 કહં ચરે ? કહં ચિટ્ઠે ? કહમાસે ? કહં સણ ?  
 કહં ભુંજન્તો ભાસન્તો પાવં કમ્મં ન બંધઈ ? ॥ ૭ ॥  
 જયં ચરે જયં ચિટ્ઠે જયમાસે જયં સણ ।  
 જયં ભુંજન્તો ભાસન્તો પાવં કમ્મં ન બંધઈ ॥ ૮ ॥  
 સવ્વભૂયપ્પભૂયસ્સ સમ્મં ભૂયાઈ પાસઓ ।  
 પિહિયાસવસ્સ દંતસ્સ પાવકમ્મં ન બંધઈ ॥ ૯ ॥  
 પઢમં નામં તઓ દયા ંવં ચિટ્ઠઈ સવ્વસંજણ ।  
 અન્નાણી કિં કાહી ? કિં વા નાહિઈ હેયં પાવગં ? ॥ ૧૦ ॥  
 સોઞ્ઞા જાણઈ કલ્લાણં સોઞ્ઞા જાણઈ પાવગં ।  
 ડભયં પિ જાણઈ સોઞ્ઞા જં હેયં તં સમાયરે ॥ ૧૧ ॥  
 જો જીવે વિ ન યાણાઈ અજીવે વિ ન યાણઈ ।  
 જીવાજીવે અયાણંતો કહં સો નાહિઈ સંજમં ? ॥ ૧૨ ॥  
 જો જીવે વિ વિયાણાઈ અજીવે વિ વિયાણઈ ।  
 જીવાજીવે વિયામંતો સો હુ નાહિઈ સંજમં ॥ ૧૩ ॥  
 જયા જીવે અજીવે ય દો વિ ંણ વિયાણઈ ।  
 તયા ગઈં બહુવિહં સવ્વજીવાણં જાણઈ ॥ ૧૪ ॥  
 જયા ગઈં બહુવિહં સવ્વજીવાણ જાણઈ ।  
 તયા પુણ્ણં ચ પાવં ચ બંધં મોક્ખં ચ જાણઈ ॥ ૧૫ ॥  
 જયા પુણ્ણં ચ પાવં ચ બંધં મોક્ખં ચ જાણઈ ।  
 તયા નિંવ્વિદણ ભોણ જે દિવ્વે જે ય માણુસે ॥ ૧૬ ॥  
 જયા નિંવ્વિદણ ભોણ જે દિવ્વે જે ય માણુસે ।  
 તયા ચયઈ સંજોગં સંભિંતરબાહિરં ॥ ૧૭ ॥

जया चयइ संजोगं सब्भितरबाहिरं ।  
तया मुंडे भवित्ताणं पव्वइए अणगारियं ॥ १८ ॥  
जया मुंडे भवित्ताणं पव्वइए अणगारियं ।  
तया संवरमुक्किट्ठं धम्मं फासे अणुत्तरं ॥ १९ ॥  
जया संवरमुक्किट्ठं धम्मं फासे अणुत्तरं ।  
तया धुणइ कम्मरयं अबोहिकलुसं कडं ॥ २० ॥  
जया धुणइ कम्मरयं अबोहिकलुसं कडं ।  
तया सव्वत्तगं नाणं दंसणं चाभिगच्छई ॥ २१ ॥  
जया सव्वत्तगं नामं दंसणं चाभिगच्छई ।  
तया लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥  
जया लोगमलोगं च जिणो जाणइ केवली ।  
तया जोग निरुंभित्ता सेलेसि पडिवज्जई ॥ २३ ॥  
जया जोगे निरुंभित्ता सेलेसिं पडिवज्जई ।  
तया कम्मं खवित्ताणं सिद्धइं गच्छइ नीरओ ॥ २४ ॥  
जया कम्मं खवित्तामं सिद्धइं गच्छइ नीरओ ।  
तया लोगमत्थयत्थो सिद्धो हवइ सासओ ॥ २५ ॥  
सुहसायगस्स समणस्स सायाउलगस्स निगामसाइस्स ।  
उच्छोलणापहोइस्स दुलहा सुग्गइ तारिसगस्स ॥ २६ ॥  
तवोगुणपहाणस्स उज्जुमइ खंतिसंजमरयस्स ।  
परीसहे जिणंतस्स सुलहा सुग्गइ तारिसगस्स ॥ २७ ॥  
पच्छावि ते पयाया खिप्पं गच्छन्ति अमरभवणाइं ।  
जेसिं पिओ तवो संजमो य खन्ती य बम्भचेरं च ॥ २८ ॥  
इच्चेयं छज्जीवणियं सम्मदिट्ठी सया जए ।  
दुलहं लभित्तु सामण्णं कम्मुणा न विराहेज्जासि ॥ २९ ॥

-त्ति वेमि ॥

# Shrī Daśavaikālika- Suttaṃ

## Paḍhamañ Ajjhayaṇaṃ

### Chapter 1 Summary

Ahimsa (causing no harm to any living being or nonliving thing) is the supreme religion. It is the best and it is the most auspicious way of living. A renunciate tries to find a way to live this supreme religion.

Just like a bee, while depending upon the nectar from the flower to make honey for its existence, does not cause any pain or harm to the delicate flower, a renunciate, in searching to meet his/her own needs, does not cause any pain to others. To live in the world without causing any trouble or pain to others is the noblest and most gratifying way to live. This is the true practice of religion.

### Dumapupphiyā

dhammo maṅgalamukkiṭṭhaṃ ahimsā saṃjamo tavo |  
devā vi taṃ namaṃsaṃti jassa dhamme sayā maṇo || 1 ||

jahā dumassa pupphesu bhamaro āviyaḥ rasaṃ |  
na ya pupphaṃ kilāmei so ya pīṇei appayaṃ || 2 ||

emee samaṇā muttā, je loe saṃti sāhuṇo |  
viharṅamā va pupphesu dāṇabhattesaṇe rayā || 3 ||

vayaṃ ca vittiṃ labbhāmo na ya koi uvahammaṃ |  
ahāgaḍesu rīyaṃte pupphesu bhamarā jahā || 4 ||

mahukārasamā buddhā je bhavaṃti aṇissiyā |  
nāṇāpimḍarayā datā teṇa vuccaṃti sāhuṇo || 5 ||

-tti bemi ||

## Bīaṃ Ajjhayaṇaṃ

### Chapter 2 Summary

A person who is a slave of his worldly desires and is constantly striving to fulfill them meets with unhappiness at every step in his life. He becomes a slave of the world and is constantly tormented by worldly attractions. Therefore, if one wants to follow the path of spirituality, one must know the tendencies of all his desires and let go of them. According to Lord Mahavira, one who has nothing to give up is not a renunciate. A renunciate is the one who, having all the comforts and pleasures of the world at his disposal, gives them up to follow the path of spirituality to attain the truth. He is the only true ascetic.

### Sāmaṇṇapuvvayaṃ

kahaṃ nu kujjā sāmaṇṇaṃ jo kāme na nivārae |  
pae pae viṣīyaṃto saṃkappaṃ vasaṃgao || 1 ||

vatthagandhamalaṃkāra ittho sayaṇāṇi ya |  
acchandaṃ je na bhuṃjanti na se cāi tti vuccaj || 2 ||

je ya kante pie bhoḃ laddhe vipiṭṭhikuvvaṃ |  
sāhīṇe cayaj bhe se hu cāi tti vuccaj || 3 ||

samāe pehāe parivvayaṃto

siyā maṇo nissaraṃ vahiddhā |  
na sā mahaṃ novi ahaṃ pi tise

icceva tāo viṇaejja rāgaṃ || 4 ||

āyāvayāhī caya soumlaṃ

kāme kamāhī kamiyaṃ khu dukkhaṃ |  
chindaḃi dosaṃ viṇaejja rāgaṃ

evaṃ suhī hohisi saṃparāe || 5 ||



pakkhande jaliyaṃ joiṃ dhūmakeuṃ durāsayaṃ |  
necchanti vantayaṃ bhottuṃ kule jāyā agandhaṇe || 6 ||

viratthu te jasokāmī jo taṃ jīviyakāraṇā |  
vantaṃ icchasi āveuṃ seyaṃ te maraṇaṃ bhava || 7 ||

bhahaṃ ca bhoyarāyassa taṃ ca'si andhagavaṇhiṇo |  
mā kule gaṃdhaṇā homo saṃjamaṃ nihuo cara || 8 ||

jaḥ taṃ kāhisi bhāvaṃ jā jā dacchasi nārio |  
vāyāiddho vva haḍo aṭṭhiappā bhavissasi || 9 ||

tīse so vayaṇaṃ soccā saṃjayāe subhāsiyaṃ |  
akuseṇa jahā nāgo dhamme saṃpaḍivāo || 10 ||

evaṃ karenti saṃbuddhā paṇḍiyā paviyakakkhaṇā |  
viṇiyaṭṭanti bhogesu jahā se purisottamo || 11 ||

-tti bemi ||

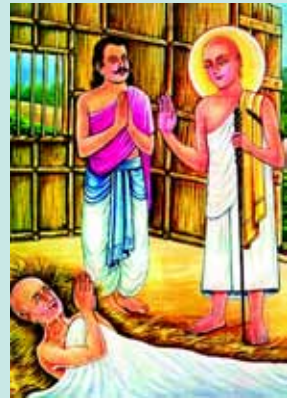


### Charity at Its Peak

Ascetic Mahāvīr donates a piece of heavenly cloth to poor. The cloth was left on his shoulder by Lord Indra, the king of heavenly gods, after his self initiation. (Shvetāmbar Tradition)

### Humility at Its Peak

Guru Gautam Swami requests Anand Shrāvaka (a lay person) for his forgiveness because he had doubted his Knowledge (Jñāna) and Truthfulness



# Taiyam Ajhayanam

## Chapter 3 Summary

On the path of spiritually, an ascetic should not become an unnecessary burden to the lay people and should cause them as little inconvenience as possible. The life of a monk should be like that of a gentle fragrant breeze, the one that brings the fragrance of knowledge, a selfless act of kindness and spirituality to the world. A monk is contented and restrained, he is simple and guileless. Simple means pure and honest from within and without. Due to the simplicity, a monk is farsighted. He is not conflicted with the world or with oneself. There is no conflict in his thinking, in his emotions and in his actions. He views the outside world also with this same simplicity. He is pure-hearted and simple.

## Khuḍḍiyāyārahā

samjame sutthiappāmaṁ vippamukkāṇa tāiṇaṁ |  
tesimeyamaṇāiṇṇaṁ niggaṁthāṇa mahesiṇaṁ || 1 ||

uddesiyaṁ kīyagaḍaṁ niyāgamabhihaḍāṇi ya |  
rāibhatte siṇāme ya gaṁdhamalle ya vīyaṇe || 2 ||

sannihī gihimatte ya rāyapiṇḍe kimicchae |  
saṁbāhaṇā daṁtapahoyaṇā ya saṁpucchaṇā dehapaḷoyaṇā ya || 3 ||

aṭṭhāvae ya nālī ya chattassa ya dhāraṇaṭṭhāe |  
tegicchaṁ pāṇahā pāe samāraṁbhaṁ ca joṇo || 4 ||

sejjāyaraṇḍaṁ ca āsaṁdīpaliyaṁkae |  
gihaṁtaranisejjā ya gāyassuvvaṭṭaṇāṇi ya || 5 ||

gihiṇo veyāvaḍiyaṁ jā ya ājīvavittiyā |  
tattānivvuḍabhoittaṁ āurassaraṇāṇi ya || 6 ||

mūlae siṁgabere ya ucchukhaṁḍe anivvuḍe |  
kaṁde mūle ya saccitte phale bīe ya āmae || 7 ||

sovaccale siṁdhava loṇe ya romāloṇe ya āmae |  
sāmuḍde paṁsukhāre ya kālāloṇe ya āmae || 8 ||

dhūvaṇetti vamaṇe ya vatthīkamma vireyaṇe |  
amjaṇe darṇtavaṇe ya gāyābhaṇḍavibhūsaṇe || 9 ||

savvameyamaṇāiṇmaṇ niggamṇhāṇa mahesiṇaṇ |  
saṇjamammi ya juttāṇaṇ lahubhūyavihāriṇaṇ || 10 ||

paṇcāsavaparinnāyā tiguttā chasu saṇjayā |  
paṇcaniggahaṇā dhīrā niggamṇhā ujjudaṇsiṇo || 11 ||

āyāvayaṇti gimhesu hemaṇtesu avāuḍā |  
vāsāsu paḍisaṇṇiṇā saṇjayā susamāhiyā || 12 ||

paṇsahariūdaṇtā dhuyamohā jiiṇḍiyā |  
savvadukkhappahīṇaṇṇā pakkamaṇti mahesiṇo || 13 ||

dukkaṇāiṇ karettāmaṇ dussahāiṇ sahetu ya |  
keittha karettāmaṇ dussahāiṇ sahetu ya |  
keittha devaloesu keṇ sijiṇhaṇti nīrayā || 14 ||

khavittā puvvakammāiṇ saṇjameṇa taveṇa ya |  
siddhimaggamaṇupattā tāiṇo parinivvuḍā || 15 ||

-tti bemi ||

-----

One should not speak unless asked to do so.

One should not disturb others in conversation.

One should not back-bite and indulge in fraudulent untruth.

Mahavira (Dasavaikalika, 8/46)

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

- John Wesley

# Caṭṭhaṃ Ajjhayaṇaṃ

## Chapter 4 Summary

When none of the activities in the world can be accomplished without creating new Karma, then how can a practitioner ever be free of Karma and attain liberation? This is the most fundamental question of life.

Lord Mahavira answered this beautifully, in one single word, that also answers hundreds of other questions at once. "Awareness" The Lord said, "Be aware when walking, be aware when sitting and so on.". You can create awareness in whatsoever you are doing. Be fully alert and perform every action with awareness and wisdom if you wish to avoid the bondage of Karma.

How can a practitioner continue on the path of spirituality without worries and without hurdles? What is the focal point of spirituality?

First, attain knowledge (wisdom). The man of Knowledge, a man of an awakening, can never do anything wrong. All his actions will be selfless, compassionate and of tremendous help to everyone. (Padhamam Naanam Tao Daya.)

In all aspects of life, said Lord Mahavira, walk with your eyes open. The beginning of spirituality, the beginning of the path of liberation, starts with right faith, right knowledge and right conduct, and then liberation will follow.

Know thyself; once you know yourself you will know the path, and with proper knowledge and understanding, you will never be lost.

## Chajjīvaṇiyā

ajayaṃ caramāṇo u pāṇabhūyāiṃ hisā |  
baṇḍhaī pāvayaṃ kammaṃ taṃ se hoī kaḍuyaṃ phalaṃ || 1 ||

ajayaṃ ciṭṭhamāṇo u pāṇabhūyāiṃ hiṃsaī |  
baṇḍhaī pāvayaṃ kammaṃ taṃ se hoi kaḍuyaṃ phalaṃ || 2 ||

ajayaṁ āsamāṇo u pāṇabhūyāiṁ hiṁsaī |  
baṁdhaī pāvayaṁ kammaṁ taṁ se hoi kaḍuyaṁ phalaṁ || 3 ||

ajayaṁ sayamāṇo u pāṇabhūyāiṁ hiṁsaj |  
baṁdhaī pāvayaṁ kammaṁ taṁ se hoi kaḍuyaṁ phalaṁ || 4 ||

ajayaṁ bhuṁjamāṇo u pāṇabhūyāiṁ hiṁsaj |  
baṁdhaī pāvayaṁ kammaṁ taṁ se hoi kaḍuyaṁ phalaṁ || 5 ||

ajayaṁ bhāsamāṇo u pāṇabhūyāiṁ hiṁsaj |  
baṁdhaī pāvayaṁ kammaṁ taṁ se hoi kaḍuyaṁ phalaṁ || 6 ||

kahaṁ care ? kahaṁ ciṭṭhe ? kahamāse ? kahaṁ sae ?

kahaṁ bhuṁjanto bhāsanto pāvaṁ kammaṁ na baṁdhaī ? || 7 ||

jayaṁ care jayaṁ ciṭṭhe jayamāse jayaṁ sae |  
jayaṁ bhuṁjanto bhāsanto pāvaṁ kammaṁ na baṁdhaī || 8 ||

savvabhūyappabhūyassa sammaṁ bhūyāi pāsao |  
pihiyāsavassa daṁtassa pāvakammaṁ na baṁdhaī || 9 ||

paḍhamāṁ nāmaṁ tao dayā evaṁ ciṭṭhaj savvasaṁjae |  
annāṇī kiṁ kāhī ? kiṁ vā nāhii cheyaṁ pāvagaṁ ? || 10 ||

soccā jāṇaj kallāṇaṁ soccā jāṇaj pāvagaṁ |  
ubhayaṁ pi jāṇaj soccā jaṁ cheyaṁ taṁ samāyare || 11 ||

jo jīve vi na yāṇāi ajīve vi na yāṇaī |  
jīvājīve ayāṇaṁto kahaṁ so nāhii saṁjamaṁ ? || 12 ||

jo jīve vi viyāṇāi ajīve vi viyāṇaī |  
jīvājīve viyāmaṁto so hu nāhii saṁjamaṁ || 13 ||

jayā jīve ajīve ya do vi ee viyāṇaī |  
tayā gajīṁ bahuvihaṁ savvajīvāṇaṁ jāṇaī || 14 ||

jayā gajīṁ bahuvihaṁ savvajīvāṇa jāṇaī |  
tayā puṇṇaṁ ca pāvaṁ ca baṁdhaṁ makkhaṁ ca jāṇaī || 15 ||

jayā puṇṇaṁ ca pāvaṁ ca baṁdhaṁ makkhaṁ ca jāṇaī |  
tayā nirivvīdae bhoe je divve je ya māṇuse || 16 ||

jayā nivvirīdae bhoe je divve je ya māṇuse |  
tayā cayaj saṁjogaṁ sabbhiṁtarabāhiraṁ || 17 ||

jayā cayaj saṁjogaṁ sabbhiṁtarabāhiraṁ |  
tayā muṁḍe bhavittāṇaṁ pavvaje aṇagāriyaṁ || 18 ||

jayā murñde bhavittāṇaṁ pavvaje aṇagāriyaṁ |  
tayā saṁvaramukkiṭṭhaṁ dhammaṁ phāse aṇuttaraṁ || 19 ||

jayā saṁvaramukkiṭṭhaṁ dhammaṁ phāse aṇuttaraṁ |  
tayā dhuṇaj kammarayaṁ abohikalusaṁ kaḍaṁ || 20 ||

jayā dhuṇaj kammarayaṁ abohikalusaṁ kaḍaṁ |  
tayā savvattagaṁ nāṇaṁ daṁsaṇaṁ cābhigacchaṁ || 21 ||

jayā savvattagaṁ nāmaṁ daṁsaṇaṁ cābhigacchaṁ |  
tayā logamalogarṁ ca jiṇo jāṇaj kevalī || 22 ||

jayā logamalogarṁ ca jiṇo jāṇaj kevalī |  
tayā joga niruṁbhittā selesi paḍivajjaṁ || 23 ||

jayā joge niruṁbhittā selesiṁ paḍivajjaṁ |  
tayā kammaṁ khavittāṇaṁ siddhajaṁ gacchaj nīrao || 24 ||

jayā kammaṁ khavittāmaṁ siddhajaṁ gacchaj nīrao |  
tayā logamatthayatto siddho havaṁ sāsao || 25 ||

suhasāyagassa samaṇassa sāyāulagassa nigāmasāissa |  
uccholaṇāpahoissa dulaḥā suggaj tārisagassa || 26 ||

tavoguṇapahāṇassa ujjumaṁ khaṁtisaṁjamarayassa |  
parīsahe jiṇaṁtassa sulahā suggaj tārisagassa || 27 ||

pacchāvi te payāyā khippaṁ gacchanti amarabhavaṇāirṁ |  
jesiṁ pio tavo saṁjamo ya khantī ya bambhaceraṁ ca || 28 ||

icceyaṁ chajjīvaṇiyaṁ sammaddiṭṭhī sayā jae |  
dulaḥaṁ labhittu sāmaṇṇaṁ kammaṇā na virāhejjāsi || 29 ||

-tti bemi ||

-----

Sympathy for the lowest animals is one of the noblest virtues with which man is endowed.

Charles Robert Darwin

## Reflections

### Reflection on True Teacher (Sadguru)

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत;  
समजाव्युं ते पद नमुं, श्री सद्गुरू भगवंत.

je svaroop samajyā vinā pāmyo dukha anant;  
samajāvyu te pad namu, shri sadguru bhagavant.

I bow to the feet of the Holy Teacher, who explained the real nature of the Soul, which without understanding I suffered infinite misery.

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;  
अपूर्व वाणी परमश्रुत, सद्गुरू लक्षण योग्य.

ātma-jnān samadarshitā vichare uday-prayog  
apurv vāni param-shrut sadguru lakshan yogya.

The admirable qualities of the Holy Teacher are knower of the self, equanimous feeling, compassionate and pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment and aversion.

देह छतां जेनी दशा, वर्ते देहातीत;  
ते ज्ञानीना चरणमां, हो वंदन अगणित.

deh chhatā jeni dashā, varte dehātit;  
te gnāninā charanmā, ho vandan aganit.

I often bow to the feet of the holy teacher who lives in the human body but his actions are beyond all attachments to the body and other worldly relations and objects.

### Reflection on Universal Forgiveness

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।  
मित्ती मे सव्व भूएसु, वेरम् मज्झ न केणइ ॥

khamemi savve jiva, savve jiva khamantu me,  
mitti me savva bhuyesu, veram majha na kenai.

I forgive all living beings,  
May all living beings grant me forgiveness.  
My friendship is with all living beings,  
My enmity is totally nonexistent.

### Reflection on Universal Peace

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।  
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ॥

upasargāh kshayam yānti, chidyante vighna-vallayah.  
manah prasannatāmeti, pujoyamāne jineshvare.

All problems get resolved,  
All obstacles get removed,  
The heart becomes full of joy,  
For those who get in touch with the inner higher self.

### Reflection on Universal Friendship

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।  
दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ॥

shivmastu sarva jagatah,  
par-hit-nirata bhavantu bhutaganah,  
doshah prayantu nasham,  
sarvatra sukhi bhavantu lokah.

May the whole Cosmos be blessed,  
May all beings engage in each other's well-being,  
May all weakness, sickness and faults diminish and vanish,  
May everyone everywhere be healthy, prosperous, blissful,  
and peaceful.



## Reflection on Spirituality and Pure Consciousness

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;  
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

dayā shānti samatā kshamā, satya, tyāg, vairāgya,  
hoya mumukshu ghata vishe, eha sadāya sujāgya.

The true seeker of the Self possesses the seven cardinal virtues, namely compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non attachment to worldly relations and objects. These qualities keep him constantly vigilant.

कषायनी उपशान्ताता, मात्र मोक्ष अभिलाष;  
भवे खेद, प्राणीदया, त्यां आत्मार्थ निवास.

kashāya-ni upashānta-tā, mātra moksha abhilāsha,  
bhava kheda prāni dayā, tyā ātmārtha nivāsa.

Where there are no passions like anger, ego, deceit and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;  
थाय निवृत्ति जेह्थी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,  
thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal reasons of the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

## Initial Diksha of Mangalam

# Invitation

*Inauguration  
and  
Deeksha  
Celebration*



*Date :18, 19, 20th Dec, 2011*

*Place :  
Veerayatan - Rajgir,  
Nalanda - Bihar.*

## Diksha Invitation

# Invitation

## Inauguration and Deeksha Celebration

Date :18, 19, 20th Dec, 2011

Veerayatan cordially invites you to the inauguration of  
**Saptarni & Deeksha Occasion.**

The inauguration Of The memorial of Pujya Gurudev Upadhyay  
Shri Amar Muniiji Maharaj will take place On Tuesday, 20th Dec, 2011 at 9.00 am  
at the divine presence of Acharya Shri Chandanaji Maharaj, & her Sadhvi Sangha, esteemed scholars,  
generous donors and dedicated committee members.



### Chief Guests

Shree Vallabhaji Bhansali, Shree Narendra Baldota, Smt. Rupa Shah, Shree Tarachandji Cheda,  
Smt. Nimmi Mukeshi Turkiya, Smt. Daksha Bipin Turkiya, Shree Mahasukhabhai Gathani,  
Shree Prem Jain, Prof. Ratan Jain

many honourable Guests will be arriving For this occasion from  
America, Canada, London, Africa, Singapore, Dubai, Muskat, etc.

### Organisers

Veerayatan Committee & Deeksharthi family

### Host

Dr. Abhay Thirodiya - President / Shree Jansukraaj Daga - Hony. Gen. Secretary  
we are awaiting your arrival. Please send us your detailed travel plan in advance  
so proper accomodation & receiving arrangements can be made.



Deeksha is simply an initiation into  
new spaces within you. It changes your  
inner world and of-course your outer world  
changes with it. A change from head to heart,  
from logic to love and compassion.  
- Acharya Chandanaji.

To me Deeksha means, taking the responsibility  
to make the best efforts to  
become a better human being,  
a better disciple and a  
better Sadhak on the path of divinity.  
- Mangalam



### Date : 18 December 2011

Morning 9.00 a.m. to 12.00 p.m.

Pratikshan, Mandap &

Mala Muhurtam

Afternoon 3.00 p.m. to 5.00 p.m.

Mehandi, Sanjee.

Evening 7.00 p.m. to 9.00 p.m.

Discussion Subject :

Sharmam Purnapara

& Dayitva

### Date : 19 December 2011

Morning 9.00 a.m. to 11.00 a.m.

Rathayatra, Shrutipooja, Abhinandan

Afternoon 2.00 p.m. to 4.00 p.m.

Keshar Vidhi

Evening 7.00 p.m. to 9.00 p.m.

Cultural Program

Place;

Veerayatan - Rajgir, Nalanda - Bihar.

Contact

Mobile : 09431489944 / 07488488344 / 09835223922

Fax : 06112 - 255172 / 395

Email : veerayatanbihar@gmail.com

### Date : 20 December 2011

Morning 9.00 a.m.

Inauguration of Saptarni

Morning 10.00 a.m.

Deeksha Celebration.















## Believe In Yourself

Believing in yourself  
standing for what you believe in  
regardless of the odds against you  
and the pressure that tears at your resistance  
means courage

Keeping a smile on your face  
when from the inside you feel like dying  
for the sake of supporting others  
means strength

Stopping at nothing  
and doing what in your heart  
you know is right  
means determination

Doing more than is expected  
to make another's life a little more bearable  
without uttering a single complaint  
means compassion

Helping a friend in need  
no matter the time or effort  
to the best of your ability  
means loyalty

Giving more than you have  
and expecting nothing  
but gratitude in return  
means selflessness

Holding your head high  
and being the best you know you can be  
when life seems to fall apart at your feet  
and facing each difficulty with  
the confidence that time will bring  
you better tomorrows and never giving up  
means believing in yourself

-Poem by Mary Ellen Joseph



**Conquer Anger by Forgiveness**  
**Conquer Pride by Humility**  
**Conquer Deceit by Straight-forwardness**  
**Conquer Greed by Contentment**