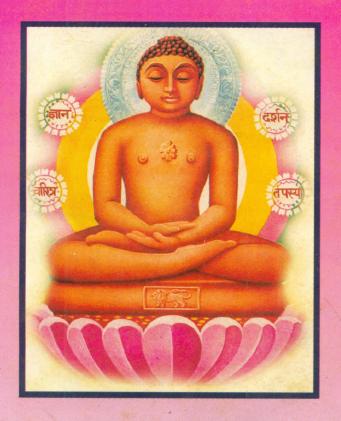


Shri Mahaviray Namah

BLOOM YOUR CHILD WITH THE KNOWLEDGE OF JAINISM



I feel extreme joy in dedicating this book to my preceptress Shasan Chandrika Reverend Hirabai Mahasatiji on the occasion of her Diksha Golden Jubilee and also offer to P. Bhartibai Mahasatiji for observing Pola Aththam Varshitap.

> Written by Hirak Shishu Sadhavi Sonal

NAVKAR MAHAMANTRA









Namo Siddhanam Namo Uvajjhayanam Namo Loe Savva Sahoonam Eso Panch Namokkaro Savva Pavappanasano Mangalanam Cha Savvesim. Padhamam Havai Mangalam









The holy seat of P. P. Shri Dungarsinhji Swamiji



Guru Stuthi

Dungarsinh Swami, Antaryami,
Tame Chho TaranharGurudevGurudev
Nidravijata, Balbrahamchare
Gondal Gachha SthapanarGurudevGurudev
Ekavatari Samtadhari,
Ajod thaya, AngaarGurudevGurudev
Gachhadhipati, Labdhidhari,
Chaturvidha Sangh adharGurudevGurudev
Krupa Tamari, Shradha Amari,
Ashish Dejo AparGurudevGurudev
Smaran Kariye, Ratan Kariye,
Ame Thaiye BhavparGurudevGurudev
Dungarsinh Swami, Antaryami
Tame Choo TaranharGurudevGurudev
Written by:
Gondal Sampraday's (Sect)
Shasan Chandrika P. P. Hirabai Mahasatiji

Homage to

P. P. Balbrahamachari Hirabai Mahasatiji



On 14th January, 1933, Saturday on the soil of Rajkot, one renowned child took birth. Her birth brought rejoice to her father, Jamnadasbhai Damani, her mother Girijaben Damani and the whole Damani family. Her whole childhood passed in the worship of God. Swamiji believed that her whole life was to be dedicated to god and Dharma.

When Swamiji met P. P. Zaverbai Mahasatiji for the first time, the very moment she considered P. P. Zaverbai Mahasatiji as her guru and decided to renounce the world. Then on 28th January, 1951, she accepted Diksha in Rajkot. After this she acquired great knowledge. The main aim of her life was to serve her Guru. After 10 years, her two real sisters, P. Nandabai Mahasatiji and P. Jyotibai Mahasatiji also accepted Diksha.

Today she has completed 50 years of her diksha period. She has done Vihar to Saurashtra, Gujarat, Bombay, Banglore, Madras, Hyderabad, Calcutta, Jamshedpur, Tatanagar and many other small villages in India.

Wherever Swamiji goes she encourages people to do tapasya and dharma and during Chaturmas she brings new turnings in the lives of the hearers.

She also sows the seeds of Jainism among children and advises to avoid bad deeds. She brings the light of hope in the lives of the people who are really disappointed.

We are lucky to win her love on every occasion. We pray to the Almighty to bestow on her long life and enable her to relieve the sorrows of all.

We wish that in our every life we get a Guruji like P. P. Swamiji and she may remain always with us to give us blessings.

Thanks to Jitendramuni Maharajsaheb

6000

This book is the English translation of the book named "Shibirna Madhyame Sanskarnu Ghadtar" written by enthusiastic P. Jitendramuni Maharajsaheb. The disciple of ascetic P. Kantirishi Maharajsaheb of Khambat Sampraday's.

We are really obliged to P. Jitendramuni for helping us in developing the Jain Sanskar among young children. We pray to God that he may publish more and more books like this. It was a totally an impossible task for me, if his book wasn't available I wouldn't have been able to translate and make my dream true. I am grateful to him.

Ovation to Rupal by Hirakurund

Let us all do our religious together. Our blessing rest with you for your progress in Gnan, Darshan, Charitra and Tap.

Namo Siddhanam.

Brief account about P. Jitendramuni Maharajsaheb Gurudev Shri Kantirushi Maharajsaheb



A bright child named Kanti, was born on Ashadh Vad Teras, Friday in Savant 1972 in Khambhat in Ambalalbhai Patel and Surajben Patel's house.

He saw Chchaganrushi Maharajsaheb and from that time started observing Pratikaman and also started observing Chovihar. The seeds of Jainism dharma were sown in his life.

He was a great jeweller. He got married to Motiben. Alongwith his business he also did Pratikaman, Chovihar, served the Sadhu-Sadhavi. For many years he was the Pramukh (President) of Khambhat Sangh and served the Sangh. He had five sons and two daughters. Without keeping any attachment towards wealth and his family, he renounced the worldly life on Vaishakh Vad Teras in Savant 2017. At the age of 45 he accepted diksha in Khambhat.

After taking diskha he used to observe Porsi daily, Tithis Akashana, Pakhi Upavas and he has done Aradhana of 8 - 16 - 21 Upavas. For the last 23 years he has been doing Tapasya of Maskhaman (i.e. 30 Upavas).

Gurudev has given us the gifts of great books like, What is Dharma?, Navkar Mantra is the only Sara of dharma, Samkitnu Mul, Jivan Jivani Kala, Shri Uttardhyan Sutra etc. We wish that we may always receive his blessings.

Hearty Congratulations to Tapasvi P. Bhartibai Mahasatiji



Bhartibai Mahasatiji accepted diksha on the 1st of January 1978 at Valkeshvar in Bombay. She has completed 23 years of her diksha period. For 14 years she has been performing Akashana. Moreover, she has observed a very severe "Pola Aththam Varshitap." Upavas Varshitap and many other tapasyas in her life.

Shrimati Champaben Pranlalbhai Kothari and whole Kothari family congratulate her for performing Pola Aththam Varshitap. We pray to God that she may succeed in her attempts in introducing Lord Mahavir's name in the hearts of the people.

The whole "Hirakvrund" heartily congratulated her undergoing severe tapasya. Her severe penance has destroyed all her karmas.

We also receive inspiration from her Tapasya.



P. Jasa, Uttam Prana Gurubhyo Namah Om shanti

Blessings by P. P. Hirabai Mahasatiji



Dear Sonal,

You have made a meritorious attempt in compiling this book conforming to the need of the present age to help the Jain Shasan. I really congratulate you for your praiseworthy attempt.

My blessings are with you. I hope you will make progress in future. I heartily wish you to continue remain busy with such religious matters.

You will glorify yourself, Guru-Guruni, your father and mother. You will become eminent in the whole world. We wish you good health and the ability to observe saiyam. I bless you that during diksha period you will be able to be "Akavatari" in your life.

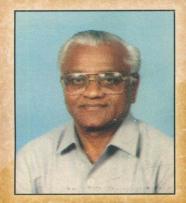
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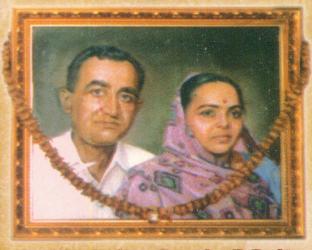
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Chanchalben D. Shah



Indravanbhai T. Doshi



Ravilal N. Doshi Ranjanben R. Doshi



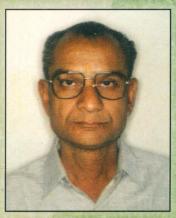
Shantibhai K. Mehta (Mumbai)



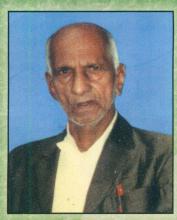
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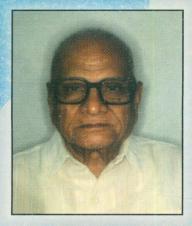
Vinesh Ramjibhai Virani (U.S.A.)



Saurindrakumar M. Dhami (Rajkot)



Pranlal Nagjibhai Kothari (Rajkot)



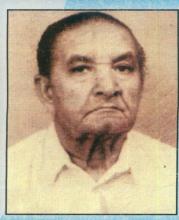
Chunilal C. Kothari (Rajkot)



Savitaben C. Kothari (Rajkot)



Hasmukhlal C. Kothari (U.S.A.)



Maganlal N. Nagodra



Alkesh K. Nagodra

has become unavoidable because it is an international language. In future, people would like to read English books more than books written in mother tongue. For this reason, I have made up my mind to translate the book named "Shibirna Madhyame Sanskarnu Ghadtar" into English. I was internally happy with the thought that my translated book would in future give children the basic knowledge of Jainism. People know that they are Jains but don't know the religious terms of Jainism. After reading this book they will acquire full faith in Jainism. There will be great improvement in the Sanskar of the Jains.

The book can be considered the religious Encyclopedia of Jainism because it vividly describes the performance of on the observance of the chief characteristics of Jainism like Ahinsa, Tapasya, moderation in sensual pleasure, freedom from intoxicating things. It helps imbibing good features of behaviour. It teaches the shravak to what to accept and what to reject in life and so on.

The translation of this book was possible due to the blessings of my Guru P. P. Hirabai Mahasatiji.

I wish that people after reading this book will surely take some resolutions in their lives and try to avoid their bad deeds and acquire knowledge.

Luckily, at the last moment, I came in contact with a learned man namely Kalyanjibhai Vyas who helped me a great deal in my work with his good command over English and Sanskrit. I also remain thankful to some learned persons who have helped me in compiling this book.

In this book, some words may be translated wrongly, please apologise for the same. (Michchami Dukhadam).



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	Shree Mangalik







1 - TEERTHANKARAS NAMES



- 1) Shri Rushabhdev
- 2) Shri Ajitnath
- 3) Shri Sambhavnaath
- 4) Shri Abhinandan
- 5) Shri Sumatinaath
- 6) Shri Padmaprabhu
- 7) Shri Suparshwanaath
- 8) Shri Chandraprabhu
- 9) Shri Suvidhinaath
- 10) Shri Sheetalnaath
- 11) Shri Shreyasnaath
- 12) Shri Vaasupooja
- 13) Shri Vimalnaath
- 14) Shri Anantnaath
- 15) Shri Dharmanaath
- 16) Shri Shantinaath
- 17) Shri Kunthunaath
- 18) Shri Arnaath
- 19) Shri Mallinaath
- 20) Shri Munisuvrath
- 21) Shri Naminath
- 22) Shri Nemnaath
- 23) Shri Parshvanaath
- 24) Shri Mahaveer



2 - DEV GURU DHARMA

- Q. 1 Who is our God? (Bhagwan)
- Ans. Arihant Bhagwan and Siddha Bhagwan.
- Q. 2 Who is our Guru?
- Ans. Sthanakwasi's Jain Acharya, Upadhaya and Sadhu-Sadhvi.
- Q. 3 What is our Dharma?
- Ans. Sthankawasi Jain Dharma.
- Q. 4 How can you know (recognise) Sthanakwasi?
- Ans. Person who ties a Muha-Pati.





3 - DEV GURU DHARMA IN NAVKARMANTRA



- Q. 1 Who is our Dev in Navkar Mantra?
- Ans. Arihant Bhagwan and Siddha Bhagwan.
- Q. 2 Who is our Guru in Navkar Mantra?
- Ans. Acharya, Upadhaya and Sadhu Sadhvi.
- Q. 3 Which word contains Dharma in Navkar-Mantra?
- Ans. The word "Namo".
- Q. 4 How does the word "Namo" contains Dharma?
- Ans. Namo means to bow, by bowing we inculcate the quality of respect and respect is the root of Dharma. In this way, the word "Namo" contains Dharma.



4 - MALA

- Q. 1 How many beads are there in a Mala?
- Ans. 108 (One Hundred and Eight).
- Q. 2 Why does Mala have 108 beads?
- Ans. The Panch Parmeshti have 108 goons (merits) and so there are 108 beads in a mala.
- Q. 3 Who are Panch Parmeshti?
- Ans. Arihant Bhagwan, Siddha Bhagwan, Acharya, Upadhya and Sadhu Sadhvi.
- Q.4 How many goons (merits) have Panch Parmasti?

	Total	108	goons	(merits)
	Sadhu-Sadhvi	27	goons	(merits)
	Upadhya	25	goons	(merits)
	Acharya	36	goons	(merits)
	Siddh Bhagwan	80	goons	(merits)
Ans.	Arihant Bhagwan	12	goons	(merits)









5 - JAI JINENDRA



- Q. 1 Jai Jinendra means what ?
- Ans. Jai Jinendra means victory of Jinendra Bhagwan.
- Q. 2 Who are the Jineshwar Bhagwants?
- Ans. Arihant and Siddha are the Jineshwar Bhagwants.
- Q. 3 What is the benefit of saying Jay Jinendra?
- Ans. By saying Jay Jinendra, the pride of Jainism increases, sins get destroyed. Jainism spreads and people get attracted by Jainism.
- Q. 4 When should you say Jay-Jinendra?
- Ans. (1) After getting up in the morning you should say it.
 - (2) When you leave your house.
 - (3) When you meet any of your Jain Friends.
 - (4) When you go to bed at Night.
 - (5) While entering the house.
- Q. 5 When you meet any person other than a Jain, what should you say?
- Ans. Jai Jinendra or Jay Mahavir.



6 - MUHAPATI (MOUTH COVERING)

- Q. 1 What does Muhapati mean ?
- Ans. It is a cloth with 8 parts (4 folds) which is tied against the mouth.
- Q. 2 Why should one tie Muhapati against the mouth?
- Ans. To prevent and the protect the living organisms which are present air from entering the mouth.
- Q. 3 In which way do living organisms which are present in air die?
- Ans. Warm air comes out of our mouth and it kills all the germs existing in the air.
- Q. 4 When should one tie the Muhapati against the mouth?
- Ans. (1) To move the beads of rosary.
 - (2) When you go to an Upashraya.
 - (3) When you do Samayik.
 - (4) When you do Prayers.







- (5) When you are hearing the Vyakhyan.
- (6) While you are talking with Sadhu-Sadhvis.
- (7) While you are doing any activities of Dharma.
- Q. 5 What should you do when you don't have a Muhapati?
 Ans. You should cover your mouth with a handkercheif but you shouldnot keep it uncovered.



7 - THE STEPS OF SIN

- Q. 1 How many steps of Sin ?
- Ans. Sin has 4 Steps
 - (1) Atikram
- (2) Vyatikram
- (3) Atichaar
- (4) Anachaar.
- Q. 2 Atikram means what ?
- Ans. When you think of any evil (Sin).
- Q. 3 Vyatikram means what ?
- Ans. To perform any sin you collect all the necessities and arrange for it. is called Vyatikram.
- Q. 4 Atichaar means what ?
- Ans. When you get ready to perform any evil (Sin).
- Q. 5 Anachaar means what ?
- Ans. When you perform any evil (Sin).
- Q. 6 How much sins (Doash) are there in four steps of evil? and how many paap?
- Ans. Atikram, Vyatikram & Atichaar these 3 has sins (dosh) and Anachaar is a sin (paap).
- Q. 7 What is the meaning of doash?
- Ans. When some dust gets stack on a cloth and you clean it by trying to dropping similarly any evil is performed till Aatichar, is excused by the performance of a Pratikraman. Because of which it is called Dosh.
- Q. 8 What is the meaning of Sin?
- Ans. When a piece of cloth gets dirty you have to clean it with water. The same is the method of Anachar, you have to confess to the Gurudev. Only then can it be excused. So it is called Sin.









8 - KANDMOOL



- Q. 1 What is the meaning of Kandmool?
- Ans. Fruits and vegetables which are produced underground.
- Q. 2 How many living Organisms are there in Kandmool?
- Ans. Infinite.
- Q. 3 What is the meaning of Infinite?
- Ans. Infinite means a number which cannot be counted.
- Q. 4 What are the names of Kandmool?
- Ans. (1) Garlic (2) Onions (3) Potatoes (4) Carrot (5) Ginger
 - (6) Beat root etc.
- Q. 5 What are the disadvantages of eating Kandmool?
- Ans. (1) You have to bear the sin of killing infinite living organisms existing in the Kandmool.
 - (2) You (Loose your temper easily).
 - (3) You spoil your knowledge and intelligence.
 - (4) You fall in bad state.
 - (5) You become Anaryapana.



9 - DISADVANTAGES OF EATING KANDMOOL

- (1) You have to bear the sin of killing infinite living organisms that are present in the kandmool.
- (2) You lose your temper easily.
- (3) You spoil your knowledge and intelligence.
- (4) You fall in bad state.
- (5) You become Anaryapana (a place where there is absence) of God and Dharma.
- (6) Children of Mahavir should not eat kandmool.
- (7) You lose the title of a Jain.

Lord Mahavir said that any part of Kandmool that can be kept on the tip of a needle contains infinite living organisms. And so just only for your taste satisfaction you should not destroy and kill (infinite) so many living organism but instead you should have mercy on them and given them "Abhayadaan' is the duty of a Jain Shravak. In your life time you should eat leafy vegetables and in comparison of eating just one piece of potato the sin of eating it, is more than eating green leafy vegetables thorughout of your life. The soul who wishes to go to "Moksh" should not eat kandmool.

#

10 - TEN THINGS DIFFICULT TO GET

- (1) To get the form of human being.
- (2) To achieve Aryakshetra.
- (3) To be born in a noble and holy family.
- (4) To get a long life.
- (5) To get all the Five Indriyas (Sense).
- (6) To get good health for body.
- (7) To get the knowledge of Jainism.
- (8) To get to hear "Jinwani".
- (9) To have faith on Jinwani in Jainism.
- (10) To get diksha in life.

#

11 - TEN THINGS OF ACHIEVING KNOWLEDGE

- (1) To achieve knowledge, if one does hardwork then knowledge increases.
- (2) If you sleepless.
- (3) If you be moderate in eating.
- (4) To keep "Maun" (Not to talk) and study.
- (5) To study at the feet of your Guur.
- (6) To respect your Guru.
- (7) To avoid T.V. and Video.
- (8) To revise what you have studied.
- (9) To control the Five Indriyas (Sense).
- (10) To consider knowledge in high esteem.









12 - WAYS TO PREVENT IGNORANCE OF KNOWEDGE



- (1) Not to sit on written papers, newspapers notebooks, novels etc.
- (2) Not to sleep on written papers, news-papers, books etc.
- (3) Not to keep written papers, newspapers, books below your head, at the time of sleeping.
- (4) Not to drop down written papers, newspapers, books etc.
- (5) To be careful while walking so that written papers, newspapers, and books may not be trampled.
- (6) Not to throw written papers, newspapers, books etc. take them and put them softly.
- (7) Not to keep written papers, newspapers books etc. on floor.
- (8) Not to keep written papers newspapers, books etc. below the level on which you are sitting
- (9) When written papers newspapers, books etc. fall down, immediately pick them, up by saying "Micchami-Dukaddem" (Sorry)
- (10) Not to wipe words with your spittal
- (11) Not to throw written papers in dirty water
- (12) Not to turn pages of any books smeared with spittal fingers.
- (13) Not to read or write while eating
- (14) Not to stand in a dirty place with books in your hands or under your arms.



13 - PANCH (FIVE) ABHIGAM

- Q. 1 What is the meaning of Abhigam?
- Ans. The rules and regulations to be followed when you go to an upashray to workship a Sadhu or a Sadhvi.
- Q. 2 How many Abhigam are there ?
- Ans. There are five Abhigams.
 - (1) To avoid "sachet".
 - (2) To practice "aachet".
 - (3) Uttarasan.
 - (4) Anjalikaran.
 - (5) Stabilization of mind.







Ans. Not to ender the Upashray with the things which have life in them. Such as fruits, flowers, vegetables, beans etc.

Q. 4 What is the meaning of practicing Aachet?

Ans. Not to carry books, slippers, umbrellas inside the Upashraya but leave them outside. Not to change the clothes that you wear in Samayik in Public.

Q. 5 What is the meaning of Uttarasan?

Ans. Not to talk with a Sadhu or a Sadhvi without covering the mouth. Talk only after covering the mouth with Muhapati or a handkerchief. And if you don't have anything you should cover your mouth with your hand while talking.

Q. 6 What is the meaning of Anjalikaran?

Ans. Whenver you see a Sadhu or a Sadhvi, immediately you should join your hand and bend your head and go towards them and say "Mathenam-Vandami" and give three Vandanas (Bows). And if you see them on the road you only have to say "Mathenam-Vandami" and should not bow them.

Q. 7 What is Stabilization of mind?

Ans. To listen the prayers, preachings will consentration without talking and diverting your mind.



14 - INTRODUCTION OF SHRAVAK AND SHRAVIKA

1) They believe only in Arihant and Siddha.

2) Their guru is only Panch-Mahavratdhari Sthanakvasi Jain Sadhu.

3) They believe only in Sthanakvasi Jain Dharma whose base is to be mercyful.

4) Their religion doesn't believe in killing of any type of living organism.

5) They don't beat or kill any animal that can walk.

6) They should not killed innocent or any animal.

7) They consider everybody as mother or sister. (Shravika considers every man has father or brother).







- 10) They never tell a lie.
- 11) They should not steal.
- 12) They do practice Samayik, pray and do mala.
- 13) They should visit a Sthanak regularly and pray to a Sadhu or a Sadhvi.



15-WHAT TYPE OF LANGUAGE WOULD YOU USE WHILE TALKING TO GURUDEV

- Q. 1 Maharajsaheb keeps a broom in his hands.
- Ans. Maharajsaheb keeps a Rajoharon in his hands.
- Q. 2 Maharajsaheb covers his mouth with a cloth.
- Ans. Maharajsaheb covers his mouth with a Muhapati.
- Q. 3 Maharajsaheb is giving a lecture.
- Ans. Maharajsaheb is giving a preaching.
- Q. 4 Maharajsaheb has covered himself with a cloth.
- Ans. Maharaisaheb has covered himself with a Pachedi.
- Q. 5 Maharajsaheb ! What will you have ?
- Ans. Maharajsaheb have you any khap (need).
- Q. 6 Maharajsaheb folds his clothes in the morning and evening.
- Ans. Maharajsaheb does Padilehan of clothes in the morning & evening.
- Q. 7 Maharajsaheb sits on a wooden cot (bed)
- Ans. Maharajsaheb sits on a wooden patt.
- Q. 8 Maharajsaheb is pulling his hair from his head?
- Ans. Maharajsaheb is doing loach of his hair from his head.
- Q. 9 Maharajsaheb is staying in his house.
- Ans. Maharajsaheb is staying in the Upashray.
- Q. 10 Maharajsaheb is having breakfast in the morning
- Ans. Maharajsaheb is using Navkarsi in the morning.
- Q. 11 Maharajsaheb! Which way are you going?
- Ans. Maharaj Saheb! in which direction are you proceeding.

:9:





Maharaisaheb is saying Shlokas.

Maharajsaheb is doing Swadhyay.

Maharajsaheb! Please tell me what is your need? Q. 13

Ans. Maharajsaheb! Please tell what is your anykhap?

Q. 14 Maharajsaheb! If you have any work please tell

Maharajsaheb. If you have any Kamseva (work and Ans. help) please tell.

Q. 15 Maharajsaheb, wipes dust and then sits.

Maharajsaheb, sits only after Pujine. Ans.

Q. 16 Maharajsaheb drinks water.

Ans. Maharajsaheb uses Udak (Water).

Q. 17 Maharajsaheb have some more.

Ans. Maharajsaheb, give us Labh. We have enough of it.

Q. 18 Maharajsaheb is going to take food.

Ans. Maharajsaheb to accept Gochri.

Q. 19 Maharajsaheb roams from one place to another.

Maharajsaheb do Vihar from one place to another. Ans.

Q. 20 Maharajsaheb is expected to go tomorrow.

Maharajsaheb has the bhav to do Vihar tomorrow. Ans.

Q. 21 Maharajsaheb eats in the utensils.

Ans. Maharaisaheb has his food in Patra.

INPURE

PURE

1. Namaste Mathenam Vandami 2. Come to my home Padharo to my house

3. Come

4. How are you? Fine

5. What do you want?

6. When did you come?

Padharo

Sukh Satama

Have you any Khap?

Kyare Padharya?



16 - OUR FESTIVALS

Mahavir Jayanti

Chaitra Sud Teras

Varshitap's Parnoo -

Vaishakh Sud treej (Akhatrej)

Aayambil's Oodi

(1) Chaitra Sud Satam (7) to

Chaitra Sud Poonam (15)





Parvushan

Chomasi Pakhi

Savatsari Maha Parva -

(2) Aasso Sud Satam (7) to
Aasso Sud Poonam (15)
Beginning of Chaturmas - Ashadh Sud Poonam

Ashadh Sud Poonam Shravan Vad Teras (13) to

Bhadrya Sud Pacham (5)

Bhadarva Sud Pacham (5)

Chaturmas ends (Purnahuti) - Kartak sud Poonam

(1) Kartak Sud Poonam

(2) Fagan Sud Poonam

(3) Ashadh Sud Poonam



17 - THINGS OF RELIGIOUS ACCMOPANIMENTS

- (1) Muhapati (2) Patharnu (3) Guchho (4) Rajoharan (5) Mala (6) Cholpatto Pachedi Pustak (Book) **(7)** (8)
- (9) Thavni



18 - THERE IS WISDOM IN KEEPING QUIET

- 1) Limitations are taken care.
- 2) You don't have to repent for what you have said.
- 3) No possibilities for arguments.
- 4) No jealousy and enmity are created.
- 5) No chance to tell a lie.
- 6) You preserve and impression that you are wise person.
- 7) The opposite person does not get excited/angry.
- 8) Not possibility of generating argument.
- 9) Karmas are not formed.



19 - GURUVANDAN

Advantages of Guruvandan

- 1) It respects the order of Lord Tirthankar.
- 2) It respects our Gurudev's.
- 3) Pride gets destroyed.





- You get a good rebirth.
- 5) You achieve spiritual and good knowledge.
- 6) In the end you achieve Moksha.

Disadvantages Guruvandan

- It is doesnot respect the order of our Tirthankar.
- 2) It disrespect to our Gurudev.
- 3) It increases our pride.
- 4) Your rebirth takes place in a low family.
- 5) It makes hard and difficult to achieve Dharma.
- 6) Your cycles of life & death increases.

Note: One should immediately join hands and bend their heads on meeting Pujya Gurudev or Pujya Mahasatiji anytime at any place. If it is possible to go near them you should go near and ask them their "Sukh-Sata". If they are staying at Upashray or Sthanak (Place) you should go there and do three Vandanas with proper order.

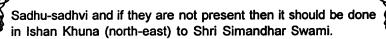


20 - BENEFITS OF VANDANA

- 1) You don't get birth in Narak or Tiryanch Gati.
- 2) You build a good place for yourself because of which you take birth as humans and also Devgati.
- 3) From the nine (9) Puniyas your Namaskar Puniya is formed.
- 4) It is the root (Vinay) of Dharma and that is developed.
- 5) You get good luck and wherever you go you get success.
- 6) Your mental development increases and your grasping power increases.
- Aadey named karma is formed. Because of which everybody listens to you.

In this way your Subh-Karmas are formed. In the end you achieve Moksha-roopy happiness.

Therefore, everyday as per your routine you should do Vandans in ascending order of five, seven, twelve, twenty seven. This vandana should be in the proper order and with extreme faith and belief in it Vandana should generally be done to





21-WHAT ONE SHOULD PRACTICE IN LIFE

- 1) As soon as you get up you should say Navkar Mantra.
- 2) While eating and sleeping you should say Navkar Mantra.
- To Bow to the elders.
- 4) To tell each and every person Jai Jinendra.
- 5) To do Mala.
- 6) To do Samayik.
- 7) To get religious knowledge.
- 8) To Bow to the Sadhus and Sadhvijis.
- 9) To listen to the Vyakhyan.
- 10) To drink boiled water.
- 11) To be moderate in Lilotri (green vegetables & fruits).
- 12) To be moderate in things to eat and drink.
- 13) To keep Maun while eating.
- 14) To read religious books.
- 15) To do Pratikraman.
- 16) To practice navkarshi.
- 17) To practice four (4) logas while going to bed.
- 18) To practice Sagari Santharo.
- 19) To take 12 vrats of shravak.
- 20) To take Diksha etc.

* * *

22-WHAT ONE SHOULD AVOID IN LIFE?

1) Alcohol 2) Non. Veg. Food 3) Gambling 4) Theft 5) Shooting 6) To have relations with other ladies. 7) To have relations with prostitutes 8) Honey 9) Butter 10) Kandmool (underground vegetables) 11) Stale Food 12) Ratri bhogan (Food after sunset) 13) To waste food 14) Hotel Food or any other outside food 15) Food from a sweet meat seller or any such shop 16) Beedi / Cigarettes 17) Tobacco 18) Paan 19) Supari 20) Films 21) Dramas 22) Bad Words 23) Fights 24) Quarrel 25) Anger 26) Criticism 27) Crackers 28) T.V. 29) Raas-Garba etc..









23 - RESERVATIONS

Reservations of Siddh Gati
 Tirthankar and Kevali Bhagvants
 Yugliks (Jugaliya)
 Shravak, Sadhus
 Reservations of Manushiya Gati
 From Nineth (9th)
 Devlok till the Devas
 of Sarvarthsiddh

Viman

4) Reservations of Tirianch Gati Lives from the Seven (7th) Narak Teeukay

Vaaukay

5) Reservation of Narak Gati Chakravarthi, Vasudev Prati-Vasudev.



24 - FIVE (5) CAUSES WHICH CREATE SADGATI

- 1) By keeping mercy on animals and not killing them, one can achieve sadgati.
- 2) By speaking the truth one can achieve sadgati.
- 3) By not doing theft one can achieve sadgati.
- 4) By observing Brahmacharya one can achieve sadgati.
- 5) By keeping necessary things in limit one can achieve sadgati.



25 - FIVE CAUSES WHICH CREATE DURGATI

1) Pranatipat : By killing living beings one achieves durgati.

2) Mrushavaad : By telling lies one achieves durgati.3) Aadatadan : By stealing, one achieves durgati.

4) Maithun : By enjoying sexual pleasure one achieves

durgati.

5) Parigraha : Attachment to worldly things causes one's

durgati.









26 - DREAM



- Q. 1 What is the meaning of a dream?
- Ans. If one remembers the incidents or thoughts of the past. Similarly if in any way the incidents of future are seen directed in the thoughts, these are called dreams.
- Q. 2 When do we get dreams?
- Ans. When we are half asleep and half awake, we get dreams.
- Q. 3 How many dreams does the mother of Tirthankar experience?
- Ans. Tirthankar mother experience (14) fourteen clear dreams
- Q. 4 How many dreams does the mother of Chakravarti experience ?
- Ans. Chakravarti mother sees fourteen dreams that are not so clear
- Q. 5 Which are the 14 dreams?
- Ans. (1) Elephant (2) Ox (3) Lion (4) Laxmi Devi (5) Flower's garland (6) Moon (7) Sun (8) Flag (9) Pot (10) Padma lake (11) A Milky Ocean (12) A sacred aeroplane (13) A heap of jewels (14) A smokeless fire.
- Q. 6 What should one do to avoid bad and frightening dreams?
- Ans. One should utter four times "Logus" because of which one doesn't get bad dreams and if one gets them they are only good dreams.
- Q. 7 Which dreams become real?
- Ans. Dreams which come three hours before Sunrise can become real.
- Q. 8 What should one do if you see a bad dream ?
- Ans. One should say Logus four times and go off to sleep so that the dream may not become real.
- Q. 9 What should one do, if you see a good dream?
- Ans. One should utter 4 times Logas and avoid sleeping. If possible one should do Mala or Samayik or Prayer. Then we should go for our routine work but should not sleep.









27 - COURTESY (Vinay)



- A tree will stands for years, if the roots are strong and firm. A building stands for years, if the pillars are strong. Similarly who has courtesy and respect leads a happy life.
- 2) A Courteous person is one who considers his elders and Guruji as those one who shows correct path and who respect them. Listening to them doesn't cause their advice any difficulty because they are experienced. They have seen life more closely than we. So one should never insult them. One should always accept what they say, whatever they say is for our well being because they are our well wishers. So one should never speak against them
- 3) Lord Mahavir had 14,000 disciples (Shishy) among them the eldest was Gautam Swami. He had four kinds of knowledge (Gnan). Still he had a lot of respect for Lord Mahavir and was very much courteous towards him. Because of which he is remembered even today. If at anytime any Sadhu or a Sadhvi, visits us, we should also stand up, join our hands, bend our heads and welcome them by saying "Padharo" and should polietly talk with them.
- Q. 1 Who leads a happy life ? Explain with examples.
- Q. 2 What is the meaning of Courtesy?
- Q. 3 Why should we listen to our elders talk
- Q. 4 How many disciples (shishy) did Lord Mahavir have ? Who was the chief among them ?
- Q. 5 How many kinds of knowledge did Gautam Swami have?
- Q. 6 what should we do if any Sadhu or a Sadhvi is seen or comes to our house?









28 - DISADVANTAGES OF EATING AT NIGHT



- 1) You break the order of our God (Lord)
- 2) Infinite living organisams get killed
- 3) At night it affects the digestion power
- 4) Health gets disturbed.
- 5) Laziness increases.
- 6) Sexual Pleasure a Disease causes
- 7) If you consume anant by mistake your intelligence gets affected
- 8) If you consume fly you will start vomiting
- 9) If you consume a spider you will have Leprosy
- 10) Hair becomes white by consuming rotten vegetables
- 11) Lizard's spit can cause death
- 12) Snakes poison can cause death
- 13) Any poisonous substances can cause diaherria or vomiting
- 14) Throat gets paining on consumption of hair
- 15) In next birth you get Durgati (wretched condition).



29 - A HARM CAUSED BY FIRING CRACKERS

Different Loss that you get by burning crackers;

- 1) Its poisonous smoke can spoil the lungs
- 2) Pollution which increases spreads many diseases
- 3) So many living organism get killed.
- Due to immense noise, birds and small insects are frightened.
- 5) Ear gets dumb there are possibilities of heart attack.
- 6) The noise affect the structure of the house.
- 7) So much money gets wasted.
- 8) Saraswati in the form of words gets destroyed.
- 9) Kindness & Benevolence get destroyed.
- 10) Due to fire, there is wastage of lakhs of rupees.
- 11) Hands and legs get burnt, many even die.
- 12) Puniya gets destroyed and sins go on increasing.





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30 - EIGHT KARMAS FORMED BECAUSE OF FIRE CRACKERS



- 1) If paper-words get burnt - Gnyanavarnia karma.
- 2) If any living being gets handicapped - Darshanavarnia karma.
- If any living organsim gets hurt Ashata Vednaiya karma. 3)
- Enjoyment from burning fire crackers Mohania karma. 4)
- Bodys of living organisms get destroyed (Aashubh) 5) - Naam karma.
- 6) Destroying the living organisms prepare the future life of - Tiryanch, Narakgati.
- Pride of burning the fire crackers Low (Neech) Gotra 7) karma.
- Disturbing the peace of other living organisms Antharia 8) karma.



31 - BENEFITS OF ABANDONING FIRING CRACKERS

- Protection of living organims, no pollution 1)
- 2) Benevolence (Jeevdaya Paropkar) is preserved
- 3) The money saved can be used for the upliftment for the poor.
- 4) The animals sent to a slaughter house can be saved.
- You can send fodder to an asylum for cattle or send 5) money for maintenance.



32 - DEFINITION OF THE NAME OF SIX KAAY

(1) Indithavar Kaay Earth's owner is Shakendra so

it is called Indithavar kaay.

(2) Bambhithavar Kaay Water makes mirrior images so

it is called Bambhithavar kaay.

(3) Sapithavar Kaay Sapi means Ghee, and ghee

melts in fire. So it is called

Sapithavar kaay.







Sumatithavar Kaay : Intelligence improves with air.

So it is called Sumathithavar

kaay.

(5) Payavaachthavar Kaay: Milk is obtained from Vanaspati

(Vegetables). So it is called

Payavaachthavar kaay.

(6) Jungmakay : Movements are possible. So it

is called Jumgmakay.



33 - GOTRAS OF SIX KAAY

(1) Pruthavi Kaay : Earth
(2) Aap Kaay : Water
(3) Teeu Kaay : Fire
(4) Vaau Kaay : Air

(5) Vanaspati kaay : Vanaspati

(6) Traas Kaay : Moving organisms

Que. What is the difference between Name and Gotra?

Ans. The word used for the identity of a person in his name and his surname is his Gotra e.,g. Chandrakant Doshi.

Chandrakant is his name Doshi is his Gotra.

Indithavar Kaay is name and Pruthavi Kaay is Gotra.



34 - INDRIAYAS (Sense) of SIX KAAY ORGANISMS

		Indriaya	Body
(1)	Pruthavi Kaay	One Indriaya	Body
(2)	Aap Kaay	II .	11
(3)	Teeu Kaay	.	**
(4)	Vaau Kaay	11	**
(5)	Vanaspati Kaay	II	•

Traas Kay: Two Indriayas (Body and mouth)

Three Indriayas (Body, mouth and nose)



(6)





Four Indriayas (Body, mouth, nose and eyes) Five Indriyas (Body, mouth, nose, eyes and ears)

<u>CLARIFICATION</u>: Indriya means instrument to identify life or instrument to identify Indriya in the form of soul.

#

35 - DETAILED LIST OF NAMES OF SIX KAAY ORGANIMS

(1) Baadar Pruthavi Kaay : Mud, Salt, Stone, Pearls
 (2) Baadar Aap Kaay : Rain, Hail, Mist, River, Sea,

Lake, Types of water etc.

(3) Baadar Teeu Kaay : Gas, Stove, Thunder,

Electricity

(4) Baadar Vaau Kaay : East, West, North, south,

Hurricane, etc.

(5) Baadar Pratyek : Trees, Creepers

Vanaspati Kaay Pomogranet, Sugarcane

Grains and beans, Banana,

Fruits, Jowrie, Nillet etc.
Sadharan Vanaspati : Moss, Fungus, Sprouted

Kaav Seed, Row - Cucumber.

Carrot, Raddish, Onions, Garlic, Potato, Ginger. etc..

(6) Baindriya : Shells, Earth-worm, Sea-

shell, etc.

(7) Taindriya : Louse, Flea, bug, ant,

Centipeds, Black ant, etc.

(8) Chourindriya : Fly, Mosquito, Wasp,

Butterfly, Spider, Scorpian

etc.

(9) Panchindriya : Narki, Terianch,

Panchindriya, Devta,

Manushya

Terianech Panchindriya: Jalchar, Sthalchar, Urpar,

Bhujpar, Khechar

(1) Jalchar: Fish, Crocodile, Tortoise etc.(2) Sthalchar: Lion, Tiger, Dog, Cow etc.

(3) Urpar : Snake, Python etc.





(4) Bhujpar Sqvirrel, Mangoos etc.

Crow, Sparrow, Peacock, (5) Kechar

Parrot etc.

CLARIFICATION

Animals living in water **Jalchar** (1) Animals living on land (2) Sthalchar (3) Animals walking with the

Urpar

help of stomach

Animals walking with their (4) Bhujpar

hand

Birds flying in air (5) Kechar



36 - POPULATION OF SIX KAAY ORGANISMS

Asankhyata (1) Pruthvi Kaay (2) Aap Kaay Asankhyata Teeu Kaay Asankhyata (3)

Asankhyata (4) Vaau Kaay

Asankhyata, Sankhyata, Pratyek Vanaspati Kaay (5)

Ananta

Sadharan Vanaspati Ananta (6)

Kaay

Baindriya One **(7)** One (8) **Taindriya** Churindriya One (9) **Panchindriya** One (10)

CLARIFICATION:

(1) Sankhyata (Finite) Which can be counted.

> figures of thousand. Six figures of lakhs in that way till the limite of 194 figures counts are called Sankhyata. After that counting cannot be done and they are

called Asankhyata,

Numbers which cannot be (2) Asankhyata

counted numbers have an end. (Numberless)







Ananta (Infinite)

Aap Kaay

There are numbers which cannot be counted and which

have no end.

Que. How can there be Sankhyata, Asankhyata and also Ananta living organisms in Pratyek Vanaspati Kaay.

Ans. For e.g. - In one seed of orange there is one life, so it is called Pratyek Vanaspati.

When you sow that seed and it gets sprouted it has Ananta life in it. When you get raw orange from it, it has Asankhyata lives in it. When that raw organe ripens it has as many lives as may seeds, their are in it so it is called Sankhyata. In that way, there are three types of life in it.

Excluding underground roots all green leafy vegetables contain Asankhyata lives eg. - Cauli flower, lady finger etc.

* * *

37 - AN UNDERSTANDING OF ASANKHYATA AND ANANTA LIFE PRESENT IN SIX KAAY

(1) Pruthvi Kaay : Even if we take one seed of

Jowari or Pillu even if it would produced a body of the size of a pigeon. It can't be contain in Jambudweep heaving the

expanse of one lakh yogen.

Even if we take one drop of water and it would produced a body with the size of a Sarsav Seeds. It can't be contain in Jambuweep heaving the

expanse of one lakh yogen.

(3) Teeu Kaay : Even if we take, one life from a spark and it would produced a body with the size of a poppy-seed, it can't be contain

in Jambudweep heaving the expanse of one lakh yogen.



(2)





Vaau Kaay

: Even if we take a life from a spoken air from one's opened mouth and it would produce a body with the size of the seed of a banian, it can't be contain in Jambudweep heaving the expanse of one lakh yogen.

(5) Sadharan Vanaspati :

In the piece of a Kandmool which can stay on the tip of a needle, there are infinite crust. In every crust there are numberless layers. In every layer there are infinit sphere and in every sphere thereare infinit bodies and in a every body there are infinit lives.



38 - KOOL (COMMUNITY) OF SIX KAAY

12 Lakhs crores Pruthvi Kaay (1)7 Lakhs crores Aap Kaay (2) 3 Lakhs crores Teev Kaay (3) Vaau Kaay 7 Lakhs crores (4)27 Lakhs crores Vanaspati Kaay (5) 7 Lakhs crores Baindriya (6)8 Lakhs crores **(7)** Taindriya 9 Lakhs crores (8) Chaurindriya 25 Lakhs crores (9) Narki 531/2 Lakhs crores (10)Tirianch 12 Lakhs crores (11) Manushya 25 Lakhs crores Devta (12)

KOOL: Means, many organisms take birth at the same place at same time, and in them those whose colour and smell etc. are same they belong to the same kool / community.

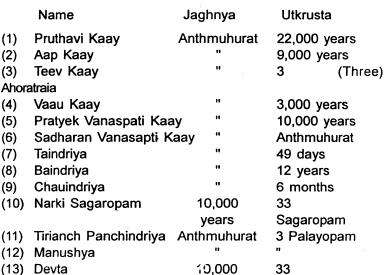








39 - AGE OF THE ORGANISMS SIX KAAY



CLARIFICATION

Jaghanya : Minimum
Utkrusta : Maximum

Anthmuhurat : One Samay less in two Ghadi
One Samay : Much less than one second
One Ghadi : 24 (Twenty Four) Minutes
One Ahoratri : 24 (Twenty Four) Hours

years

Palyopam : Try to feel the well which is four gaav long,

four gaav broad and four gaave deep with the hair of just born Jugliks in such a way, that even if the army of a Chakraverthi runs over it, not even a single hair gets pressed. By removing a single hair every hundred years, the time which is taken to empty, the well is

Sagaropam

known as palyopam.

Sagaropam: Ten croda Crod (10 Crores x 1 crore)

Sagaropam years.









40 - SIX KAAY JEEVYONI



- 7 Lakhs Pruthavi Kaay
- 7 Lakhs Aap Kaay
- 7 Lakhs Teev Kaay
- 7 Lakhs Vaau Kaay
- 10 Lakhs Pratyek Vanaspati Kaay
- 14 Lakhs Sadharan Vanasapti Kaay
- 2 Lakhs Baindriya
- 2 Lakhs Taindriya
- 2 Lakhs Chaurindriya
- 4 Lakhs Devta
- 4 Lakhs Narki
- 4 Lakhs Tiriyanch Panchindriya
- 4 Lakhs Manushya



41 - LIFE - DEATH CYCLE OF SIX KAAY

- ♣ Bhav means life and death
- Living organisms of Six Kaay take how many births in one Anthmuhurat ?

It tells that

· ·	Jeev	Jaghanya (Minimum)	Utkrusta (Maximum)
(1)	Pruthavi Kaay	1	12,824
(2)	Aap Kaay	•	•
(3)	Teev Kaay	••	"
(4)	Vaau Kaay	11	32,000
(5)	Pratyek Vanaspati Kaay	. •	65,536
(6)	Sadharan Vanaspati Kaay		65,536
(7)	Baindriya	**	80
(8)	Taindriya	••	60
(9)	Chaurindriya	!!	40
(10)	Asanghni Tirianch	1	24
	Panchindriya		
(11)	Tirianch Panchindriya	1	1
(12)	Narki	1	1
(13)	Devta	- 1	1 .
(14)	Manushya	1	1





Anthmuhurat means one Samay less in two Ghadi (48 minutes)



F F F

42 - PROOF OF LIFE IN SIX KAAY

- Q. 1 What is the proof of life in earth?
- Ans. Gold that is present underground keeps on increasing untill it is taken out, when they are removed they don't increase. This proves that, life is there in earth.
- Q. 2 What is proof of life in water?
- Ans. Vanaspati (Vegetables) cannot grow in Achat (Ripe) water but in Sachet (Raw) water it grows. This proves there is life in water.
- Q. 3 What is the proof of life in fire?
- Ans. One gets burn by fire, you get current, because of which one can die. This proves there is life in fire.
- Q. 4 What is the proof of life in air?
- Ans. If you lock a person in a room he will die after some time because the air inside is Aachat. This proves there is life in air.
- Q. 5 What is the proof of life in Vanaspati?
- Ans. Vanaspati only survives in the presence of air, water etc. otherwise it dires away. This proves Vanaspati has life.
- Q. 6 What is the proof of life in Traskaay?
- Ans. The Organisms of Traskaay have movement only when alive and not after they die. This proves that Traskaay has life.



43 - PRESERVATION OF SIX KAAY

(1) PRUTHAVI KAAY

- 1. Not to dig a pit.
- Not to add raw salt in food, while eating.
- 3. Not to walk on dug and wet mud.
 - . To make minimum use of gold, silver, diamonds etc..
 - Not to dig land for the purpose of any kind of games.





(2) AAP KAAY



- 1. Not to waste water.
- 2. To use limited water while bathing.
- 3. Not to step in to a pond of Sachat (Raw) Water.
- 4. Not to keep the tap open while washing hands, legs or face etc.
- 5. Not to get wet in rain water.
- 6. Not to go out in rainy season without purpose.
- 7. To use boiled water for drinking.
- 8. To abandon the use of ice and other food stuff kept in refrigerator.
- Not to go for bath in a river, a well, a lake or a swimming pool.
- 10. Not to play Holi.
- 11. While washing clothes or utensis not to use excess water.
- 12. The water that remains after washing clothes should be used up in other purposes.
- 13. Not to eat ice golas.
- 14. If the tap is open, close it.
- 15. Not to go for watching a sea.
- 16. To abandon bathing for a few days in a month.
- 17. Not to spray water outside the house or anywhere for creating coolness.

(3) TEEV KAAY

- 1. Not to watch T.V.
- To switch off the lights and fans when not needed.
- Not to fire crackers or to tell others to do so during the occassion of a marriage or Diwali.
- 4. Not to create fire in winter for the purpose of warmth.
- 5. Not to go to see the decoration of lights.
- 6. Not to keep on gas, stove etc, with out purpose.
- Not to fire Holi or go to see it.
- During Diwali, not to light lanterns, or candles or decoration of any other kind.
- 9. Not to use Scooter or Vehicals without purpose.
- 10. Not to switch on/off lights and fans without reasons.



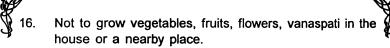
(4) VAAU KAAY



- 1. Not to fly a kite.
- 2. Not to sit on a swing.
- 3. Not to blow air.
- 4. Not to clap.
- 5. Not to blow wet clothes.
- 6. Not to sit below a fan.
- 7. Not to speak without covering your mouth in Upashray.
- 8. Not to creat wind with the help of a book, newspaper etc.
- 9. While beginning or finishing Samayik not to blow the Katasana (Cloth on which you sit).
- 10. Not to blow hot food articles to cool it or not to keep them under a fan.
- 11. Not to play musical instrument like Dhol, Tabla etc.
- 12. As soon clothes gets dried up, keep them away.
- 13. Not to play Dandiyas Garbas.
- 14. Not to use A.C.
- 15. Not to blow windows, doors for the purpose of cleaning them.

(5) VANASPATI KAAY

- 1. Not to walk on grass.
- 2. Not to pluck leaves.
- 3. Not to use flowers or garlands.
- 4. Not to eat raw vegetables, salad etc.
- 5. Not to eat raw green leafy vegetables.
- 6. Not to apply mehandi on one's own hand or to others.
- 7. Not to walk on moss.
- 8. Not to eat underground roots vegetables.
- 9. Not to touch vegetabels unnecssarily.
- 10. Not to break mangoes or any other fruit with the help of stones or pebbles.
- 11. Not to live the gift of a flower or a bouquet.
- 12. Not to put garlands or flowers on doors on Gods and Godessess (Dev or Devi).
- 13. Not to eat paan.
- 14. There are infinite (Ananta) organisms on moss. So not to put legs on them.
- 15. While walking on the road, not to trade on food grains or grass or vegetables.



- 17. To abandon ananth kaay, Taamsi, underground roots. If you cannot fully abandon them you should eat only two four days in a month.
- 18. Not to use underground roots in food during any celebration or for guests.
- 19. Not to walk on the lawn of a garden.
- 20. Not to touch a tree.
- 21. Not to admire a gardan.

(6) TRAS KAAY

- To look down and walk.
- 2. To look down and sit.
- 3. Not to wear silk clothes.
- 4. Not to keep hot food articles open.
- 5. Not to use water that is not filter.
- 6. To use utensins and pots properly cleaned.
- 7. Not to use any article without seeing it.
- 8. To remove the shoes after seeing the place.
- 9. To wear the shoes after properly seeing it.
- 10. To keep the house clean so that insects are not breed.
- 11. Not to use medicines like D.D.T. because of which insects are killed.
- 12. To broom gas, stove etc. properly and then use them.
- 13. To check and keep hot iron, vesel etc. down.
- 14. Not to put hot milk etc. in cold water to cool it.
- 15. Under any circumstances not to do or advise others to do abortion.
- 16. To check the wall before leaning against it.
- 17. To check the water tanks regularly to see if small organisms have not developed in them.
- 18. To check the bedding and pillows to see if they are not spoilt or damaged.
- 19. You check regularly the holes & pits weather they are not filled with water.



- Not to chop vegetables while watching T.V. so that an kind of insect may not get killed.
- To take proper care of the house to avoid the presence 21. of insects.
- 22. To take care to see that there are no insects in grains or flour that we use.



44 - TWELVE (12) TYPES OF TAP (PENANCE)

SIX (6) BAAHIYA TAP

- Anashan 1.
- 2. Unodari
- 3. Bhikshachari (Vrutisanshape)
- 4. Raas - Parityag
- 5. Kaay - Kalesh
- 6. Pratisalinta

SIX (6) ABHIYANTAR TAP

- 1. Prayaschit
- 2. Vinay
- 3. Vaiyavach
- 4. Swadhyay
- 5. Dhyan
- 6. Kausaag
- Q.1. What is the meaning of Anshaan?
- Ans. To stop eating three to four types of food for some fixed period or forever.
- Q.2. Which are the four types of food? Food grains.
- Ans. Aasanam

Paanam

Water.

Khainam

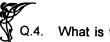
Sweets.

Sainam

Mouth cleaners.

Q.3. Which taps are included in Anashan?

Ans. Navkarshi, Porshi, Ekashnu, Beasnu, Aayambil, Upwas Chhath (Two upwas), Aththam (Three upwas), Aththai (Eight upwas) etc.





- Q.4. What is the meaning of Unodari?
- Ans. It means to eat a little less than your hunger.
- Q.5. What is the meaning of Bhikshachari (Vrutisanshape) ?
- Ans. It means to go to people's house and to ask for food. (vrutisanshape means to control your wants).
- Q.6. What is the meaning of Rasparityag?
- Ans. To avoid eating your favourite food items.
- Q.7. What is the meaning of kaay klesh?
- Ans. To do good work by which you have to strain your body, and mind. This should be with your own sweet will.
- Q.8. What is the meaning of Pratisanlinata?
- Ans. A do meditation and religious prayers in a lonely place . Where you are all alone.
- Q.9. What is the meaning of Prayaschit?
- Ans. To talk about your intentional and unintentional mistakes to your Guru (Teacher) and accept the punishment.
- Q.10. What is the meaning of Vinay (Courtesy)?
- Ans. To respect a sage and a wise man and to follow their order.
- Q.11. What is the meaning of Vaiyavach?
- Ans. To serve a sage and a wiseman.
- Q.12. What is the meaning of Swadhyay?
- Ans. To read religious books, to take new knowledge, to revise learned knowledge, to discuss religion.
- Q.13. What is the meaning of Dhyan (Meditation)?
- Ans. To make your mind steady on one topic and think over it.
- Q.14. What is the meaning of Kausaag?
- Ans. To make your body steady say Nakar. Mantra, Loogas etc. in mind.









45 - TAPS OF JAINISM

Tap means to bear difficulty and pain with your own wish to break your bad karmas.

THE NAME OF VARIOUS TAP :-

1. Chauvihar 2. Navkarshi 4. Eakashnu 5. Beashnu

7 Upvaas 8. Chhath

10. Chakaay 11. Aththai 13. Soalbatthu 14. Maskhaman

15. Paushadh 16. Varshitap 17. Siddhitap 18. Santharo

Chauvihar : Not to eat anything after sunset till sunrise. [To avoid the four types of food (Aahar)]

: To eat after 48 minutes from sunrise.

Navkarshi Porsi

: To calculate the time period of hours and minutes between sunrise and sunset and to divide that time into four parts and to add first part of time to the time of sunrise and to eat after

3.

6.

9.

12. Nawi

Porsi

Aavambil

Aththam

that

Eakashnu : To eat only once a day sitting at one place.

: To eat twice a day sitting at two place. Beashnu

: To eat once a day, sitting at one place, and eat Aayambil

only boiled grains.

: To eat nothing for one whole day. Upvas

Chhath : Two upvas. Aththam : Three upvas. Chhakaav : Six upvas. Aththai : Eight upvas. Nawai : Nine upvas.

Soalbatthu : Sixteen upvas. Maskhaman: Thirty upvas.

Poshadh : To stay in the upashray from one sunrise to next

(Posho) sunrise (24 hours) and to do chauvihar upvas

(not to drink even water).

: For twelve months to alternate one day upvas Varshitap

and next day Parnu (Instead of upvas one can

even do Aayambil or Eakashnu).

Siddhitap : One - upvas, one - parnu, two upvas - one parnu

and so on till eight upvas - one parnu. In this tap there are total 36 (Thiryt six) upvas and



seven parnas. The tap gets over on the 44th

(Fourty Fourth) day.

Santharo : Realise that the death is nearing once should

stop eating all four aahaars till dath.

Instruction : In all the taps it is compulsory to do chauvihar

at night (After sunset).

Questions

Q. 1 In how many types you can do Navkarshi? Which?

Ans. Three types, (1) After sunset to do pure chauvihar and do Navkarshi (2) At the time of going to bed you can do chauvihar and do Navkarshi (3) After getting up in the morning and before Sunrise do navkarshi.

Q. 2 Why to do Tap and cause pain to one's ownbody?

Ans. To make ghee from butter you have to heat better in an utensil. Similarly to remove the dirt of Karmas one has to heat it in the body utensil with the heat of taps.

Q. 3 If one does an upvas the living organsims present in the stomach die out of starvation. Is this not a sin?

Ans. They don't die if we do upvas. They survive on our blood and meat. Only when their lives get over they die. So you must do upvas. And if it sinour God wouldn't have followed and showed us that path.



46 - PROFITS OF TAPS

Navkarshi : As many karmas as are destroyed by beings

living in a hell in 100 years.

Porshi : The Karmas of 1,000 years are destroyed.

Eakashnu : The Karmas of 10 lakhs years are destroyed.

Aayambil : 100 crore years Karmas are destroyed.

Upvas : 1000 crore years Karmas are destroyed.

Chhath : Karmas of 5 upvas are destroyed.

Aththam : 25 upvas Karmas are destroyed.

Hence forth, after every one upvas, 5 times more Karmas are destroyed Samayik.









47 - (A) THE MEANING OF THE SUTARAS OF SAMAYIK



Lesson 1 : Namaskar to Panch Parmesthi

Lesson 2 : The method (Vidhi) of doing Vandana

Lesson 3 : While coming and going on the way if any

organisms are hurted to ask pleading for that.

Lesson 4 : The method (Vidhi) of doing Kausaag

Lesson 5 : The Stuthi of the 24 Tirthankaras

Lesson 6 : To take the Pachkhan of Samayik

Lesson 7 : To Stuthi of Arihant and Siddh Bhagvans

Lesson 8 : To plead for the mistakes that might have been

committed during Samayik.



47 - (A) THE MEANING OF THE SUTARS OF SAMAYIK

- (1) The 1st lesson of Samayik is Navkar Mantra, to do Namaskar to the panch parmesthi. By bowing to them one knows the path of reigion and how to prevent sin.
- (2) The 2nd lesson is of the method of doing Vandana (Namaskar) to the panch permesthi. Vandana should be done three times. By doing Vandana subh Karmas (Good Karmas - Puniya) are formed. And Asubh (Bad) karmas are destroyed.
- (3) The 3rd lesson is of beginning for mercy for hurting or killing any living organisms. Each and every living organism loves happiness and so living organisms should be hurt care should be taken.
- (4) In the 4th lesson, it is shown how to do Kausaag? Why to do Kausaag? Which liberties are permitted in Kausaag?
- (5) In the 5th lesson, there is Stuthi of the twenty four Tirthankaras. Who is the Tirthankar Bhagvan? What is their impression? What do we demand from them?



This is shown in this lesson.

- (6) We are already taken birth this earth for infinite no. of times. Because of which we are entagled in the sins of the whole world. To avoid that you have to do the Pachkhan that is in this lesson.
- (7) In the 7th lesson is the Stuthi of Arihant and Siddha Bhagvans.
- (8) While doing Samayik you have to avoid the thirty two (32) mistakes (Doash) and if the mistakes are done you have to beg for mercy by this lesson.

(B) BENEFITS OF DOING SAMAYIK

- (1) It develops the feeling of loving everyone.
- (2) All living organisms get Abhaydan (Own's life)
- (3) You are safe from going to Durgati.
- (4) While doing Samayik there is an increase in the knowledge by reading and reciting.
- (5) You can avoid the eighteen (18) paapsthanak
- (6) You can avoid the sins of fourteen (14) Raj-loka
- (7) You get te benefit of twelve (12) taps.
- (8) The life of 92 (ninety-two) crores. Fiftynine (59) lakhs, Twenty-five (25) thousand Nine hundred and twenty-five (925) Palyopam the life of Devta is formed.

(C) PERIOD OF SAMAYIK

- (1) Samayik 48 minutes.
- (2) Samayik 1 hour 36 minutes
- (3) Samayik 2 hours 30 minutes
- (4) Samayik 3 hours and twenty minutes
- (5) Samayik 4 hours
- (6) Samayik 4 hours, 48 minutes
- (7) Samayik 5 hours, 36 minutes
- (8) Samayik 6 hours, 30 minutes
- (9) Samayik 7 hours, 20 minutes
- (10) Samayik 8 hours





(D) METHOD (VIDHI OF SAMAYIK)



Method of Taking

- (1) To say 1 4 Lessons
- (2) To do kausaag of the 3rd and 1st Lesson
- (3) To say the 5th lesson
- (4) To do the 3 Vandannas of the Sadhus / Sadhvis and to stand up and join your hands and then say the 6th lesson. (If Sadhu, Sadhvis are not present then you should face the Ishan (North-East) corner and do the Vandana).
- (5) To sit on the Patharana (a piece of cloth) and to fold the right knee and raise the left knee, then to say 3 namuthunams and three times Tikhuto lesson.
- (6) Kausaage of 3 Navkar.

Method of Finishing:

When the Samayik is completed

- (1) To say 1-5 lesson method (Vidhi) just like above.
- (2) You don't have to take the permission of the Guru. So instead of 6th lesson you have to say the 8th lesson.
- (3) Say 3 times Namuthunam and three times Tikhuto just like above.
- (4) Kausaag of 3 Navkaar.

PN.: In the 6th lesson, as may Samayik you want to do you should say double (like two Ghadi of one Samayik, four Gadi of two Samayik)

ADDITION SECOND VIDHI (METHOD):

In the samayik if you want to add one more, that you don't have to finish, but instead do the 3 vandanas and say the 6th lesson and in two Ghadi addition two Ghadi's that is till four Ghadi, not to finish (You can add as many as you want). In that way say the Ghadi after that say three Namuthunams in the method (Vidhi) shown above.

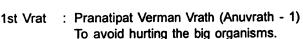








48 - VRATAS OF A SHRAVAK



- (2) 2nd Vrat : Mrushavad Verman Vrath (Anuvrath 2) To avoid (abandon) speaking big lies.
- (3) 3rd Vrat : Sthool Adata Tyag Vrath (Anuvrath 3)
 To avoid (abandon) big stealing / robbery.
- (4) 4th Vrat : Swadar Sabhartar Santosh Vrath (Anuvrath 4)

 To avoid (Tyag) extra marital relations with other male- female.
- (5) 5th Vrat : Parigraha Parimaan Vrath (Anuvrath 5) Limitations of 9 types of parigraha.
- (6) 6th Vrat : Disha Parimaan Vrath (Guanvrath 1) Limitations of the directions (Disha).
- (7) 7th Vrat : Upabhog Paribhog Parimaan Vrath (Guanvrath 2)
 Limitation of the 14 rules 26 Bol.
- (8) 8th Vrat : Anarthadand Verman Vrath (Guanvrath 3) It can keep the soul away from punishing in four wrong ways.
- (9) 9th Vrat : Samayik Vrath (Siksha Vrath 1)

 To do minimum of one Samayik daily.
- (10) 10 Vrat : Deshavgasik Vrath (Siksha Vrath 2)

 To follow the limitation of directions every day.
- (11) 11th Vrat : Paushadh Vrath (Sikshavrath 3) To follow the Paushad Vrath.
- (12) 12th Vrat : Atithi Samvibhag Vrath (Sikshavrath 4)
 To give 14 types of daan to the Sadhu and the Sadhavis.



49- DESCRIPTION OF THE FIVE PAADS

Q. 1 What are the colours of the five paads of Navakar Mantra?

Ans. God Arihant - White in colour God Siddh - Red in colour Acharya - Yellow in colour







Upadhyay Sadhu

Green in colour Black in colour



- Q.2 Why is the colour of God Arihant white?
- Ans. The blood of a mother turns into milk because of her love on her child. Similarly, Tirthankara has love on all the living organisms and also because of his Atishays the colour of his physical atoms, his body are white. In this way their colour white.
- Q.3 Why is the colour of the Siddh God red?
- Ans. The soul is as bright as the Sun. The original form of Sun is red when the clouds cover the sun its decreases. Similarly, the soul is covered with the karmas and so its brightness decreases only when the karmas and so its brightness decreases only when the karmas are destroyed. Kevalgnyan is attained the soul regains is brightness his soul attains Moksha so his colour is red.
- Q.4 Why is the colour of the Acharya yellow?
- Ans. The expectations of the Acharya are like flame. The sun serves the purpose of knowing our duties and time and so does a lamp in the absence of the Moon. In order ot achieve the knowledge of Kaval-gnyan and Kaval-darshan. In the same way an Acharya serves the purpose of a achieving Kaval-gnyan and Kaval-darshan. The flame of a lamp is yellow. So the colour of an Acharya is yellow.
- Q.5 Why is the colour of Upadhyay green?
- Ans. As the way the gardnerworks hard day and night to keep his garden clean and green. So, Upadhyayji works hard to keep his garden of life green with the help of knowledge. And so his colour is green.
- Q.6 Why is the colour of a Sadhus black?
- Ans. A Sadhu bear the 22 Parishahas. The colour of parishahas is black. The black things are considered unlucky, but nobody likes to bear any parishaha so his colour is balck.

(Parishaha's means - toruble, difficulties).







50 - THE FOUR PILLARS OF THE MOKSHAMARG (WAY TO MOKSHA) SALVATION

Q.1 What is the meaning of Moksha (Salvation)?

Ans. You free yourself from the eight karmas and the cycle of birth - death.

Q.2 How many steps are there on the way to Moksha?

Ans. The way to Moksha has four steps.

(1) Knowledge (Gnyan)

(2) Darshan

(2) Charitra

(4) Tap

Q.3 Gnyan (Knowledge) means what ?

Ans. It means true knowledge.

Q.4 When does one attain true understanding?

Ans. If you remain careful of not forming your Gnyanavarniya karmas.

Q.5 In how many types Gnyanavarniya karmas are formed?

Ans. Gnyanavarniya karmas are formed of six types:

- (1) NAANA PADIANIYAAE: By criticizing or abusing knowledge and its teachers.
- (2) NAANA NINHAVANIYAAE: By forgetting the thankfulness of a sage and a wise man.
- (3) NAANA AASAYANAYA : By not respecting teachers gurus and wiseman.
- (4) NAANA AANTARAIANAM : By disturbing someone in his learning or difficulties in somebody's learning.
- (5) NAANA PAUSAANAM: By sawing angar at knowledge of a teacher, a sage and a wiseman.
- (6) NAANA VISAMVAYANAJOGENAM: To fight or argue with a wise and a sage man.
- Q.6 How can you reduce your Gnyanavarniya karmas?
- Ans. (1) By appreciating the knowledge of a wise and a sage man.
 - (2) Bu repeatedly remembering the favours done to you by a wise and a sage man.
 - (3) By facilitating the wise & a sage man and their knowledge.



- (4) To be careful that you don't create problems in others learning and by helping others in their studies.
- (5) By developing a liking for knowledge and learned people.
- (6) By not arguing with learned people and by accepting what they say.
- Q.7 How many gnyans are there?

Ans. There are five gnyans:

- (1) Matignyan (2) Shrut gnyan (3) Avadhi gnyan
- (4) Maan: Paryav gnyan (5) Keval gnyan
- Q. 8 Darshan means what?

Ans. Darshan means full trust in religion.

Q. 9 What is the other name of Darshan?

Ans. Samkit.

Q.10 How many characteristics are there of Samkit?

Ans. There are five characteristices of Samkit:

- (1) SAM: To have equal attitude towards our friend or an enemy.
- (2) SAMVEG: To have spirit for good work.
- (3) NIRVEG: To do the life's routine work without too much involvement.
- (4) ANUKAMPA: To feel sympathy for unhappy people or other living organisms.
- (5) ASTHA: To have faith in religion.
- Q.11 How the faith in religion remains steady?
- Ans. (1) By doing Mala every day.
 - (2) By doing Samayik every day.
 - (3) By worshipping Sadhus Sadhvijis every day.
 - (4) By everyday reading religious books.
 - (5) By doing Tapasya like Eakashnu, Aayambil, Upvas, Chauvihar, Navkarshi etc.
- Q.12 Charitra means what ?

Ans. To have limitations to usage for anything is known as Charitra.

Q.13 What is the benefit of taking limitation?

Ans. The thing for which you keep limitation prevents you from falling in sin for that thing.

Q.14 Tap means what?

Ans. It means to destroyed your bad karmas before time by causing pain to yourself.

Q.15 What are the benefits of doing Tap?

Ans. Your old karmas are destroyed and by bearing pain you become strong.



51 - FIVE KALYANAKS

- (1) During the Chiyavan birth of Lord Tirthankara, 14 Rajlokas (whole world) are brightened. Because of which the living organisms in all the four gatis experience relief, and they develop trust over religion. So it is called Kalyanaks.
- (2) There are five Kalyanaks:
- Ans. (1) Chavan (when the Tirthankara is born is in mother's womb) (2) Birth (3) Diksha (4) Kevalgnyan (5) Moksha.
- (3) How long the brightness remains during the Tirthankar Kalyanak?

Ans. One Antarmuhurat (For Sometime).

(4) At which time Tirthankara takes birth?

Ans. At 12=00 a.m.

(5) In which kool does a Tirthankar takes birth?

Ans. A kshatriya kool.



52 - THREE MANORTHS / (THREE WISHES)

Early morning every Jain Shravak and Shravika should compulsorily meditate on three Manorths. If it is said with pure heart and if you remeber it during your death, then in these Manoraths will get fulfilled in any birth.



- Oh God! When will the day come when I may leave the enjoyment of functions and occassions them. That day would be the best day of my life.
- (2) Oh God! When will the great day come when I may take Diksha and become a Sadhu / Sadhvi. That day would be the best day of my life.
- (3) Oh God! When will the great day come when I am near my death. I may leave the worldly matters and take Santharo and die a great death. That day will be the best day of my life.



53 - THE FOUR VISAMAS (REST) OF SHRAVAK

The four Visamas (Rest) of Shravak are given below with examples.

- (1) The first visama of a traveller going from one place to another with a heavy luggage. When he sifts his luggage from one shoulder to the others.
- (2) It is the second visama when he keeps his luggage at one place and goes to the toilet.
- (3) It is the third Visama when he takes rest Dharmashala if his destination is far.
- (4) It is the fourth Visama when he puts down his luggage on reaching the destination or at his master place.

In his journey of life a shravak travells with the weight of his 18 paapsthanak

- (1) Shravak keeps fast on Aaththam or Pakhi and in this way he passes with the weight of sins firm one shoulder to the other. That is the first Visama, because by fasting he is stopping food for himself i.e. he is stopping sins, but he has to commit sins for others. So this is the first Visama.
- (2) When a shravak does one or more Samayik he doesn't commit sins during that period. That period is called the second Visama.





- To stay a night in an Upashraya for doing Poushadh on the day of Aaththam or Pakhi is called the third Visama.
- (4) Shravak does Aaloyana and takes Santharo and puts break to sins forever. So it is like leaving luggage at home forever.

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54 - TEN TYPES OF REPENTANCE (PASCHATAP) FOR A SHRAVAK

- (1) If have a doubt in mind and don't try to get it clear by the Sadus before they departy.
- (2) If they do not attend and hear the Vyakhyans (Lecture).
- (3) If they do not do a Samayik and Pratikraman.
- (4) If you do not give Aahar Pani because they are not pure (Asujta).
- (5) There is possibilities of studies and still you don't study.
- (6) If you cannot take care of fellowbeings of your own religions.
- (7) You do not create awareness about your own religion.
- (8) If you do not respect, give service to the Sadhu -Sadhvies.
- (9) If you do not take care of Sadhu, Sadhavies.
- (10 If Sadhu Sadhvies leave (repart) and you do not come to know.

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55 - THE VOWS OF A SHRAVAK AND THE BENEFITS OF RELIGION

- (1) My religion is a Sthanakwasi Jain religion.
- (2) I am a Shravak or a Shravika of Sthankwasi religion.
- (3) Jainisms has been prevailent for numberless years.
- (4) Jainism is forever (Shashwat) religion.
- (5) The real traits of this religion are Ahinsa, Sayam and Tap.
- (6) Lord Tirthankara has shown us this religion.





- 7) Religion is the nature of Soul.
- (8) Religion prevents the soul from going in durgati (bad gati).
- (9) Narak (Hell) and Tirianch are durgati.
- (10) Religion takes the Soul in Sadgati.
- (11) Human and Dev are Sadgati.
- (12) To do Dharma, you should have the knowledge of Moksha.
- (13) To do Dharma, one should have whole hearted faith in the words of Lord.
- (14) To do Dharma, one should do religious activities like Samayik, Upvas etc..
- (15) To do Dharma, one should take the 12 vraths of shravak.
- (16) To do Dharma, one should take Diksha.
- (17) By following Dharma, the old karmas are destroyed.
- (18) By following Dharma, the infinite karmas are not formed.
- (19) One attains peace by doing Dharma.
- (20) By following Dharma, one attains the good quality of Samata (Peace).
- (21) By following religion you attain the quality of vitarag.
- (22) By following religion you attain happiness.
- (23) By following Dharma, you can avoid sins to some extent even after leading a social life.
- (24) By following Dharma, you attain Moksha.
- (25) To follow Dharma is your duty according to Jainism.
- (26) I will follow Dharma for my soul.
- (27) I won't follow Dharma with the greed of money, utensils etc..
- (28) I will acquire knowledge of Dharma from my parents and elders.
- (29) I will acquire knowledge of Dharma from the Sadhus and Sadhavijis from Upashray.
- (30) I will keep dharma in sight in all the activities and deeds in my life.
- (31) By following Dharma you get happiness in parlok.
- (32) A King and Chakravarthi also respect one who follows Dharma.
- (33) The devtas also bow (Vandan) in front of one who follows Dharma.



- By doing Dharma, you get the love and care of everyone in this Loka.
- (35) Jainism is my Dharma and I will remain faithful to it.



56 - TWELVE BHAVANS

- (1) ANITYA BHAVANA: Things such as all grains, food, youth, body, family are always perishabable. They are going to be destroyed. This is the underlying idea.
- (2) ASHARAN BHAVANA: When the body is suffering there is no shelter. And no money, family etc. accmopany us. This is the underlying idea.
- (3) SANSAR BHAVANA: The souls forms so many karmas there for they get entangled in the cycle of birth and death. For eg - in the next birth he sometimes he become a son or a father or a friend or and enemy. This is the underlying idea.
- (4) EAKATVA BHAVANA: The soul comes alone from parlok and will go alone to parlok. He alone has to bear the good or bad resulting from his karmas. For the people whom he has done wrong and formed a bad karmas, are not going to share the sufferings of that karma. This is the underlying idea.
- (5) ANYATVA BHAVANA: The soul is different from body, son, food, money, servant and otherthings. They are indiffered to each other. This is the underlying idea.
- (6) ASHUCHI BHAVANA: Stools, Urine waste etc. keepson coming out from our body made of seven metals. By taking bath it doesn't become pure. This is the underlying idea.
- (7) ASHRAV BHAVANA: We keep on forming new karmas by Mithiyatva, Avarat, Kashay, Pramada ashrav living in society. This is the underlying idea.
- (8) SANVAR BHAVNA: By doing the 5 Mahavrats of Sadhu, 12 Vratas of Shravak, Samayik, Paushad, Upvas. The soul doesnot form new karmas. And the old karmas





formed are diluted. So there vratas should be done is the underlying idea.

- (9) NIRJARA BHAVANA: By doing the 12 types of tapasya. The formed karmas are destroyed and our social life becomes limited. You achieve many Labdhis. So one should do tapasya is the underlying idea.
- (10) LOKA BHAVANA: The Loka is in according with the 14 Rajs. The idea given is of its shape. The Loka is in the form of a standing human-being.
- (11) BODHIDURLABH BHAVANA: To achieve a Kingdom, a Dev, Padvi (Title), Kalpavruksh etc. are easy. And we have achieved them a number of times. But to achieve Bodh-beej of samakit is very rare. This is the underlying idea.
- (12) DHARMA BHAVANA: Only the religion helps to achieve or take the life to its aim. The earth is insecure. The Sun and the Moon rise on time and set on time, the rain falls in time and any other natural activities continue because of the effect of Jainism. This is the underlying idea.

* * *

57 - 12 FEELINGS WERE FELT BY

(1) Anitya Bhavana : Bharat Chakravarthi

(2) Asharan Bhavana : Anathi Muni

(3) Sansar Bhavana : Dhanna Shalibhadra

(4) Eakatva Bhavana : Nami Rajarshi(5) Anyatva Bhavana : Mrugaputra

(6) Asuchi Bhavana : Sanat Kumar Chakravarthi

(7) Ashrav Bhavana : Samudrapal Kumar ,

(8) Sanvar Bhavana : Keshi and Gautamswami

(9) NIRJARA Bhavana : Arjun Mali

(10) Loka Bhavana : Shivraj Rushi

(11) Bodhidrulabh Bhavana : 98 Sons of Rushbhdev(12) Dharma Bhavana : Dharmaruchi - Angaar









58 - 32 CHARACTERISTICS OF THE FIFTH AARA



- (1) Cities will turn into villages.
- (2) Villages will turn into graveyards.
- (3) A Child from an upper class will become member of a lower class.
- (4) Ministers will become greedy.
- (5) Kings will become Fit to be punished.
- (6) Girls from good families will be like to prostitutes.
- (7) Girls (Females) of good families will become shameless.
- (8) Boys will lead Vicious life.
- (9) The disciples will go against Gurus.
- (10) Bad people will be happy.
- (11) Good people will be unhappy.
- (12) There will be lotsof volcanic eruptions, earthquake etc.
- (13) Population of rats and snakes will increase.
- (14) Brahmins will become greedy for money.
- (15) Hinsa will be the Dharma of the people.
- (16) One religion will be divided into many Folds.
- (17) There will be more Mithyatvi Devs.
- (18) There will be more Mithyatvi people.
- (19) It will be difficult for people to get the Dev-Darshan.
- (20) A Vidhyadhar make a little influence on people with his good knowldge.
- (21) The nutritive value of butter, ghee, milk will be reduce.
- (22) The strength and life of buffaloes will be reduce.
- (23) There will be a few places where the Sadhu, Sadhavis can do their chomasu. (Stay during a monsoon).
- (24) There will be distortion in the 11 Padima of Shravak and 12 Padima of Sadhu.
- (25) A teacher (Guru) will not teach his students.
- (26) Disciples will stop respecting Gurus and will try to argu with them.

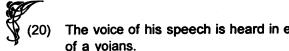


- 27) The number of good people will decrease, the number of atheist, quarrel some and inhuman people will increased.
- (28) An Acharya makes changes in the principal of his relegion according to his understanding. The number of cynics and thoughtless people will increased.
- (29) Simple, God fearing, just men will less decrease.
- (30) There will be devided into small stats.
- (31) Hindus kingdom will become few and poor.
- (32) The king from high communities will practice low actions. Kings will be unjust, atheist and addicted to bed habits.



59 - THE 34 ATISHAYS OF THE TIRTHANKARS

- (1) Their hair and nails do not grow. They remain handsome and unchanged forever.
- (2) Their health remains good forever.
- (3) Their blood and meat are white like Cow milk.
- (4) Their breath is fresh and scented like a holy lotus.
- (5) Food and Nihar (Urine and such thing) are invisible.
- (6) When they walk a Dharmachakra (One type of religious flag) moves in front of them, in the sky.
- (7) 3 types of umbrellas cover his heads and 2 chammar above his in the sky.
- (8) The throne moves in the sky alone with paadpeth.
- (9) Ashok Vruksh is found in his vicinity.
- (10) Indra Dhwaj moves in the sky wherever he goes.
- (11) Bhamandal is present.
- (12) The land becomes level and smooth.
- (13) The thorns turn upside down.
- (14) All the six seasons favour him.
- (15) The wind is comfortable (It blows up to his convineince).
- (16) Flowers of Five types shower on him.
- (17) The ashubh pudgals (Bad vibrations) are destroyed.
- (18) There is scented rain falls on him and there is no dust present.
- (19) Subh pudgals (Good vibrations) are born.



The voice of his speech is heard in even at the distance of a yojans.

He give Deshana in Ardhamagdhi language, so that (21)everybody may understand.

- Every Sabha (Different types of living organisms) (22)understand in their own language.
- Birth enmity class enmity finishes and becomes (23)peaceful.
- People of different religious also listen and respect. (24)
- The opposition party becomes answerless and (25)compromises.
- (26)Diseases don't prevent in the area of 25 yogens.
- People don't get plague. (27)
- There are no violence, quarrels and enmity. (28)
- (29)There is no fear of Swachkra.
- There is no fear of attack from other countries. (30)
- There is no heavy rainfall. (31)
- (32)There is no less rainfall.
- (33)There is no famine.
- The previous enmity dies and there is peace. (34)

Sequence: 4 atishays are present from birth, 11 atishays develop after kevalgnan, 19 atishays are through the Devs.



60 - DISADVANTAGE OF T.V.

- Physical Loss: It disturbs the eye sight. There are (1) chances of eve cancer.
- Time waste: There a more waste of time. Your studies (2) get disturbed. You have to attend classes and tutions.
- The child of the Jain Community falls short of time after (3) watching T.V:: They cannot attend Jain-Shala because they are busy with watching T.V. The manners of respecting elders and parents are not leart. And because of ignorance of religion the soul goes in durgati.
- Imitation: When they become involved in T.V. and they (4) start imitating their favourite hero - heroins styles which causes waste of money. Thoughts get spoilt. They develop bad habits. Bad manners become deep rooted.



- Anumodna: For the characters of the T.V. Videos, mutten fish are specially used which are Abhyaksh. Even though we don't eat this abhyaksh food, but by watching T.V. we fall in the sin of helping them to eat.
- (6) Hinsa of Six Kaay (Hinsa): Formation of T.V. centre, this is Pruthvikaay hinsa, Electricity is produced from water, this is Aapkaay hinsa and also present in water are fish, are fish, fungus, vansaspati etc. By putting electricity it causes Vaaukaay hinsa, Agnikaay hinsa. This result is terrible karmas.
- (7) Karmas are formed in a group: While watching T.V. if there is a scene of fights or someone is hanged to death, or if someone gets happy and claps than karmas are formed in a group (Samudaik Karma).

Understanding: In a group incidence, every person becomes happy and evey clappes together. so everybodies karmas are formed together and this karmas have to be borne together and everybody gets destructed together. - eg. Plane crash, train accidents, all are killed. In this incident death comes in a horrible way and the soul goes to durgati.

To achieve Sadgati, you have to leave T.V., Video.



61 - BENEFITS OF SUPATRADAAN

To give / donated food (Vohravu) to the Panch - Mahavratdhari Nigranth Sadhus and Sadhvis is called Supatradaan.

- (1) While giving Supatradaan if one feels minimum (Jaghaniya interest) then our crores of karmas are broken and if the feeling are maximum (Utkrusta interest) then our sould forms Tithankar naam karma.
- (2) Samayik Darshan means to achieve real faith.

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- (3) Your cycle of birth and death reduces. You achieve Moksha.
- (4) You achieve the age of Devlok.





- Your durgatis in Hell (Narak) and Tirianch is cease.
- You get a sadgati of Dev and Manushy. (6)
- In future also you get Aryakeshetra, Best kool, Subh **(7)** (Good) long life, Complete Indriyas (Sense)< healthy body, company of Sadhus and Sadhvis etc.
- It fulfills the 12th Vrat worship of Shravakdaan dharma. (8)
- On the name of donation there are foot prints of (9) Bramachari (Unmarried) Sadhus and Sadhvies in our house.
- With their footprints the house becomes pure and the (10) atmosphere also becomes religious.
- All the members of the family get a chance of (11)Santdarshan.
- By giving Supatradaan, you get the benefit of an (12)anumodana of the Sanyam of saints.
- If you don't create obstiacles on the way of one taking (13)Diksha charitra Mohaniya Karma achieved by giving Supatradan Karma is destroyed.



62 - WHAT ONE SHOULD DO FOR THE **BENEFITS OF SUPATRADAAN?**

- To always request the Sadhus and Sadhvis to give you (1) the benefit.
- To keep the doors of the house open at the time of (2) gochari.
- Don't throw Sachet mud, Salt, Water, Lilotri (Green (3) vegetables, lefy vegetable etc.) on the way.
- At the time of gochari or when they come for gochari (4) always be in Sujata (Pure) condition.
- Always wait for sometime at the time of gochari. (5)
- One person atleast should be in a sujta condition. (6)
- When they enter your lane or your area, you should





- go to them and say Padharo (Welcome) gurudev. "Laabh apo" (Give us the benefit) respectfully.
- (8) Before having your meal you should have a feeling of donating (Voharvo) food to the Sadhu and Sadhavis.
- (9) The person who brings the Sadhus Sadhavis to your place and give you the chance making of Supatradaan should also be respected and thanked.
- (10) The person who always like to go with the Sadhus and Sadhvis seeking goachari should be inform to lead them to your house.
- (11) The things which are kept for the Sadhus should not be kept in an asujta condition.
- (12) If they come at any other time for goachari you should ask them the reason. Tell them Padharo, What is your khap (Need)? Don't lose the chance of earning a supatradaan by saying this is a wrong time and food is not ready (Kaachi veeda).
- (13) When they come only give them the things which are in Sujata condition.
- (14) Your feelings at the time of donating (Voharavo) should be at the topmost (Utkrushta) level.
- (15) Not to sit in the way to cut vegetables.
- (16) Not to keep on the dining tables Sachet things such as Water, Pickles, Food from the refrigerator etc.
- (17) Not to keep Sachet and Achet things together.
- (18) While cooking when one thing is ready keep in different in a Sujata Condition.
- (19) Not to from the habit of eating a hot fresh Chapati.
- (20) If you cannot understand what to give and ask him/her what things they would accepted but do not hurry.
- (21) Don't switch on or switch off gas, fridge or T.V., on seaing the Sadhus and do not put or remove anything from the refrigerator.









(2)

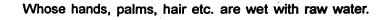
63 - WHICH ARE THE ASUJATI THINGS

- (1) The things that are kept in contact with Sachet salt, mud etc.
- (2) The tin containing chapatis kept on the tin of spices because the tin of spieces contains mustard, salt etc.
- (3) The things which touch water on the platform on which the Matka (Waterpot) is kept.
- (4) The thing which touches the vessels of water.
- (5) The things which is kept on a gas burner do not keep anything on the other gas burner.
- (6) Things kept on the T..V, Video when it is on.
- (7) Things touching the Sachet lilotri (Vegetables).
- (8) If the newspaper is spread in a kitchen shelf and sachet things are kept on it the remaining items are Asujatu.
- (9) The things kept on the barrel containing food grains in a store room.
- (10) Raw pickles, raw salad.
- (11) Shreekhand, juice or doodhpak kept in a vessel put in ice or water.
- (12) If one sachet bottle is kept among achet bottles all the bottles become sachet.
- (13) The thing in a Locket cupboard.
- (14) When a Sadhu comes to your house if you say Padharo inspite of being in contact wiht Asujatu things and say Padharo the whole house become asujatu.
- (15) In the dining table if there is raw water, pickles, salt or item from fridge. Such as butter milk, milk etc. than the whole dining table asujatu.



64 - WHO ARE THE ASUCHATA PEOPLE

(1) Who touches mud, salt, water, lilotri etc. is Asujata.





- Who is holding live beedi, cigeratte, bulb, candle, radio,
 T.V. etc.
- (4) Who is doing the T.V., light, fan etc. on or off.
- (5) Who has put garlands or flowers in hair or who is chewing paan or anyother sachet food.
- (6) Who is holding or chewing datan (Traditional tooth brush).
- (7) Who is in touch with gas while preparing chapati, vegetables etc.
- (8) In an asuchati person is touched by suchati person.



65 - SACHET THINGS

- 1) Grains
- 2) Wallnut
- Fig
- 4) Electricity
- 5) Eggs
- 6) Cardamon seeds
- 7) Cardamom
- 8) Raw bananas
- 9) Onions
- 10) Salads
- 11) Bitt gourds
- 12) Beans
- 13) Mangoes
- 14) Iced juice of Mangoes
- 15) Salted cucumber
- 16) Burning Coal
- 17) Dried seeds of Mangoes
- 18) Spider web
- 19) Sleeping dog
- 20) Poppy seeds
- 21) Poppy seeds on sweets balls
- 22) Full dates
- 23) Garland
- 24) Carrots
- 25) Roses







- 26) Standing Cowes
- 27) Wet glass
- 28) full asfoetida
- 29) Ripped pickles
- 30) Running train
- 31) Green grass
- 32) Wheat
- 33) Sleeping pigeon
- 34) Crying boy
- 35) Studying boy
- 36) Iced butter milk
- 37) Peat
- 38) Cumin Seeds
- 39) Trees
- 40) On T.V.
- 41) Cut tomatoes
- 42) Full tomatoes
- 43) Ripen tomatoes
- 44) Yourself
- 45) Present Tirthankars
- 46) Falling star
- 47) Real diamond
- 48) Corriander
- 49) Orange
- 50) Coconut ball
- 51) God Siddha
- 52) Pistachio nuts
- 53) Pappya
- 54) Flying Birds
- 55) Flying kites
- 56) Raw water
- 57) Water from ponds
- 58) Hot water of springs
- 59) Water of the river Ganga
- 60) On fan
- 61) Rain water
- 62) Frost water
- 63) Pappad with fungas on it
- 64) Flowers
- 65) Withered flower
- 66) On freeze









- 68) Fruits
- 69) Ice
- 70) Berries
- 71) Bajra
- 72) Sown seeds
- 73) Ducks
- 74) Dining ladies
- 75) Fungused wall
- 76) Walking buffaloes
- 77) Raw salt
- 78) Raddish
- 79) Mosambi
- 80) Land for cultivation
- 81) Pepper
- 82) Raw mud
- 83) Running car
- 84) Powdered salt
- 85) Unconscious men
- 86) Butter after 48 minutes
- 87) Dead body after 48 mins.
- 88) Wet mehandi on hand
- 89) Fermented pulse
- 90) One wearing muhapati
- 91) The mud crushed by a potter
- 92) Raw corn seeds
- 93) Fresh crushed mehandi
- 94) Man talking in T.V.
- 95) Tin of spices
- 96) Rainbow
- 97) Dried phenucrik (Methi) seeds
- 98) Pot taking shapen on the poters wheel
- 99) Maharaj saheb giving vykhyan
- 100) Sleeping maharaj saheb
- 101) Dried chillies
- 102) Mustard seeds
- 103) On Robbot
- 104) On A.C. room
- 105) Music on Radio
- 106) Cloves
- 107) Lice









- 109) Flour ground in flour mill
- 110) On light
- 111) Green vegetables
- 112) Used utensil of night
- 113) Flying plane
- 114) Raw vegetables
- 115) Sugarcane



66 - ACHET THINGS

- 1) Crushed walnut
- 2) Flour
- 3) Tears
- 4) Ice-cream
- 5) Amla Pickle
- 6) Marble
- 7) Brick
- 8) Upashray
- 9) Wool on the body of sheep
- 10) Ground cardimum
- 11) Off. A.c.
- 12) Oil paint (colour)
- 13) Cadbury
- 14) Kum-kum
- 15) Colen water
- 16) Salted cashew
- 17) Mango juice
- 18) Badami coal
- 19) Mango juice
- 20) Mango pappad
- 21) Banana vada
- 22) Coffee
- 23) Saffron
- 24) A Ripp banana
- 25) Burnt Coal
- 26) Wooden coal
- 27) Cloth
- 28) Smoke of coal

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29) Sugar









- 31) Chair
- 32) Rose water
- 33) Rose jelly
- 34) Glucose
- 35) Glass of a soft drink
- 36) Raw gum
- 37) Bullet fired from gun
- 38) Boiled water
- 39) Ghee
- 40) Key watch
- 41) Lime
- 42) Chalk
- 43) Rice
- 44) Tea
- 45) Book
- 46) Chavano
- 47) Chyavan prash
- 48) Butter milk
- 49) Fresh dung
- 50) Shell pearl
- 51) Juice
- 52) Jalebi
- 53) Ground cumin seeds
- 54) Roasted full cumin seeds
- 55) Broom
- 56) Tooth-paste
- 57) Grapes
- 58) Off. T.V.
- 59) Dried coconut
- 60) Dress
- 61) Cinnamon
- 62) Oil
- 63) Sword
- 64) Walt of money
- 65) Lock
- 66) Roasted till
- 67) Til oil
- 68) Any dal
- 69) Jewellery
- 70) Curd
- 71) Milk cold drink









- 72) Fig milk
- 73) Fresh milk
- 74) Metals
- 75) Dhovan water
- 76) 100 Rupee
- 77) Piece of coconut
- 78) Gorwn nails
- 79) Note book
- 80) Boiled water
- 81) Pen
- 82) Petrol
- 83) Hot water of cooker
- 84) Working pencil
- 85) Leather footwear
- 86) Tooth Powder
- 87) Roasted pistachio nuts
- 88) Pearl neckleace
- 89) Ink pen
- 90) Paper
- 91) Raw pappad
- 92) Dried leaves
- 93) Perpiration
- 94) Fruit Salad
- 95) Picture of God
- 96) Cut fruits
- 97) Off phone
- 98) Fruit without seeds
- 99) Balm
- 100) Off battery
- 101) Roasted almond
- 102) Bunglow
- 103) Bhagvati sutra
- 104) Puffed rice
- 105) Pot
- 106) Muhapati
- 107) Dry mehandi
- 108) Mando
- 109) Statue
- 110) Butter in the butter-milk
- 111) Mala
- 112) Ground Pepper
- 113) Bird nest









- 114) Boiled mung
- 115) Mud on the rod
- 116) Roasted salt
- 117) Smoke coming out of mouth
- 118) Fruit juice
- 119) Ash
- 120) Cotton
- 121) Chapati
- 122) Rajoharan
- 123) Off Robbot
- 124) Handkerchief
- 125) Kneaded flour
- 126) Rava
- 127) Tiles
- 128) Any flour
- 129) Brightness of light
- 130) Lemon pickle
- 131) Vassaline
- 132) Hair
- 133) Off plane
- 134) Steam water
- 135) Shampoo
- 136) Steady swing
- 137) Shrikhand
- 138) Cement
- 139) Soda
- 140) Black salt
- 141) Sago
- 142) Ground nut
- 143) Eating soda
- 144) Soap water
- 145) All types of soups
- 146) Lather of soap
- 147) Piece of dry ginger
- 148) Turmuric
- 149) Asafoetida
- 150) Elephant tuscks
- 151) Diamond ring









67 - WHAT DOES ONE GET WHEN THE EIGHT KARMAS COME TO LIGHT



(1) Gnyanavernia Karma

- (1) Inspite of studing hard one failes to commit it to memory.
- (2) Knowledge becomes forgotten.
- (3) One becomes a victim to a brain diseases.
- (4) At the time of examination he fails to remember the previosu knowledge.

(2) Darshnavernia Karma

- (1) You get specs, eye-blindness, cataract.
- (2) You get sleepy during vyakhan and Shibir.
- (3) You don't achieve Kevl Darshan and Avdhi Darshan.
- (4) You commit a sin in sleep and you are not aware of it.

(3) Ashata Vedaniya

- (1) You have to bear someone's beating.
- (2) Your body gets diseases.
- (3) You have to bear pain from others (Mother-in-law, father-in-law, neighbours, son and others).
- (4) You get a disease in childhood or from birth.

(4) Shata Vedaniya

- (1) You can do a big taapasya like Varshitap if you are quite healthy.
- (2) You get luxurious facilities.
- (3) You get people who care, help and serve you.
- (4) You can do studies, vykhyan, swadhyaya peacefully.

(5) Mohaniya karma

- (1) Even if your coniditions are favourable you cannot take diksha.
- (2) Laughter, fright, likes, dislikes, attachment, jealously, pride, cunniness, anger, love, illusion, all these feelings are experience.
- (3) You feel bored and lazy.
- (4) You like to enjoy joking.





If something gets lost one does Aarthdhyan and Roudradhyan.

(6) Aayushya Karma

- (1) You get birth either in Narki or Tirianch or Manushya or Devgati.
- (2) You are alive even after getting diseases like Cancer, T.B. and Paralysis.
- (3) You don't lose your life in train, accident or any water or fire calamity.
- (4) Evenif you fall from height you are saved.
- (5) You don't die even after committing suicide.
- (6) Even if you want to be free from torturous of hell you can't.

(7) Naam Karma

- (1) Either you get a fair body or an ugly body.
- (2) You can become a Tirthankar.
- (3) Even if you speak harsh words people listen to you.
- (4) Evenif you speak good to people, about their benefit appreciate them, people don't talk to you.

(8) Gotra Karma

- (1) You get birth in a Jain family or any other upper caste family.
- (2) You get birth in the house of Butcher.
- (3) You get a healthy strong body.
- (4) You get to read Sutras and the Siddhants.
- (5) You can to tapaschariya in this birth but if you feel proud it then you cannot do in the next birth.

(9) Antarai Karma

- (1) You have to bear loss in your business.
- (2) You have lot of money, property and want to spend it properly but you can't.
- (3) There are many kinds of food articles in your house but you cannot test them.
- (4) Even if you wish to learn but you cannot get knowledge. Even you cannot work hard in Dharma.









68 - TEN TYPES OF SANGYA (DESIRES)



- # Sangya means a desires. It is of 10 types:
 - (1) Ahar (2) Bhay (3) Maithun (4) Parigraha (5) Krodh
 - (6) Maan (7) Lobh (8) Maaya (9) Loka (10) Odha Sangya.

(1) Ahar Sangya

Reasons why we feel desires Remedies to prevent No thinking about food (1) When the stomach (1) gets empty. Even if you feel hunger (2) When Kshuda (2) bear is pain Vadeniya karmas Avoid watching it. By appearance of food (3) (3) articles Doing some or the (4) By thinking about food (4) other Taapaysa. (2) Bhay Sangya Donot be in a hurry (1) (1) To loose patience When the Bhay Mohana (2) Avoid watching things (2) which creat liking for it. karma comes to light Avoid thinking about To see the thing which (3) (3) them create Bhay Leave the fear of danger (4) To keep on thinking (4) about Bhay (danger) (3) Maithun Not to decorate the body By making the body (1) (1) healthy and beautiful Not to stare at a male or When the Ved Mohana (2) (2) Karma comes to light a female Not to think about sex By staring and appre-(3) (3)caiting the parts of body of male/female Leave the thought about By thinking about sex (4) (4) sex.





(4) Parigraha



- (1) By increasing affection (1) To reduce affection
- (2) When your Lobh Moha (2) By not having a look at Karmas come in light money
- (3) By watching money (3) By not thinking about money
- (4) By thinking about money (4) By not saving money

(5, 6, 7, 8) Krodh, Maan, Maaya, Lobh

- (1) For plot of land
 (1) Not to have expectation for possessing for land thing, body, food
 (2) For a house, bunglow
 (2) To be happy with what
- (2) For a house, bunglow (2) To be happy with what one gets.

(9) Loka

(1) To see others and (1) Not to imitate others follow them

(10) Odha

(1) To be sorry for not doing (1) To be busy with any Aartra - raudra - dhyan work and not to sit die eg. to break leaves without reason, to dig mud etc.

If in the process of trying to reduce these Sangyas, you get control over them you can attain Moksha.

* * * *

69 - QUESTIONS ON NAVKAR MANTRA

- Q.1 Which is the Mahamantra of Jainism?
- Ans. Namaskar Mantra.
- Q.2 In which Sutra in Navkar Mantra?
- Ans. Bhagwati Sutra and Jamudweep Pannati Sutra.
- Q.3 How many padds has Namaskar Mantra?
- Ans. Five Padds.





Ans. Shastras have shown the main five padds and in the remaining four paads, the benefit of doing namaskar is shown. "Aso Panch Namukaro" = by doing namaskar to these five it is clear that the paads are five.

Q.5 What is the meaning of Namaskar Mantra?

Ans. To do Namaskar to the Panch Parmesthi.

Q.6 What are the other names of namaskar mantra?

Ans. Navkar Mantra, Panch Parmesti Mantra, Maha Mantra.

Q.7 Why is the namaskar Mantra called the Navkar Mantra?

Ans. Because of the distortion of the language) eg - In Gujarati language for "Chaal" we say "Haal". In that way kar means hands, and by counting 9 times on hands one mala is over. And the wordkar is distorted to Kaar and so Navkaar Mantra.

Q.8 Who is called God?

Ans. Who has won over raag (affection) dwesh (jealous) and achieved Kevalgnyan and Kevaldarshan.

Q.9 What is Raag (affection)?

Ans. The liking for something or someone.

Q.10 What is Dwesh jealous?

Ans. Disliking for something or someone.

Q.11 What is Kevalgnyan?

Ans. By which one can know everything about the world.

Q.12 What is Kevaldarshan?

Ans. By which one can see everything happening in the world.

Q.13 What does not go after comming?

Ans. Kevalgnyan and Keval darshan.

Q.14 How many types of Gods are present?

Ans. Two types (1) Manushya Sharir Dhari (2) Niranjan Nirakar.

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Q.15 Who is the Manushya Sharir Dhari God?

Ans. Arihant.

Q.16 Who is the Niranjan Nirakar God?

Ans. Siddha.



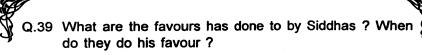
- Ans. Niranjan means no accompaniments of Karmas and Nirakar means without any figure.
- Q.18 Who is the Arihant?
- Ans. Who has destroyed the four Ghanghati Karmas.
- Q.19 Which are the four Ghanghati Karmas?
- Ans. Gnyanavarnia, Darshnavrnia, Mohaniya and Antarai.
- Q.20 Where does the Arihant Bhagwan live?
- Ans. Arihant Bhagvan lives in Panch Mahavideha Kshetra.
- Q.21 How many types of Arihant?
- Ans. Two types (1) Tirthankar (2) Samanya Kevali.
- Q.22 What is the difference between Tirthankar and Samanya Kevali ?

Ans. Tirthankar Samanya Kevali

- (1) Tirthankar takes birth only in kshatriya
- (1) Samanya Kevali takes birth in any caste and class
- (2) Tirthankar makes
 Sthapana (Foundation)
 of 4 Tirthas
- (2) Samanya Kevali do not
- (3) Tirthankar has 3 gnyans while in the womb
- (3) Samanya Kevali has 2 gnyans while womb
- (4) Tirthankar attains the 4th gnyan soon after the Diksha
- (4) Samanya Kevali may attain or not
- Q.23 Who is big in Tirthankar and Samanya Kevali (Keval Gnyani) ?
- Ans. Tirthankar.
- Q.24 They both possess same knowledge. But why is Tirthankar big?
- Ans. Because he does the Sthapana of four Tirths.
- Q.25 Does Samanya kevali do Vandana to Tirthankar ?
- Ans. No, but they join their hands and do Shistachar (formality).
- Q.26 Who is the Tirthankar?
- Ans. One who does the Sthapana of the four Tirths.



- Q.27 Which are the fourth Tirths?
- Ans. Sadhu Sadhavi, Shravak Shravika.
- Q.28 How many are Arihant Bhagvans?
- Ans. Jaghanya (Minimum) 20 Tirthankars and Utkrushta (Maximum) 170 Tirthankars. And Jaghyana 2 crores kevali and Utkrushta 9 crores kevali.
- Q.29 Jaghyana and Utkrushta means what?
- Ans. Jaghyana means minimum and Utkrushta means Maximum.
- Q.30 How many Arihants are there on earth presently?
- Ans. Jaghyana 20 Tirthankars and Jaghyana 2 crores Kevali (These are fixed figures so many are always there).
- Q.31 What are the names of the present Arihants?
- Ans. Shree Simandhar Swami and others.
- Q.32 How many miles can Arihant walk?
- Ans. As many as they want, they do not get tired because they have destroyed the Antarai Karma.
- Q.33 Does Arihant die ?
- Ans. Yes, but his death is called Nirvan because they do not take birth. They become Siddha.
- Q.34 Who is Siddha?
- Ans. Who has destroyed the 8 Karmas and has become free.
- Q.35 Which are the 8 Karmas?
- Ans. (1) Gayanavarniya (2) Darshanavarniya (3) Vedaniya (4) Mohaniya (5) Aayushya (6) Naam (7) Gotra (8) Antarai.
- Q.36 Where does the Siddhas stay?
- Ans. In Siddhkshetra, above the summit of Loka.
- Q.37 What is the anme of Siddha Bhagwans?
- Ans. Siddha Bhagvans don't have names because they don't have bodies.
- Q.38 How many Siddhas Bhagvan are?
- Ans. Infinite, except Vanaspati, in comparison to all worldly creatures they are infinite, but counting vanaspati they are minute parts of infinite.



- Ans. So many creatures come out of Nigod as many human beings become Siddhas. when we were in nigod when one become siddha in a Loka one life from a nigod came out and gradually he become a human being.
- Q.40 Siddha is bigger than Arihant but still why is Arihant showed first in Navkar Mantra?
- Ans. How an Arihant becomes Siddha? Where is Siddha Bhagvan? What is Karma? with these Updesh Arihant shows us the way to become Siddha? whereas Siddhs cannot give us any Updesh (preaching) and so we first worship Arihnat because he shows us the way to Moksha.
- Q.41 Who is Acharya?
- Ans. One who follows the five aachars and also makes other to follow. And are holders of 36 goons (Merits).
- Q.42 Who is Upadhyay?
- Ans. One who does the studies and teaches others and are holders of th 25 goons (Merits).
- Q.43 How are the Upadhyay's?
- Ans. Imparts knowledge and brightens the world, they sow the seeds of Samkit. Who explain the Shastras and who prevent us from Mityatva.
- Q.44 Who is Sadhu?
- Ans. One who is a Panch Mahavrat Dhari and a holder of 27 goons (Merits).
- Q.45 How many Sadhus can be there?
- Ans. Jaghyana (Minimum) 2,000 (Two thousands) crores and Utkrushta 9,000 (Nine thousands) crores Sadhus and Sadhvis.
- Q.46 Where do the Acharyas, Upadhyays and Sadhus stay?
- Ans. Adhidweep.
- Q.47 How many miles can Acharya, Upadhyay and Sadhu can walk?
- Ans. According to their capacities.
- Q.48 Why does the mala have 108 beads?
- Ans. The Panch Parmeshti has 108 goons (Merits).





	Total		108	goons (Merits)
	Sadhu - Sadhvi	-	27	goons (Merits)
	Upadhyay	-	25	goons (Merits)
	Acharya	-	36	goons (Merits)
	Siddh	-	80	goons (Merits)
Ans.	Arihant	-	12	goons (Merits)

So total 108 goons (Merit)

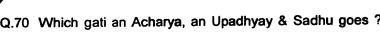
- Q.50 A Siddhpad is the highest of all but still its goons are the least ? Why ?
- Ans. Countwise they are less but the Karmas (Pudgal) of the other four paads are more and so the value of Siddha is that of pure gold, so their value is more.
- Q.51 How many get angry and how many do not in the five paads?
- Ans. Arihant and Siddha do not get angry because their Mohaniya Karmas are destroyed. Other three get angry but there anger doesn't last long.
- Q.52 How many eat and how many do not in the five paads?
- Ans. All eat, except a Siddha.
- Q.53 Arihant also has to eat ?
- Ans. Yes, because they have bodies (Sharir dhari) and to remain healthy they have to eat.
- Q.54 How many have bodies and how many do not have in Navkar Mantra?
- Ans. Siddha Bhagvan doesn't have body the rest four have bodies in Navkar Mantra.
- Q.55 How many sleep and how many do not in the five paads?
- Ans. All sleep, except Arihant and Siddha.
- Q.56 why a Arihant does not sleep?
- Ans. Because his Darshanavarniya Karmas are destroyed.
- Q.57 Even though Arihant and Siddha have Keval Darshan but still they don't experience one things which we do?
- Ans. Dreams.



- Ans. Namo means Namaskar, to have respect for meritorious and to do what they say is the true Namaskar.
- Q.59 Who all are the goonvan?
- Ans. In this world, no one except Panch Parmesthi, is goonvan and capable of doing Darshan.
- Q.60 Why is Navkar Mantra called the essence of the 14 purvas?
- Ans. The 14 purvadharis possess knowledge so they afraid of sin. Like them that who worship Navkar Mantra are also afraid of sin.
- Q.61 How many Devs are there in Navkar Mantra?
- Ans. Two Arihant and Siddha.
- Q.62 How many Gurus in Navkar Mantra?
- Ans. Three Acharya, Upadhyay and Sadhu.
- Q.63 In which word in Navkar Mantra Dharma is included ? How?
- Ans. The included of Dharma in the word of "Namo". By doing Namaskar, it is a sign of respect and respect is the base of Dharma.
- Q.64 Which gati a Tirthankar comes ?
- Ans. Dev (Swarg) or Hell (Narak) gati.
- Q.65 Which gati a Kevali comes from ?
- Ans. All four gatis.
- Q.66 Which gati a Siddhas comes from ?
- Ans. Manushya gati.
- Q.67 Which gati an Acharya, Upadhyaya and Sadhu comes from ?

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- Ans. All four gatis.
- Q.68 Which gati a Tirthankar goes ?
- Ans. Siddha gati (Moksha).
- Q.69 Whcih gati a Kevali goes ?
- Ans. Siddha gati (Moksha).



Ans. Dev gati.

Q.71 Which gati a Siddha goes ?

Ans. A Siddha does not have to take birth and so he doesn't have to go in any gati. He always remains in siddha gati (Moksha).

Q.72 Who was saved from the of a sacrifice for by the effect of Navkar Mantra.

Ans. Amar Kumar.

Q.73 Whose gallows turned in a throne by the effect of Navkar Mantra?

Ans. Sudarshan Sheth.

Q.74 Which are our Devs (God) ?

Ans. Arihant and Siddh.

Q.75 Who are our Gurudevs?

Ans. Sthanakvasi Acharyas, Upadhyay and Panch Mahavratdhari Angar (Sadhu).

Q.76 Which is our religion?

Ans. Sthanakvasi Jain religion.

Q.77 Which is the best in Loka?

Ans. The Dharma given to us by an Arihant, a Siddha, a Sadhu and a Kevali.

Q.78 Does a Guru do namaskar (bow) to a Shishya?

Ans. Yes, but with true spirit of saying "Namo-Loa-Savva Sahuanam".

Q.79 Can a shishya first go to Moksha before his Guru?

Ans. Yes.

Q.80 Who was the child of one day life that could eat, drink, talk, walk?

Ans. Navdikshit Sadhu (Sadhu who had taken diksha just one day before).

Q.81 By which paad do we do Namaskar (bow) to a Gandhar?

Ans. Third paad.

- Q.82 Who made Navkar Mantra?
- Ans. Nobody. It had been for present numberless years and will be excisting till infinite years because Tirthankars will be always present.
- Q.83 Which is the paad in Navkar Mantra in which all the paads are included?
- Ans. Namo siddhanam.
- Q.84 What is the benefit of remembring an Arihant?
- Ans. You get the strength of reducing four Ghanghati Karmas.
- Q.85 What is the benefit of remembering a Siddha?
- Ans. You get the strength of reducing eight karmas.
- Q.86 What is the benefit of remembering an Acharya?
- Ans. You get the strength of following the five Aacharas.
- Q.87 What is the benefit of remebering an Upadhyay?
- Ans. You get the strength to achieve the knowledge of Sutras.
- Q.88 What is the benefit of remebering Sadhus and Sadhavis?
- Ans. You get the strength to achieve Gnyan, Darshan, Charitra.
- Q.89 Who has Aadhar (Support), Upkar (Favour) and Sanskar (traits) in Panch Parmeshti?
- Ans. Aadhar
- Siddha
- Upkar
- Arihant
- Sansakr
- Acharya, Upadhyay and
 - Sadhu Sadhviji



70 - QUESTIONS ON SAMAYIK

- Q.1 Which is the second lesson on Samayik?
- Ans. The Vidhi (method) of doing Vandana to the Sadhus and Sadhavis.
- Q.2 How many times Vandana should be done?
- Ans. Minimum three times.
- Q.3 Why is Vandana done only three times? Why not four or five times?



Q.4 How the Vandana should be done?

Ans. Joining the two hands and bending the five parts of body one should speak Tikhuto in such a way that the join the hands it move from right ear to the right ear again.

Q.5 Which are the five parts of body?

Ans. Two hands, Two legs and a head.

Q.6 Why should we do Vandana?

Ans. It does our welfare, it is mangalkari (Lucky), dharmadev, gnyandata (Guru, teacher).

Q.7 Sakkarami means what ?

Ans. Doing Satkar (respectful welcome).

Q.8 How to do Satkar?

Ans. When the Sadhus Sadhavis come to your house, join your two hand, bend your head and say Padharo (Welcome).

Q.9 Sammanami means what ?

Ans. Giving respect.

Q.10 How to give respect?

Ans. To offer (Voharavu) Sujata (Pure) - Nirdosh food, to do Vrath - Pachkhan according to one's capacity that is true respect.

Q.11 Which is the third lesson of Samayik?

Ans. If while walking and going any living organsim is hurt one should try to beg a Padron.

Q.12 Viradhana means what ?

Ans. If violence is done and someone is hurt by you.

Q.13 In how many types Viradhana is done of living creatures?

Ans. Ten types - (1) Abhihaya (2) Vattiya (3) Lasiya

(4) Sanghaiya (5) Sangattiya (6) Poriyaviya

(7) Killamiya (8) Uddaviya (9) Thanaothanam sankamiya (10) Jeeviao vauroyia.

Q.14 Which is the fourth lesson of Samayik?

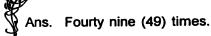
Ans. The vidhi of doing Kausaage.







- Q.15 Kausaag means what?
- Ans. To reduce the affection for body.
- Q.16 How should the Kausaag be done?
- Ans. To make the body steady without moving and keeping maun (not to speak) and in a meditating state of mind kausaag should be done.
- Q.17 Why the Kausaag should be done?
- Ans. For the prosperity the soul, to do prayaschit of the sins, done to become pure, to destroy the 18 paap sthanak and 8 karmas.
- Q.18 How many Agaars in Kausaag?
- Ans. Thirteen (1) Usasiyanam (2) Nisasiyanam
 - (3) Khasiyanam (4) Chianam (5) Jhambhaianam
 - (6) Udduanam (7) Vayanisagganam (8) Bhamaliya
 - (9) Pitt (10) Muchhaye (11) Suhumehim Aang sanchalehim (12) Suhumehim Khel Saanchalehim (13) Suhumehim Ditthi Saanchelehim.
- Q.19 What are the benefits of doing Kausaag?
- Ans. Mind becomes steady, new karmas are not formed, and old karmas are destroyed.
- Q.20 Which is the fifth lesson of Samayik?
- Ans. Stuti of the 24 Tirthankaras.
- Q.21 What is the second name of Logas?
- Ans. Chauvisantho means Stuti (eulogy) of the 24 Tirthankars.
- Q.22 Who are the Tirthankars?
- Ans. Who establish the four tirthas Sadhu, Sadhavis, Shravak, Shravika.
- Q.23 Logas Ujjoyagare means what?
- Ans. Who spreads enlightement in Loka.
- Q.24 On what occassions does the light spread in Loka (World)?
- Ans. On the birth of Lord Tirthankar, when they take Diksha, and when they attain kevalgnyan.
- Q.25 How many time "Cha" is repeated in Logas ?
- Ans. Eleven (11) times.
- Q.26 How many times "Anuswar" (Mindo) repeated in Logas?



Q.27 How many times "Vanda" and "Vandami" is repeated in Logas ?

Ans. Vanda - 3 (Three) times and Vandami - 2 (Two) times.

Q.28 For what do we pray to God in Logas?

Ans. To give us (Aarogya - Health), Bohilabham (Samkit Rupi Labh - benefit in the form of samakit), Samahivar Muttamam (uttam Shresta Samadhi - best Samadhi (trance).

Q.29 Where are the 24 Tirthankaras presently?

Ans. Moksha.

Q.30 How many Tirthankar are present presently?

Ans. 20 like Shree Simandhar Swami and others.

Q.31 Where are the 20 Tirthankars presently?

Ans. Mahavideha kshetra.

Q.32 Which is the sixth lesson of Samayik?

Ans. It is the Vidhi of taking Samayik.

Q.33 "Savajj jog" means what ?

Ans. Sinful deeds.

Q.34 "Two - Ghadi" means what ?

Ans. 48 minutes.

Q.35 How many ghadis are there in a Samayik?

Ans. 2 - 4 - 6-8 - 10 like this of even number ghadi.

Q.36 Two ghadi means how many Samayik?

Ans. One Samayik.

Q.37 6 Koti means what ?

Ans. Not to do not to help others to do, these two reasons multiplied by 3 Joggs. Maan (Mind), Vachan (Speech) and Kaaya (Body).

Not to commit Sin x with Maan = 1

Not to commit Sin x with Vachan = 1

Not to commit $\sin x$ with Kaaya = 1

Not to help to commit Sin x with Maan = 1

Not to help to commit $\sin x$ with Vachan = 1

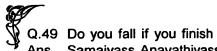
Not to help to commit $\sin x$ with Kaaya = 1/6

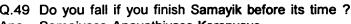






- Q.38 Which is the Seventh lesson of Samayik?
- Ans. Stuti of Arihant and Siddh Bhagvan.
- Q.39 Namothunam means what?
- Ans. To do Namaskar while doing stuti (prayer).
- Q.40 What is the other name of Namothunam?
- Ans. Shakrastva.
- Q.41 How did it get the name of Shakrastva?
- Ans. Frist Devlok's Indra is named Shakendra does the stuti of God by this lesson.
- Q.42 How to speak Namothunam?
- Ans. Raising the left knee and folding the right knee.
- Q.43 Why to raise the left knee?
- Ans. To raise the left knee is the sign of courage and valour when the warrier leaves the arrow from his bow he raises his left leg, this proves his valour and even. Mahraja Shakendra raises his left leg and says Namothunam. So you have to raise the left leg and say Namothunam.
- Q.44 How many Namothunams are there?
- Ans. Three (1) Of God Siddha (2) Arihant Bhagvan (3) Ones own Dharma Guru Dharma Acharyaji.
- Q.45 Why the first Namothunam is of Siddha Bhagvan and the second of Arihant Bhagvan ?
- Ans. Because Shree Siddh Bhagvan has destroyed their is eight karmas and has attained Moksha. Whereas Arihant Bhagvan have destroyed only four karmas and so siddha is bigger than an Arihant. So the first Namothunam of siddha and the Second of Arihant.
- Q.46 What is described in Namothunam?
- Ans. The goons of an Arihant and a Siddh Bhagvan are described.
- Q.47 What is our benefit by saying the goons (merit) of an Arihant and a Siddh?
- Ans. Our Ashubh (evil) karmas get destroyed. Shubh (Good) karmas are formed. And goons like them come in us.
- Q.48 Which is the Eight lesson of Samayik?
- Ans. The Vidhi begin pardon for any mistakes committed during Samayik.





Samaiyass Anavathiyass Karanyaye. Ans.

Q.50 In which sin do you commit if you take about food during Samavik?

Bhatt - Katha. Ans.

Q.51 In which sin do you commit if you talk about foreign countries during Samayik?

Ans. Desh Katha.

Q.52 Sangya means what?

Ans. Sangya means a desire.

Q.53 Which sin if you desire to eat anything during Samayik?

Ans. Aahar Sangya.

Q.54 Sin do you commit if you desire acquisition of wealths?

Ans. Parigraha Sangya.

Q.55 How many steps sin has?

Ans. Four - (1) Atikram (2) Vyatikram (3) Atichaar (4) Anachaar.

Q.56 Atikram means what?

Ans. To think about committing sin.

Q.57 Vyatikram means what?

Ans. To collect the means of committing sin.

Q.58 Atichar means what ?

Ans. To get ready for committing sin.

Q.59 Anachar means what?

Ans. To commit a sinful deed.

Q.60 Samayik means what?

Ans. Resignation from sin. Similarly, practise of Sambhaav (indifferent attitude) and to become Sadhu for 2-4 ghadi.

Q.61 Why one should do Samayik?

Ans. The soul gets enternal peace by the acquisition of Sambhav and by avoiding the deed of sin.

Q.62 In samayik which is the lesson of groom?

Ans. Sixth.







Q.63 Which is the lesson of divorce in Samayik?

Ans. Eight.

Q.64 Which is the lesson of lock and key in Samayik?

Ans. Sixth is of the lock and eight is of key.

Q.65 Which things cannot be touched in Samayik?

Ans. Raw water, Fire, Electrical articles, Vanaspati, (Lilotri, Vegetables, food grains, etc.) money, Male (Female) etc.

Q.66 What should one do in Samayik?

Ans. Prarthana, to listen vyakhyan, to count mala, to read religious books, to acquire new knowledge, to discuss about religion.

Q.67 What should one not do in Samayik?

Ans. One cannot sleep, cannot read a novel, or a magazine cannot sing film song, cannot talk about films, cannot talk about social life and about country, cannot come and go from one place to another without reason.

Q.68 What are the materials of Samayik?

Ans. Paatharnu (Square peice of cloth), Muhapati, Guchho or Mala, Gents should wear Cholpattes, Khes. While doing Samayik, Girls should wear simple as well as perfect clothes, not to wear colourful clothes and jewellery then it's good.



71 - QUESTIONS ON PRATIKRAMAN

Q.1 Pratikraman means what ?

Ans. To return from sin means to repent from heart for the sins committed knowingly or unknowingly with maan, vaachan and kaaya (Till atichar). And to decide from heart that this sins or mistakes will not be repeated.

Q.2 How many atichar of pratikraman are there?

Ans. Atichar of pratikraman are 99 (Ninty Nine)

Gnyan = 14
Darshan = 05
Charitra = 75
Tap = 05
Total = 99





- Q.3 In which lesson are the atichars of gnyan described ?
- Ans. In the fourth lesson in realtion to the day (From Jamvaiddham to Sajjaayiea na sajjyam).
- Q.4 In which lesson are the atichars of darshan described?
- Ans. In the fifth lesson of Darhsna Samakit (From Sanka to Parpasand Santharo).
- Q.5 In which lesson are the atichars of Charitra described?
- Ans. In the 12th Vrat = In the 11th Vrat the last 5 means $11 \times 5 = 55$ and in the 7th vrat = 20. Total = 75.
- Q.6 In which lesson are the atichars of Tap described?
- Ans. In the 18th lesson of Santharo (From Ihaloga Sansappaoge to Kaam Bhoga sansappaoge).
- Q.7 Where does the word "Payala" comes in Pratikraman?
- Ans. In the lesson of Dansanam Samakit and in the first vrat.
- Q.8 Eqvehum Equehenum means what ?
- Ans. From karame x Kayasaa
 Not to do x with kaaya
- Q.9 Eqvehum Eqvehenum come in which vrat ?
- Ans. 4th vrat.
- Q.10 Eqvehum Tivehenum means what ?
- Ans. One karan with three joags.

 Nakarami x Mansa, Vaysa x Kaysa

 Will not do x With mind, Speech x Body (Maan, Vaachan, kaaya).
- Q.11 Eqvehum Tivehenum come in which vrat ?
- Ans. 5th, 7th and 10th.
- Q.12 Duvihum Tivehenum means what ?
- Ans. Two karan with three joogs.

 Na karane Nakarvemi x Mansa, Vaysa x Kaysa

 Will not do Will not help others

 to do with Maan, Vaachan and Kaaya.
- Q.13 Duvihum, Tivehenum come in which vrat?
- Ans. 1st, 2nd, 3rd, 4th, 6th, 8th, 9th, 10th, 11th Total 9 vratas.
- Q.14 Tivehum Tivehenum mean what ?
- Ans. 3 karan with 3 joogs.

 Nakareme Nakarami = Karantam nanu jaanai x
 Manasa, Vayasa, Kayasa.



will not do, not help others to do, not give consent to do (Anomodanal x Maan x Vaachan x Kaaya).

Q.15 In which lesson does Tivehum - Tivehenum come ?

Ans. 18th lesson of Santharo.

Q.16 Javjeevaaya means what?

Ans. Till death, whole life.

Q.17 In which lesson does Javjeevaaya come?

Ans. 1 to 8 vratas and in the lesson of Santhara.

Q.18 Jav-neeyam means what?

Ans. Till I have decided.

Q.19 In which lesson does Jav-neeyam come?

Ans. 9th vrat.

Q.20 Jaav ahoratam means what ?

Ans. Till ahoratri (24 hours).

Q.21 In which vrath does Jaav ahoratam come?

Ans. 10th and 11th Vrat.

Q.22 Anuvrat means what ?

Ans. In comparision to the vrat of sadhu the vratas of shravak are small and so are called anuvrat.

Q.23 How many Anuvrat are there? Which?

Ans. There are five Anuvrat 1 to 5 vratas.

Q.24 Goonvrath means what ?

Ans. Which increases the merit of anuvrat are called goonvrati.

Q.25 How many Goonvrat? Which are there?

Ans. There are three Goonvrat, 6th, 7th and 8th vrat.

Q.26 Shikshavrat means what?

Ans. By which vrat the soul gets education through Samayik etc.

Q.27 How many Sikshavrat which are there ?

Ans. There are four Siksha vratas 9th, 10th, 11th, 12th vratas.

Q.28 How many are Swatantra (Independent) and how many are Partantra (Depedent) among the 12 vratas? Why?

Ans. 1 to 11 vratas are Swatantra. 12th Vrat is Partantra. 11 Vratas we can follow when we decide whereas, we get



the benefit of 12th vrat only when the sadhu - sadhvi comes to our house. We get the benefit when we want.

Q.29 What is the number of bols in the 4th Shramansutra?

Ans. Aagaviham = 1 bol
Dohim = 1 bol
Tihim = 5 bol
Chauhim = 4 bol
Panchahim = 5 bol
Chahim = 2 bol
From Sathim 1 - 1 bol for each

Q.30 When should pratikraman be done?

Ans. Every morning and evening. And if that cannot be done paakhie, chomasi paakie and lastly in the days of paryushan, it should be done.

Q.31 Why pratikraman should be done twice a day?

Ans. If the house is cleaned minimum two times a day, then only it remain clean. If you don't clean everyday but clean only on Diwali, it does not remain clean. Like that if we do pratikraman daily then only our sins are cleaned and so if possible you should do daily or else when you get time you should do pratikraman.



72 - QUESTIONS FROM THE FOUR GATIS

Q.1 Gati means what ?

Ans. Gati means to do departure, to die at one place and take birth at another place.

Q.2 How many gatis are there? Which?

Ans. There are four gatis:

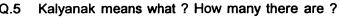
(1) Narak gati (2) Tirianch gati (3) Manushya gati (4) Dev gati.

Q.3 Hell (Narak) means what ?

Ans. From birth till death you have to bear only pain and in continuous darkness.

Q.4 Does the life in Hell ever get peace?

Ans. Only at the time of the Kalyanak of the Tirthankars do they get peace for sometime. Torture stops.



Ans. The time which gives peace to the worldly creatures. They are five (i) Chyavan (when they are born in womb of mother) (ii) Birth (iii) Diksha (iv) Kevalgnyan (v) Moksha.

Q.6 How many Hell there are ? Which ?

Ans. There are seven hells (1) Ghama (2) Vansha (3) Sheela (4) Anjana (5) Rittha (6) Magha (7) Magavayie.

Q.7 How many Gotras are there? Which?

Ans. Seven gotras - (1) Ratnaprabha (2) sharkaraprabha (3) Valukaprabha (4) Pankaprabha (5) Dhoomprabha (6) Taamprabha (7) Tamtamaprabha.

Q.8 Ratnaprabha means what ?

Ans. There are black ratnas (jewels) so Ratnaprabha.

Q.9 Sharkaraprabha means what ?

Ans. There are stone or pebbles so Sharkaraprabha.

Q.10 Valukaprabha means what ?

Ans. There is sand so Valukaprabha.

Q.11 Pankaprabha means what?

Ans. There is mud so Pankaprabha.

Q.12 Dhoomprabha means what ?

Ans. There is smoke so Dhoomprabha.

Q.13 Taamprabha means what?

Ans. There is darkness so Taamprabha.

Q.14 Tamtamaprabha means what?

Ans. There is too much darkness so Tamtamaprabha.

Q.15 Who imparts pain in Hell?

Ans. In the first three Hells the Parmadhami devs impart pain and also fight among themsleves. In the rest four Naraks they fight amongs themselves.

Q.16 Why the name Parmadhami?

Ans. They do not have sympathy in their heart and they are Param adharmi (Very unreligious).

Q.17 Why the Parmadhami devs impart pain to the lives Hell?

Ans. The traits of the previous birth as well as enmity among them in the previous birth make them impart pain to the lives in Hell.

- Q.18 By imparting pain to the life in Hell do they fall in sin ? Ans. They do fall in sin and that is why they get rebirth in durgati.
- Q.19 Who goes in Hell?

Ans. The four reasons of going in Hell.

- (1) Maha Aarambh To do a work which causes lot of pain to others.
- (2) Maha Parigraha To have lot of affection or attachment for someone or something.
- (3) Kunik Aahar To eat non vegeterian food like eggs, mutton, fish etc.
- (4) Panchandriya Vaadh To kill panchandriya life.
- Q.20 How long the life of a living being in Hell?

Ans. Jaghanya = 10,000 years. Utkrushta = 33 Sagaropam years.

Q.21 Jaghanya and Utkrushta mean what ?

Ans. Jaghanya means minimum, Utkrushta means maximum.

Q.22 How much time does one Sagaropam years mean ?
 Ans. 10 Crodacrode palyopam years means 1 Sagaropam years (10 Crore x 1 Crore = 10 Crodacrodi).

Q.23 One Palyopam years means what?

Ans. Fourgav (8 Miles) long, 4 gav broad, 4 gav deep well and the well is filled with the hair of just born Jugals in such a way that if the army of a Chakravarthi King runs over it, not even a single hair is pressed and the time taken to empty the well by removing one hair in 100 years is one palyopam year.

Q.24 Which humans are called Jugal humans?

Ans. Brother - sister takes birth togeter, and die together. They do not have a gap for a single second and ultimately they marry each other are called Jugal.

Q.25 Who is Chakravarthi?

Ans. A king of six continents (32,000 country).

Q.26 Who is Tirianch?

Ans. Whose limbes are oblique.

Q.27 Which are the types of Tirianch?



There are 48 types of Tirianchs Main are of 5 types :

(1) Eakindriya (2) Baindriya (3) Taindriya (4) Chaurindriya

(5) Panchindriya.

Q.28 Indriya (sense) means what?

Ans. With the help of which we come to know soul.

Q.29 Who is called Indra?

Ans. The king of devs is called Indra. Similarly, soul is free so is equal to Indra.

Q.30 Eakindriya means what?

Ans. Who has only body (Kaaya).

Q.31 Baindriya means what?

Ans. Who has Kaaya and Mukh (Senses of body and mouth).

Q.32 Taindriya means what?

Ans. Who has Kaaya, Mukh and Nose.

Q.33 Chaurindriya means what?

Ans. Who has four senses Kaaya, Mouth, Nose and Eyes.

Q.34 Panchandriya means what?

Ans. Who has five senses Kayay (Body), Mouth, Nose, Eyes and Ears.

Q.35 Which are the Eakindriya lives?

Ans. (1) Pruthvikaay (Mud, Metal, Salt, Etc.)

- (2) Aapkaay (Water)
- (3) Teevkaay (Fire)
- (4) Vaaukaay (Air)
- (5) Vanaspatikaay (Food, grains, vegetables, onions, potatoes etc.)

These five are known as sthavar.

Q.36 Sthavar means what?

Ans. The life which is steady at one place, which cannot move by itself.

Q.37 How many lives are there in one piece of Pruthikaay?

Ans. On one grain of jowar there are uncountable number of living organisms.

Q.38 How many lives are there in one drop of water?

Ans. Uncountable no. of lives. Science has proved with the help of miscroscope that there are 36,450 organisms in one drop of water.



- Q.39 How many lives are there in one spark of fire?
- Ans. Uncountable.
- Q.40 How many lives are there in air?
- Ans. Uncountable.
- Q.41 Which are the types of Vanaspati?
- Ans. Three types:
 - (1) Sukshma We canot see.
 - (2) Pratyek Grain, Vegetables, Fruits etc..
 - (3) Sadharan Onion, Potatoes, Garlik, Fungas etc..
- Q.42 How many lives are there in Vanaspati?
- Ans. Infinite in Sukshma, 1 to uncountless in Pratyek infinite in Sadharan.
- Q.43 How many lives are there in underground roots and tubers (Kandmool) ?
- Ans. The portion which remains on the tip of a needle contains infinite lives and this lives in one antamuhurat (Less than 48 minutes) take birth and die for 65,536 times and therefore. Do not make your stomach a grayeyard.
- Q.44 What is the proof of the presence of infinite lives in a Kandmool?
- Ans. If the ginger is kept in water is sprout roots from all four sides whereas a pulse like Mung kept in water sprout root from one side this shows that there a life all over in a kandmool.
- Q.45 Which is the Baindriya life?
- Ans. Shells, Eathworms, Sea-shells, Leech etc..
- Q.46 Which is the Taindriva life?
- Ans. Louse, Flea, Bug, Ant, Centipede, Black-Ant. etc..
- Q.47 Which is the Chaurindriya Life?
- Ans. Fly, Mosquito, Wasp, Locust, Butterfly, Spider, Scorpian etc..
- Q.48 Which is the Panchindriya life?
- Ans. Narki, Tirianch Panchindriya, Devta and Manushya.
- Q.49 Which is the Tirianch Panchandriya life?
- Ans. Jalchar, Sthalchar, Oorpar, Bhujpar and Khechar.
- Q.50 Who are the Jalchars?
- Ans. Living organisms which swim in water.



Q.51 Who are the Oorpars? Living organisms which walk with the help of their Ans. stomach. Q.52 Who are the Bhujpars? Ans. Living organisms which move on hands. Q.53 Who are the Sthalchars? Ans. Living organisms which walk in land. Q.54 Who are the Kechars? Ans. Living organisms which fly in sky. Q.55 Which are the Jalchar creature? Ans. Fish, Crocodile etc.. Q.56 Which are the Sthalchar creatures? Ans. Cow, Horse, Elephant etc.. Q.57 Which are the Oorpar creatures? Ans. Snake, Python etc.. Q.58 Which are the Bhujpar creatures? Ans. Squirrel, Mouse, Mangoose, Monkey etc.. Q.59 Which are the Khechar creatures? Ans. Crow. Parrot etc.. Q.60 Who goes in a Tirianch gati? Ans. There are four reasons for going to Tirianch gati: (2) Telling lies (1) If you cheat someone

(2) Tell lies and cheat

(4) By weighing less

Q.61 What is the age of Tirianch?

Ans. Jaghanya (Minimum) - Antamuhurat Utkrushta (Maximum) - 3 Palyopam years.

Q.62 Who are the Manushya?

Ans. Who have the capacity to think.

Q.63 How many types (Bhedas) of Manushya are there?

Ans. 303 types - Main 4:

(1) Karmabhoomi

(2) Akarmabhoomi

(3) Antardweep (4) Samurchim

Q.64 Who goes in Manushya gati?

Ans. There are four reasons for going to Manushya gati:

(1) Artless

(2) Courtueous

(3) Merciful

(4) Devoid of pride



Q.65 What is the age of a Manushya?

Jaghanya (Minimum) - Anthamuhurat. Utkrushta (Maximum) - 3 Palyopam years.

Q.66 Who is a Devgati?

Ans. Where there is devin prosperity (Divya Riddhi-Siddhi). There is only happiness from birth to death.

Q.67 How many Bheds (Types) of Devgati are there?

Ans. There are 98 Bheds of Devgati Main - 4:

(1) Bhavanpati

(2) Vaanvyantar

(3) Jyotishi

(4) Valmanik

Q.68 Who goes in Devgati?

Ans. There are four reasons for going

Has affection, even after (1) Saraag Sayam

being a Sadhu

(2) Sayaama Sayam -Who spends life as a

Shravak (Aceepts the 12

vratas)

Who does the tap (3) Baaltaap

without knowledge

There is no option, other (4) Aakamnijara

than bearing difficulties

Q.69 What is the age of Dev gati?

Ans. Jaghanya (Minimum) = 10,000.

Utkrushta (Maximum) = 33 Sagropam years.



73 - QUESTION FROM STORIES (KAATHAS)

Who won Shrotandriya (Ear)? Q.1

Ans. Mataraj Muni.

Who won Chakshundriya (Eye)? Q.2

Ans. Sthuali-bhadra.

Q.3 Who won Ghranendriva (Nose)?

Ans. Subuddhi Pradhan.

Q.4 Who won Raasendriya (Tounge) ?

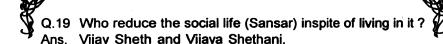
Ans. Dhannaangar.





- Q.6 Who formed and borke karmas with mind (Heart) ?
- Ans. Prasanna- Chandra Rajashri.
- Q.7 Who formed and broke karmas with speech?
- Ans. Gautam Swami.
- Q.8 Who formed and broke karmas with kaaya (Body)?
- Ans. Arjunmali.
- Q.9 By entertaining the king, who entertained the soul?
- Ans. Elichi Kumar.
- Q.10 By removing a thron from leg who removed the thron from the soul ?
- Ans. Rohineyachor.
- Q.11 Who attained Moksha by killing affection?
- Ans. Marudevi mata.
- Q.12 The First pahora took Diksha the second pahora achieved Kevalgnyan?
- Ans. Mallinath.
- Q.13 Who attained Kevalgnyan while the marriage ceremony was on ?
- Ans. Goonasagar.
- Q.14 Who felt the feeling of being and asceticism seeing water?
- Ans. Dhanna Sheth.
- Q.15 Who formed sins and abolished karmas with his eyes?
- Ans. Elichi Kumar.
- Q.16 Who attained kevalgnyan while the marriage ceremony was on ?
- Ans. Goonasagar.
- Q.17 Who was with his family in the morning and in the costume of a Sadhu in the afternoon and in the Siddhalay in the evening?
- Ans. Gajusukumar.
- Q.18 Who became God by repenting?
- Ans. Mrugavati.





Q.20 Who sacrificed his body while worshipping God?

Ans. Sarvanubhuti - Sunkshatra Angar.

Q.21 Who saved the family from getting ruined?

Ans. Meghakumar.

Q.22 Who attained ascetisin while robbing?

Ans. 500 prabhavadi robbers.

Q.23 Who became God on hearing the weeping cry of an animal?

Ans. Neam Kumar.

Q.24 Who abondand the social life (Sansar) by giving Abhaydan (giving life) ?

Ans. Meghraath king.

Q.25 Who turned into a Muni from a Murderer?

Ans. Arjunmali.

Q.26 Who turned the wedding ceremony into Diksha ceremony?

Ans. Sati Prabhanjana.

Q.27 Who spoiled knowledge?

Ans. Gaushalakji.

Q.28 Who spoiled Darshan (Trust) ?

Ans. Jamali.

Q.29 Who spoiled Charitra (Character)?

Ans. Kundarik.

Q.30 Who spoiled Tap?

Ans. Sadhavi Laxmana - Sukumalika.

Q.31 Who experience Dananterai?

Ans. Kapiladasi.

Q.32 Who experience Laabhanterai?

Ans. Dhandan Muni.

Q.33 Who experience Bhogaterai?

Ans. Mammam sheth.

Q.34 Who experience Uapabhoganterai?

Ans. Mruga lodhia.





Q.35 Who experience Veeantarai?

Ans. Vasudev.

Q.36 Who become God while studying?

Ans. Mastush Muni.

Q.37 Who did the Pratikraman of Mithyatva?

Ans. Shranink King.

Q.38 Who did the pratikraman of Avrat?

Ans. Pardeshi King.

Q.39 Who did the pratikraman of Pramad?

Ans. Shailak Rajarshi.

Q.40 Who did the pratikraman of Kashaay?

Ans. Chandakaushik.

Q.41 Who did the pratikraman of Ashubhjog?

Ans. Prasanachandra Rajashri.

Q.42 Who formed karmas with water ?

Ans. Nand Maniyar.

Q.43 Who abolished karmas with water?

Ans. Arnikaputra, Shishyas of Ambad Sanyasi (Disciples).

Q.44 Who formed Tirhtankar nam karma with water ?

Ans. Shankhraja.

Q.45 Who left his body while waiting for water ?

Ans. Krishna king.

Q.46 who formed enmity on seeing water?

Ans. Krushna, Pandav.

Q.47 Who won life with help of water?

Ans. Ayvanta Muni.

Q.48 Who achieved religion because of water?

Ans. Jeet Shatru king.

Q.49 Who committed suicide during the fourth Aara?

Ans. Shranik - dharini.

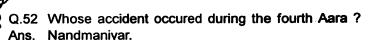
Q.50 Who got a heartattach during the fourth Aara?

Ans. Somil Bhaman.

Q.51 Who did love marriage during the fourth Aara?

Ans. Shranik - Chalna.





Q.53 One man took Diksha from one house?

Ans. Mahavir Swami.

Q.54 Two people took Diksha from one house?

Ans. Ishukaar - Kamlavati.

Q.55 Three people took Diksha from one house?

Ans. Indrabhuti, Aganibhutli, Vayubhuti.

Q.56 Four people took Diksha from one house?

Ans. Bhruga, Jasha, Devbhadra, Ashobhadra.

Q.57 Five people took Diksha from one house?

Ans. Five pandavs.

Q.58 Six people took Diksha from one house?

Ans. Six sons of Sulsa.

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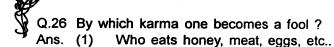
74 - QUESTIONS FROM GAUTAM PRUCHHA

- Q.1 Oh God! By which karma does a man becomes poor and wretched?
- Ans. Oh Gautam! One who has robbed other wealth, stopped one who helps others by donating money, who is very proud of his wealth one becomes poor and wretched.
- Q.2 Oh God! because of which sins does a person remains childless?
- Ans. If he/se cuts trees on the road or makes others cut them.
- Q.3 Oh God! what is the reason of a women being barren?
- Ans. When she kills the child in the womb by taking tablets.
- Q.4 Oh God! What is the reason why women give birth to a child and soon after the child dies?
- Ans. Oh Gautam! If she eats kandmool (Roots, Potato, Onion etc.) with great intrest or she eats eggs etc..
- Q.5 Oh God! Why does a man become squint?
- Ans. One who cuts Lilotri (Vegetables) or cuts fruits and flowers or makes mala or garland of flowers or wears them, becomes squint.

- Q.6 Oh God! Why a female gets miscarraige?
- Ans. Oh Gautam! This can happen by breaking raw fruits from trees, by throwing stones on trees.
- Q.7 Oh God! Why does a life die in the womb or in the vagina itself?
- Ans. This can happen by critisizing others and telling lies.
- Q.8 Oh God! Why does a man become blind?
- Ans. If one produces smoke below a honey comb and driving away bees from it, one becomes blind. Also he has Darshna Varniya Karmas.
- Q.9 Oh God! Why does a man become dub?
- Ans. One who finds fault in others and critisizes sudev, Guru and Dharma one becomes dumb.
- Q.10 Oh God! Why does a man become deaf?
- Ans. Oh Gautam! One who is listens to the critisizing of someone by others in a hidden way, wrongly appreciate others, just to know what is in mind, one becomes deaf.
- Q.11 Oh God! Why is one always remains in tensions?
- Ans. Oh Gautam! One who eats fruits, raw vegetables, ponk with great pleasure and laughter and sells instruments. A cage to catch mice and who goes to by for getting a knife or a dagger, one always remains in tension.
- Q.12 Oh God! Why does one get leprasy?
- Ans. Oh Gautam ! One who kills snake, birds, scorpian, puts fire in jungle, one gets leprasy.
- Q.13 Oh God! Why does the body burnt and have high tempeature?
- Ans. Oh Gautam! One who starves horses, buffaloes not giving food and water load them heavily one gets high temperature.
- Q.14 Oh God! Why does one become mad?
- Ans. Oh Gautam ! by feeling proud of one's intelligence by eating non-veg. food insulting knowledge and teachers becomes mad.
- Q.15 Oh God! Why does one gets a stone disease?
- Ans. Oh Gautam! One who has secret physical relations with mother, sister, daughter, aunty etc. gets this disease.

- Q.16 Oh God! Why does one get a bad wife, a bad husband, a bad son, and a bad daughter etc. ?
- Ans. Oh Gautam! by creating quarrels among relatives or any other persons you get bad son, a bad daughter and others.
- Q.17 Oh God! Why a pampered child dies young?
- Ans. Oh Gautam! by exacting someother ones else property.
- Q.18 Oh God! Why does one have a stomach diseases?
- Ans. Oh Gautam! by giving Panchmahavratdhari Sadhu unhealthy and dirty food.
- Q.19 Oh God! Why one become a prostitute?
- Ans. Oh Gautam! A widow from a big and upper class wishes, sexual enjoyment keeps, she becomes a prostitute.
- Q.20 Oh God! Why some wives die young?
- Ans. Oh Gautam ! Wives who break the taken paachkahn kill a grazing cow die young.
- Q.21 Oh God! Why does a girl become a widow in childhood?
- Ans. Oh Gautam! A woman who consider herselves sati but insults her husbands whose life is full of fraud who has extra marital affairs becomes a widow in childhood.
- Q.22 By which karma does a lady become a male in the next birth?
- Ans. (1) Who is decent (2) Who is simple (3) Who always speaks the truth (4) Who is satisfied in life.
- Q.23 By which karma does a male become a female?
- Ans. (1) Who is of a mischievous nature (2) Who is very cunning (3) Who betrayes his friends and relatives (4) Who doesn't trust others.
- Q.24 By which karma does one get a long life ?
- Ans. (1) Very sympathatic (2) Who gives abhaydaan (by giving a promise not to create any harm).
- Q.25 By which karma does one get a short life?
- Ans. (1) By killing someone (2) Does not believe in God and Moksha (3) Does wrong work (4) Who is evil thoughtless.





- (2) Who makes other eat honey, meat, eggs etc..
- (3) Doesn't study and not let others study.
- (4) Has evil thoughts.
- Q.27 By which karma does one becomes a coward?
- Ans. (1) One who kills birds and animals (2) Puts birds and animals in cages becomes coward.
- Q.28 By which karma does one get money?
- Ans. Who gives Supatra daan or makes other give Supatradaan.
- Q.29 By which karma does one get diseases body?
- Ans. (1) Breaks trust (2) Doesn't repent for his mistakes.
- Q.30 By which karma does one gets a beautiful body?
- Ans. (1) Who has a simple nature.
 - (2) Who is of religious thought.
 - (3) Who has sympathy for other worldly creatures.
 - (4) Who gives service to the Sadhu Sadhvis and society.
- Q.31 By which karma does one die soon after marriage?
 Ans. Who breaks flowers and other soft vegetables (Vanaspati).
- Q.32 By which karma does one becomes handicapped? Ans. If one claps and plays garba.
- Q.33 By which karma does one's gets stain in life?
- Ans. Who gives advice which create problems and fights.
- Q.34 By which karma does one get birth in kandmool?
- Ans. Who has a deep liking for eating kandmool.
- Q.35 By which karma does one becomes Tirianch (Animal) ?
- Ans. Speaks lies and decieves others.
- Q.36 By which karma does one get birth a in a low caste?
- Ans. Who praises himself and criticizes others.
- Q.37 By which karma does one get birth in a upper caste?
- Ans. Who appreciates others.
- Q.38 By which karma does one becomes an eunch?
- Ans. One who makes holes of the nose of cows and horses and cut their ears become an eunuch.

- Q.39 By which karma does one become unhappy in life?
- Ans. Who does not lend his things to others, and after repents if he gives and stop others in lending.
- Q.40 By which karma does one become happy in life?
- Ans. One who gives food, water, house, clothes etc. to the Sadhu-Sadhavis whole heartedly.
- Q.41 By which karma does one become intelligent?
- Ans. Who learns knowledge hears Vyakhan, teachers others, gives Upadesh and takes efforts in increasing the knowledge of others.
- Q.42 By which karma does one acquires wicked disposition?
- Ans. One who critisizes a sage and a wise man a tapasavi, disregards virtuous people and critizes his them.
- Q.43 By which karmas one not able to use materials even after possessing them?
- Ans. Who repents after donating.
- Q.44 By which karma does one give birth to a dead child?
- Ans. Who has great interest in eating kandmool and who drinks egg, juice.



75 - QUESTION - ANSWER OF LOKA - ALOKA

- Q.1 By what name do we know this world?
- Ans. Loka.
- Q.2 What is the meaning of Loka?
- Ans. Loka is a place where you find Hell, Tirianch, Humanbeings, Devtas these 4 gatis living organisms. Solid particles also exist there.
- Q.3 Which are the major categories of Loka? How many?
- Ans. There are major 3 categories of Loka:
 - (1) Urdhval Loka Upper Loka
 - (2) Tirchha Loka Madhya Middle Loka
 - (3) Adhow Lok Necho Lower Loka
- Q.4 Who stay in Urdhava Loka?
- Ans. Vaimanik Devtas.



- Q.5 Who stay in Tirchha Loka?
- Ans. Human-beings, Tirianchs, Vyantar Devs and Jyotishi Devs.
- Q.6 Who are Called the Vyantar Devs?
- Ans. The devs who stay in the grave yards, caves, big trees, old houses etc. Those who create problem to weak people and feel happy are called Vyantar Devs.
- Q.7 Who stays in Adhow Loka?
- Ans. Nakri, Bhavanpati Dev and Parmadhami Dev.
- Q.8 Bhavanpati means what?
- Ans. The Devs who stay in the palace of Adhow Loka.
- Q.9 Parama Dhami means what ?
- Ans. Parama Dharmi means one who finds happiness in troubling the living beings of the first three Naraks (hells).
- Q.10 When Parama dharmi kills and troubles the being of hell, don't they get Paap (Sin)?
- Ans. They get sin. That is the reason why they go to Durgati after dying.
- Q.11 How big is the Loka?
- Ans. As big as 14 Rajlokas.
- Q.12 One Rajlokas means what ?
- Ans. One ball weighing 3 crores, 81 lakhs, 12 thousand, 970 Maan. Like that a ball of 1,000 weight is thrown down from urdhvalok by any Devta whose weight gets down by 6 months, 6 days, 6 porsi, 6 ghadi, 6 paal and the space it covers is called one Railoka.
- Q.13 What is the measurement of earth?
- Ans. The measurement of earth is 1 (One) Rajlok.
- Q.14 What revolves round the earth?
- Ans. Aloka.
- Q.15 Aloka means what?
- Ans. Where there is only sky and no living organisms and solid particles.
- Q.16 Loka Aloka joint is called what?
- Ans. Lokaaloka.





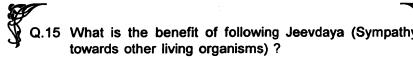




76 - KNOWLEDGEABLE QUESTIONS



- Q.1 What loss will you suffer if you have seven addictions in your life?
- Ans. Your birth take place is fixed in durgati.
- Q.2 What will be the danger telling lies?
- Ans. Nobody will trust you.
- Q.3 What is the danger by eating Paan, Tobbaco, Cigerattes?
- Ans. They cause the deadly danger of cancer.
- Q.4 If you have liking for roots and tubers vegetables what will be the result or loss?
- Ans. You get a life in them.
- Q.5 What is the result (Loss) of eating Meat and Eggs?
- Ans. Your next will take place in hell.
- Q.6 What is the result (Loss) of watching T.V., Videos?
- Ans. Your eyes will be weakend and your power of getting knowledge will be reduce.
- Q.7 What is the result of creating obstacle in anybody's religious activities?
- Ans. You don't get Jainism in next birth.
- Q.8 What is the result if you keep an enmity till death?
- Ans. Your next birth will take place in Narak (Hell).
- Q.9 What is the result of critisizing somebody?
- Ans. You get birth in lower cast (Kool).
- Q.10 What is the result of enjoying fucntions, gathering etc. ?
- Ans. Your birth is fixed in Hell (Narak).
- Q.11 What is the result if you excessive sensual pleasure?
- Ans. Your cycle of birth death increases.
- Q.12 What is the profit of respecting elders?
- Ans. You get respect in society.
- Q.13 what is the benefit of avoiding cinema?
- Ans. Your intellegence increases.
- Q.14 What is the benefit of speaking the truth?
- Ans. You achieve Vachansiddhi (The blessing of fulfilling ones promise).



Ans. You get Jain Religious birth.

Q.16 What is the benefit of giving Supatra daan?

Ans. Your Puniya is formed again. An activity of puniya is called as (Puniyani bhandhi Puniya).

Q.17 What is the benefit of Guru - Darashan ? (Worship of the Guru) ?

Ans. Your birth is fixed in Upper Kool (Cast).

Q.18 What is the benefit of following the 12 Vraths?

Ans. Your birth is fixed in Dev Gati.

Q.19 What is the benefit of Tapsya?

Ans. Your bad karmas become less.

Q.20 What is the benefit of taking diksha?

Ans. You achieve Moksha either at the third or fifteenth birth.



77 - SUMMARY OF THE HISTORY OF JAINISM

- ❖ The change of time is known as Kaalchakra.
- ♣ One Kaalchakra is 20 crodacrodi sagaropam
- One Utsarpini Kaal and one Avsarpini Kaal becomes one Kaalchakra.
- One Utsarpini Kaal is 10 Croda crodi sagaropam years and one Avsarpini Kaal is 10 Croda crodi Sagaropam years.
- Utsarpini Kaal is the rising Kaal means the Kaal in which age, strength, height, happiness keep on increaseing and the pains keeps on decreaseing.
- Avsarpini Kaal is the falling Kaal means the age, strengh, height, happiness keep on decreaseing and the pains keeps on increaseing.
- Utsarpini Kaal is of 6 Aaras and the Avsarpini Kaal is of
 6 Aaras. So the Kaalchakra is of 12 Aaras.



During the 3rd Aara of the Utsarpini Kaal 23 Tirthankars take birth and in the beginning of the 4th Aara 24th tirthankar take birth.

- In the 3rd Aara of Avsarpini Kaal there become One Tirthankar takes birth and in the 4th Aara 23 Tirthankaras take births.
- In the 4th, 5th and 6th Aara of the Utsarpini Kaal and in the 1st, 2nd, 3rd Aara of the Avsarpini Kaal jugals are born.
- Jugal means a twin. At the time of the birth twins are joined, and when they grow of marry and die together.
- At present the fifty aara of Avsarpini kaal. The 5th aara continuous for 21,000 years. When the fourth ara was on the point of being ended. The first Indra of Sakandra required that. Oh! God! In the beginning of the 5th aara, "Bhasma Planet" is going to appear. It's effect will continuous for 2,000 years. So during that period famines lasting for 3 or 4 or 12 years will takes place. On account of that jainisam will be on the point of being abolished. Therefore let your age be increased for 48 minutes. If you do that the effect of Bhasma Planet nullified. At that time Lord Mahavir said, "No one can increase life time". Because of that the effect of Bhasma Planet continuous and as a result famines occured.
- After the completion of 2,000 years Lokash took birth.

 And he established Stank-washi sect of jains.

K K K

78 - AN UNDERSTANDING OF THE FOUNDER OF JAINISM

- Jainism was started by Lord Tirthankara. But as such Jainism has been prevaling for infinite number of years in the past and will be existing for infinite numbers of years.
- The time whose be beginning can't traced out is called an Ancient time which has no end is called as infinite among every 6 Aaras Tirthankaras are born. They establiest religion. After one Tirthankara attains Moksha



the atmosphere of religion spread for some time. And when the effect of religion is about to diminish second Tirthankara takes birth and he starts the religion again and in this way the religion is not completely discontinue. According to the expectatios of a particular place thre are changes but is never completely abolished.

- ♣ Every Tirthankara has the three types of knowledge from the time they are in their mother's womb. They attain the fourth knowledge when they take Diksha. After taking Diksha untill they do not attain the fifth knowledge they most probably remain quiet (Maun). They speak only when necessary. After attaining the fifth knowledge they give preaching every day for one prahar (3 hours) in morning and evening is called Deshana.
- After listening to Tirthankara's Deshana many people take Diksha. Those who are not capable of taking Diksha remain shravak and (follow) accept the Shravak Vratas. There are five Mahavratas of Sadhus whereas a Shravak has 12 Vratas. To listen to the 12 types of parishad (sabha) are held every day they should leasent to Tirthankar's Deshna. In parishad there are four types of Devtas (Bhavanpati, Vanvintar, Jyotishi and Vaimanik) and types of Devis, human males and females. Males and female Tirianch, like this 12 types of parishad.
- Tirthankar Bhagwan has shown 4 types of Vyavhar Dharmas (duty):
 - 1) Charity Daan.
 - 2) Purity of character Shil.
 - 3) Tap Penance.
 - 4) Purity of Heart Bhaav.
- Tirthankar Bhagwan has shown 4 types of Nischay Dharmas :
 - 1) Knowledge Gnan.
 - 2) Vision Darshan.
 - 3) Charactor Charitra.
 - 4) Penance Tap.









79 - TWENTY SEVEN BIRTH OF LORD MAHAVEER



(1) <u>FIRST BIRTH</u>: There are a city named Jaynti in Mahavideh area. There was a forest officer named Naisar in the Kingdom of Shtrumardan.

On account of his desire to get a huge palace built for himself he order Naisar to bring goodwood from the forest. he took aways men into the jungal and employed them on their duties and arrange to get meals for them and also arrange to get hot water for them.

He always took his meal after inviting someone to get his meal first. On that day with the intention of searching someone as a guest he wounder far and wide in the jungal. At that time he saw a Maharaj Saheb who had lost his way and who was trying to find out his real path. Immediately he requested to give him the benefit of Gochari. He lead him to the place where he had arrange for the preparation of meals.

On hearing the preaching of jainism from Maharaj Saheb, Naisar was filled with reverance for jainisam. Jainisam is a real religion and where there is violence there is no jainism. Only Arihant and Siddha Bhagvan are real Gods.

Only an Acharya, Upadhyay, Sadhu-Sadhvi are his real gurus (preceptiors) and begin to believe that he was blessed with Samakit. In the after noon he led away Maharaj Saheb to the real path. And return to the city after completion of his duty. While leding the life full of a faith, when he died he took birth in Devlok.

- (2) SECOND BIRTH: 1st Devlok
- (3) THIRD BIRTH: Lord Mahaveer birth in the city of Vanita in the house of Chakravathi the son of Rushabhdev. He was given the name of Marichikumar. He accepted Diksha in young age by the preaching of Rushabdev. Not being able to pain of walking bare footed, barre headed of plucking of hair he left Jainisam Diksha. He disguised himself a Tapas (Asctic). He began to accept a shelter of an umbrella put on pavadi as footwear and wear Bhagva (colour) clothes. Wherever Lord Bhagavan went he accompanied him and if any one came to have his





darshan he gave him preaching. And if at that time the new comer expresses his desire to be initiated he sent him to Lord bhagavan.

During that going from one place to another for preaching. One day Bharat Chakravarthi put a question to after hearing his preaching, "is there any being like Baldev, Vasudev and Tirthankar in THIS Samosaran?" Rushabhdev said, "your worldly son Marichikumar who is sitting outside will take birth as Vasudev and will become 24th Tirthankar in this Chovisi".

Bharat Chakravati after bowing to Marichikumar said, "I don't bow to you but I am bowing to you became you are to become Vasudev, chakravathi and Tirthankar".

Marichikumar became proud of becoming a member of a noble family. My grand father is the first Tirthankar and my father is the first Chakravarthi and I also will become Vasudev, Chakravarthi and Tirthankar. In this way being proude of declaring himself and his family noble he become victim of low Gotra Karma.

As time passed his body became infirm and became a victim to diseases. And no one served him knowing him low. So he became desires of having disciple (Shishya). One day when a man named Kapildev came to him and he became ready to be intited, he told him to go to Lord Rushabhdev. At that time Kapile's said, "is not your religion or a capacity as a Sadu not real?" At that time Marichikumar being greedy of a having a disciple told a lie and said, "The religion and asceticism of Rushabhdev and mind are real". In this way he kepted against the rule of religion. And without repenting for the sin committed by him he died.

(4) <u>FOURTH BIRTH</u> : 5th Devlok

(5) FIFTH BIRTH : Brahaman

(6) <u>SIXTH BIRTH</u> : Brahaman

(7) <u>SEVENTH BIRTH</u> : 1st Devlok

(8) <u>EIGHTH BIRTH</u> : Brahaman

NINETH BIRTH : 2nd (Second) Devlok





0) <u>TENTH BIRTH</u> : Brahaman

(11) ELEVENTH BIRTH : 3rd (Third) Devlok

(12) TWELVETH BIRTH : Brahaman

(13) THIRTEENTH BIRTH : 4th (Fourth) Devlok

(14) FOURTEENTH BIRTH : Brahman

(15) FIFTEENTH BIRTH : 5th (Fifth) Devlok

(16) SIXTEENTH BIRTH : Took birth in

Rajgruhinagari. Raj

His name was Vishwabhooti. In young age he had gone to the garden with his wife and family for a stroll. After sometime his uncle's son Vishakhanandi came there with his family. The rule was such that if a person is inside with his family than nobody was go inside. The gatekeeper told him that Vishakhabhooti was insides. So he regeust him to wait for sometime and so he waited outside. But the maid Servants didn't like this and they went to the Maharani (Queen) in the place and told her that her derani (Wife of the younger brother of husband) was enjoying herself in the garden with her husband, while her son was waiting outside. Sho got angry. When the king came to know that the queen was angry he came to her and explained that it was the rule of the garden to wait outside if one family was inside, but the queen didn't understood and became stubborn. The king called the minister and made one plan. They wrote a false letter and sent it to Vishwabhooti. That letter it was written in that the enemy king had attacked their country. So I and your father are going to fight. On reading that the letter Vishwabhooti thought at time. It was wrong that he was young and was enjoying himself in the garden when his father was going to fight so he decided to go to fight, he came out of the garden and sent his family back to the palace and his army and he went to fight. On this side Vishakhanandi went in to the garden alongwith his family. Vishwabhooti returned from not seeing anybody on the border. He went to the garden and saw that my uncles son has going inside. Vishvabhooti realized that it was a plan to make him





come out of the garden and on realizing this he got angry and there was a tree of wood-apple near by to which he gave a punch on it. Because of which so many fruits fell down. He came to the conclusion that the whole world was selfish. Nobody care for anybody and so he would accept diksha. He took diksha Aryasambhooti. In one city he went to get gochari for the parna (Food to breakfast) of Maskhaman (30 days fast) and fell down on the way colliding with a cow. At that time Vishakhanandi had come there for his marriage and saw him. He started laughing when he saw Vishvabhooti falling where is your strength by which you had felted a tree with a punch. When he collided with the cow Vishvagooti muni got angry. He took hold of the horns of the cow and thre her up and then caught in his hand and then made the cow sit down by doing this the showed his strength to Vishakhanandi showed his strength at that time Vishvabhooti muni made a wish that Vishakhanandi is trying to provoke him and decided if there is any strength of tap he would try to end the life of Vishakhanandi in the next birth. And without repenting for the sinful thought, (Doing aalochana) Vishvabhooti attained Kaaldharma (Died) after sometime.

- (17) <u>SEVENTEENTH BIRTH</u> : Seventh devlok.
- (18) EIGHTEEN BIRTH: Prativasudev named Ashvagreev was born as Tripushtra Vasudev. Because he had 3 ribs in the back he got the name Tripushtha. Vishkhanandi was born as a lion in the Tunggiri caves. Because of his enmity with him of previous the birth, on having had a fought with lion and killed him. When Ashvagreev Prativasudev came to know this he had a fight with Tripushtra. Tripushtha killed Prativasudev and became the king and one fame as Tripushtha Vasudev.

Once at night dancing and singing was on. At that time he ordered his Shayapalak that if at any time there should be no noise at all so that his sleeped could not be disturbed. As the Shayapalak was in enjoying the dance and music was on grossed when he didn't know that the king had fallen sleep. The king got angry when he wokr up from his sleep and saw that the music was





still on. The Shayapalak pleaded a lot but the king didn't listen to him and punished him. He order his other servent to pour hot oil in his ears and told him that your ears loved to listen music and so that was the punishment. The Shayapalak died because he couldn't pain.

After sometime on finishing the age, Tripushtha Vasudev died (The king of three khand meaning 16,000 countries is known as Vasudev and after died he definately goes to hell).

(19) NINETEENTH BIRTH 7th Narak.

(20) TWENTIETH BIRTH Lion.

4th Narak. (21) TWENTY FIRST BIRTH

King Vimal Kumar. (22) TWENTY SECOND BIRTH

TWENTY THIRD BIRTH He was born as (23)Priyamitra to king Dhananjay and queen Dharini in Mahaviedehe Kshetra. Queen Dharini had seen 14 dreams but they wear not clear. As a result Priyamitra became Chakravati in youth. He was the king of 6 khand means 32,000 countries and a took diksha. He observed Charitra for 1 crore years and lived for 84 lakhs purva vears attained Kaaldharma (If a Chakravarthi king takes diksha then he goes to devlok or Moksha and if he hasn't take diksha he goes to hell).

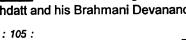
8th devlok (24) TWENTY FOURTH BIRTH:

TWENTY FIFTY BIRTH: He was born as Nandkumar (25)to king Jeetshatru and geen Bhadradevi in Chatra Nagri. For many purva years he remained in worldly life enjoyed the kingdom at last he took diksha under acharya Pottil and followed diksha for lakh purva years, did 11,60,000 Maskhaman (One Maskhaman = 30 days), worship of 20 sthanaks and bound Tirthankar - naam karma. At the time of death took Santharo of one month and then attained Kaaldharma.

(84 Lakhs years \times 84 Lakhs years = 1 Purva)

(26)TWENTY SIXTH BIRTH: 10th devlok

TWENTY SEVENTH BIRTH: In Mahakund Nagri was born (27)of a Brahman Rushabhdatt and his Brahmani Devananda







someone was born when he was in womb for 82½ nights the thron of Shakendra started trembleing and by the strength of his Avadhi gnyan and Avadhi darshan he came to know a Tirthankar was born to a Brahman when a Tirthankar takes birth only a Kshyatriya Kool and so that was not right. He called the dev Haran Gameshi and ordered him to take that being from the Brahman Kool and keep him at the proper place in Kshatriya Kool.

Dev Harangameshi found king Siddharth and queen Trisla as the best character & he sent Devananda Brahmani and queen Trishla in Avsvapini nindra (Deep Sleep). He carried the embryo from the womb of the Saharan of the embryo and put it the womb of girl in the Trishladevis womb was put in the womb of Devanand Brahmani.

Whenver a Tirthankar is born in the womb of a mother, the mother sees 14 dreams and likewise. Devananda Brahmini had also seen 14 dreams. But because of the exchange of womb, the first 14 dreams were forgotton dreams and Queen Trishla saw 14 dreams. God was born on Chaitra Sood teras - (13) from the time when he was born to queen Trishal there was increase in money, food. So he was named Vardhaman. In childhood when he was playing some mithyatyadeve tried tested him but he was defeated. So the dev was pleased with him and gave him the name Mahaveer.

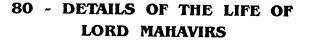
In youth his Bhogavali Karmas were still left and so he married Rajkanya (Princess) Yashoda and was staying with her without the feeling of desire. At the age of 28 on the death of his father and mother he thought of taking diksha. He went to his elder brother and express his desire for diksha before him elder brother told him to wait for two more years so he take diksha at the age of 30. He did a lot of Taapsya for 12 ½ years and 15 days. During period he ate only for 349 days. And slept only for two gadhi, 48 mins.) After he attained Kevalgnyan and Kevaldarshan he gave Upadesh to many beings and at the age 72 finished his life and on Aso vaad amas (15) at night in Pavapuri nagri attained Moksha.











♣ Lord Mahavir's Birth Date : Chitra Sud Teras (13)

Diksha Tithi : Kartak Vaad Dasam (10)
Kevalgnyan Tithi : Vaishakh Sud Dasam (10)

Nirvan Tithi : Aasova Amas

♣ Lord Mahavir's

Sansari Family

Father : King Siddharth
Mother : Trishla Devi
Uncle : Suparshva
Brother : Nandivardhan
Sister : Sudarshna
Wife : Yashoda
Daughter : Priyadarshna

Sun-in-law : Jamali

♣ Lord Mahavir's Dikhsa : At the age of 30 yrs. Lord Mahavir's Kevalgnyan: At the age of 41½ yrs. Lord Mahavir's Nirvan : At the age of 72 yrs.

♣ Lord Mahavir's Disciples

Lord Manavir's Shishiya : 14,000 (Fourteen thousands) Lord Mahavir's Shishiyass : 36,000 (Thirtysix thousands)

Main Shishiya : Gautam Swami Main Shishiyass : Chandanbala

♣ Lord Mahvir's Previous Birth

 Narak
 : 2

 Tirianch
 : 1

 Manushiya
 : 14

 Dev
 : 10

 Total
 : 27

Q.1. Who was Lord Mahavir ?

Ans. A Tirthankar.

Q.2. From which incidence you can say that Lord Mahavir was devoted to his mother?

Ans. When he was in his mother's womb he stopped his movements so that it mayn't cause pain to his mother.

: 107 :



But afterwards he realised that they absence of movement so caused pain to his mother. He again started his movements, this shows his divotion to his mother.

- Q.3. What decision did Lord Mahavir take in his mother's womb?
- Ans. He had decided not to take Dikhsa till his parents were alive.
- Q.4. What name was given to Lord Mahavir during his birth? Why ?
- Ans. Vardhaman. Because from the time he had taken birth in womb there was an increase in wealth, food, money, property etc.
- Q.5. When did he get the name "Mahavir" ?
- Ans. After he passed the test of the Devi, he was given the name Mahavir.
- Q.6. Lord Mahavir's feet were bleeding milk and not blood? Why?
- Ans. It was not milk but blood. But the colour was white. Every mother has vast affection for her daughter and son at that time blood become milk. Similarly Lord Mahavir has vast affection on the whole world and so the blood in his body was sweet and white like milk.
- Q.7. Who had struck nails in Lord Mahavir's ears ?
- Ans. Cowherd.
- Q.8. Why were nail's struck in Lord Mahavir's ears?
- Ans. In his previous birth of Triusta Vasudev he had proud hot oil in the ears of Shaiyapalak. Shaiyapalak was reborn in the form of Cowherd and he struck nails in the ears of Lord Mahavir.
- Q.9. When will Lord Mahavir take birth again ?
- Ans. He won't take birth because he is now free from the eight karmas.









81 - THE STORY OF THE FORMATION OF BHAKTAMAR STOTRA

Approximately 300 years ago there was a country named in the capital Dhara nagari of Malva King Bhoj was born. He himself it was a learned king. So he kept many learnet poets in his kingdom. Among them Mayurbhatt was father-in-law. Baanbhatt was son-in-law some few poets were Hindus and some were Jains. The king spent one or two hours everyday with the poet in his court.

Once there happened a quarrel between Baanbhatt and his wife. When continued till morning. In the ealry hours of morning Baanbhatt told his wife to remain quiet silent so that neighbours might know that they were quarrel. After saying this words to his wife the poet fell at the feet but his wife didn't remain silent and gave a kick on her husbands head.

After that time Mayurbhatt was pass from threre. He heard the arguments of his daughter and Son-in-law and the noise of the kick. And said that daughter your behaviour was not proper.

On hearing his father's voice the dauther came to the balcony and said that it was not good on his part also to listen to them. And that he should be punished for that. I am a real devoted wife you should got leprosy. In a short time he became a lepor.

He didn't attend the court for three days, He thought that if he didn't atain the court the king wood is sent his man to find out the reason and the reason of his absence. The man would know about his leprosy and so he went to the court wearing costumes which hid his diseases. The same day the king appreciated him for his learning. The appreciation of Mayurbhatt was not borne by Baanbhatt. So he informed others that his father-in-law had leprosy and in this way he lowered presting of Mayurbhatt before the king.

Mayurbhatt was shocked to know this and he went straight to the court of the king. On knowing that his leprosy

was cured. The king and others appreciated him and told he was a mystrieous man.

At that moment, Baanbhatt told the king to cut his palms, feet and emphadically told that feet and he would also show a Miracle. Everybody tried to stop him but because of his firmness it was done accordingly and he was sent to Chandidevi temple. He also did worship for 3 days and Chandidevi got happy and joined his palms and feet. From there he went straight to the court and he was also appreciated as a great man. In this way the power of Hinduism increased and Jainism was critisized that it's followers had not the power of doing miracle. Shravaks feelings were heart because of his critisam.

They also told that we would show miracle at proper time.

Shravaks went to Mantung Rishi who was nearby and requested him to save the Jain Religion. He accepted their request and came to Dhara nagari.

When the king came to know about his arrival he sent a Palkhi. But Rishi Mantung did not go by Palkhi but walking to the court. The king was impressed because others sadhus came only when the Palkhi was sent and this Jain Sadhu came walking even though the Palkhi was sent.

He gave an appropriate seat to Rishi Mantung and asked him to show a miracle. On getting the permission he asked the king to tie him with chains and put him in a room. The king ordered his men to tie him with chains from neck to toes and put 52 locks in the chain and put him in a room and ordered two gatekeepers stand out of the room.

While doing the Stuthi of Lord Rushabhdev, the feeling which were caused. Rishi Mantung converted them into gathas. On the completion of one gatha - one lock started opening. In this way 48 locks were unlocked but four near the neck remained.

Acharya went to the court. The king and the people were surprised and appreciated the Jain religion.

At the right time acharya told the king, that only four locks were are to be opened.

The king undertstood the underlying meaning and asked the people of other religion to open the four locks. But nobody could not open them.

Ultimately only the acharya could opened the locks. In this way Jainism was appreciated. And in this way the king and many other people accepted Jainism.

The acharya tought the shravaks those gathas by request of the Sangh.

At one time, one lady was reciting Bhaktamar with full interest and on dev got impressed and arrived and the dev asked the lady to show her some work.

On seeing the dev that lady and told him to clean the letrine used by her younger son. He cleaned the letrine used by according to his demand. The dev went to the acharya and told him that people demanded him to do low work. so destroy the gaaths from 32 - 35 in absence of we would help remaining invisible. So those four gaaths were destroyed and only 48 remained.

Bhaktamar is a stotra but not a shastra and so it can be recited at any time and while reciting one should be careful that nearby there is nothing asuchi (Dirty things are not there).









BHAKTAMAR STOTRA



Bhaktaamar pranata mauli maniprabhana muddyotakam dalita paapa tamo vitaanam, Samayk pranamya jinapaadayugam yugaada. vaalambanam bhavajale patatam janaanaam.1.

Yah samstutah sakala vaangmaya tatva bodhaa budbhuta buddhi patubhih suraloka nathaih. Stotrairjagattritaya chittaharairudaraih. stoshye kilahamapi tam prathamam jinedram.2.

Buddhya vinaapi vibudhaarchita paadapitha stotum samudyata matirvigata trapoaham. Baalam vihaaya jala samsthitam indu bimba Manyah kaichchhatijanah sahaasagrahitum. 3.

Vaktum gunaan gunasamudra shashaankakaantan kaste kshamah suraguru pratimoapi buddhya Kalpanta kaala pavanodhdhata nakra chakram kovaataritum alam ambunidhim bhujabhyaam. 4.

Soaham tathaapitava bhaktivashanmunisha kartum stavam vigata shaktirapi pravruittah Prityaatma viryam avichaarya mrugo mrigendram nabhyeti kim nijashishoh paripaalanaartham.5.

Alpashrutam shrutavaatam parihaasadhaam tyadbakti reva mukhari kurute balaanmaam. Yati kokilah kila madhau madhuram virauti Tachchaaru chaamra kalila nikaraika hetuh. 6.

Tvat samstavena bhavasantati sannibadhdham paapam kshanaat kshayamupaiti sharirabhaajam, Aakraanta lokamalinilama sheshamaashu suryaamshu bhinnamiva shaarvaram andhakaaram.7

Matvetinaath! tava samstavanam mayeda Maraabhyate tanudhiyapi tava prabhaavat Cheto harishyati sataam nalinidaleshu muktaafal dyutim upaiti nanudabinduh. 8.









Astaam tava stavanam asta samasta dosham tvat samkathaapi jagataam duritaani hanti Dure sahasrakiranah kurutre prabhaiva padmaakareshu jalajaani vikaasha bhanji. 9.

Naatyabhutam bhuvana bhushana! bhutanaatha bhutairgunairbhuvi bhavantam abhishtuvantah Tulyaa bhavanti bhavato nanutena kim vaa bhutyaashritam yaiha naatmasamam karoti? 10.

Drishtvaa-bhavantam-animesha-vilokaniyan naanyatra tosham uypayati janasya chakshuh. Pitvapayah shashikara dyuti dugdha sindhoh kshaaram jalam jalanidhre rasituma ka ichchhet?11

Yaih shaantaraaga ruchibhih paramaanubhistvam Nirmaapita stri Bhuvanaikalaaama Bhuta Tavanta eva-khalu-teapyanavah prithivyaa yat-te samaanam aparam na hi rupam asti.12.

Vaktram kva te sura-narorga netra haari nihshesha-nirjita-jagat-tritayopamanam Bimbam kalanka malinam kva nishakarasya yadvaasare bhavati paandu palaasha kalpam13.

Sampurna mandala shashanka kalaa kalaapa shubhraa gunastribhuvanam tava langhayanti Ye samshritaastrijagadishvara! nathamekam kastaan nivaarayati samcharato yathestham14.

Chitram kimatra yadi te tridaashanganaabhir nitam manaagapi mano na vikaara maargam Kalpaanta kaala maruta chalitaachalena kim mandaraadri shikharam chalitam kadaachit ?15.

Nirdhuma varttirapavarjita taila purah kritsnam jagat-trayamidam prakati karoshi Gamyo na jatu marutaam chalitachalanaam dipoaparastvamasi naatha! jagatprakashah.16.









Naastam kadaachidupayasi na raahugamyah Spashtikaroshi sahasaa yugapajjaganti Naambhodharodara-niruddha-mahaaprabhaavah suryaatishayi mahimaasi munindra! loke.17.

Nityodayam dalitamoha mahaandhakaram gamyam na raahuvadanasya na vaaridaanam Vibhraajate tava mukhaabhjamanalpakaanti vidyotayajjagadapurvashashanka bimbam.18.

Kim sharvarishu shashinaanhi vivasvata va yushman mukhendu daliteshu tamassunaatha! Nishpanna shaalivana shalini javaloke karyam kiyajjaladharairjalabhaaraa namraih.19.

Jnaanam yathaa tvayi vibhati kritaavakaasham naivam tatha hari haraadishu nayakeshu Tejah sfuran manishu yati yathae mahattvam naivam tu kaachashakale kiranaakuleapi.20.

Manye varam hari haraadaya eva drishtaa drishteshu yeshu hridayam tvayi toshameti Kim vikshitena bhavataa bhuvi yena nanyah kashchinmano harati naatha! bhavantareaapi.21.

Strinaam shataani shatasho janayanti putran naanya sutam tvadupamam janani prasuta, Sarvaa disho dadhati bhani sahasrarashmim. praachyeva digjanayati sphuradamshujaalam.22.

Tvaamamananti munayah paramam pumamsha Madityavarnam - amalam tamasah purastate. Tvaameva samyagupalabhya jayanti mrityum nanyah shivah shivapadasya munindra! panthaah.23

Tvamaavyayamvibhumachintyamasaankhyaamadyam Brahmanamish varamanantamanangaketum Yogishvaram viditayogamanekamekam jnanasvarupamamamalam pravadanti santah.24.









Budhdhastvameva vibudhaarchita buddhi bodhaat Tvam Shankaroasi bhuvanatraya shankaratvat Dhaataasi dhira! shivamarga vidhervidhaanaat vyaktam tvameva Bhagvan! purushuttamoasi.25.

Tubhyam namastribhuvanaartiharaaya naatha Tubhyam namah kshititalaamal bhushanaya Tubhyam namastrijagatah parmeshvaraaya Tubhyam namojina! bhavodadhi shoshanaya.26.

Ko vismayoatra yadi naama gunairasheshaih tvam samshrito niravakashataya munisha. Doshairupaata vividhashraya jaatagarvaih svapnaantareapi na kadaachidapikshi tosi.27.

Uchchairashokatarusamshrita munmayukha Maabhaati rupamamalam bhavato nitaantam Spashtollasat kiranamasta tamo vitaanam bimbam raveriva payodhara paarshvavarti.28.

Simbhaasane mani mayukha shikhaa vichitre vibhraajate tava vapuh kanakaavadaatam. Bimbam viyadvilasadamshulataa vitanam tungodayadri shirasiva sahasarashmeh.29

Kundravadaata Chala Chaamara Chaaru Shobham Vibhraajate tava vapuh kala dhauta kaantam Udyachchhashaanka Shuchi Nirjhara Vaari dhaara Muchchaistatam Suragireriva Shataakaumbham.30.

Chhatratrayam tava vibhaati shashaanka kaanta Muchchaih sthitam sthagita bhaanukara prataapam. Muktafala prakarajaala vivraddhasohobham prakhyaapayat trijagatah parameshvaratvam.31.

Gambhira taaraa rava purita digvibhaga Strailokya loka shubha sangama bhuti dakshah. Saddhrmaraaja jaya ghoshana ghoshakah san khe dundubhirdhvanati te yashasah pravaadi.32.









Mandaaraa sundara nameru supaarijaata, santaanakaadi kusumotkara vrishti ruddha. Gandhoda bindu shubha manda marutpraapata divya divah patai te vachasam tatirva.33.

Shurbhatt prabhaa valaya bhuri vibhaa vibhoste lokatraya dyutimataam dyutimaakshipanti Prodyad divaakara nirantara bhuri samkhyaa diptya jayatyapi nishamapi somasaumyam.34.

Svargaapavarga gama maarga vimaarganeshtah saddharmatatva kathanaika patustrilokyamm Divyadhvanirbhavati te vishadaartha sarva bhaashaasvabhaava parinaam gunaih prayojyah.35.

Unnidra hema nava pankaja punjakanti paryullasanaakha mayukha shikhaabhiramau Padau padaani tava yatra jinendra dhattah padmaani tatra vibudhaah parikalpayanti.36.

Ittham yathaa tava vibhutirabhujjinendra dharmopadeshvanavidhau na tathaa parasya Yadrik prabha dinakirtah prahataandhakaara taadrik kuto grahaganasya vikaashinoapi.37.

Schyotanmadavilavilolakapolamula mattaabhramad bhramara naada viviriddhakopam Airaavaatabhamibhamuddhatam aapatantam dristvaa bhayam bhavati no bhavadashritanam.38.

Bhinnebha kumbh galadujjvala shonitaakta muktafala prakara bhushita bhumibhaagah Baddhakramah kramagatam harinaadhipoapi naakraamati kramayugachala samshritam te.39.

Kalpaanta kaala pavanoddhata vahnikalpam daavaanalam jvalitam ujjvalam utsphulingam Visvam jighatsumiva sammukhamapaatantam tvannamakirttanajalam shamayatyashesham.40.









Raktekshanam samada kokila kantha nilam krodhoddhatam phaninam utphanamapatanam Aakramati kramayugena nirastashankah tvannaama naagadamani hridi yasya pumsah.41.

Valgat turanga gaja garjita bhima naada Majau balam balavataamapi bhupatinam Udyaddivakara mayukha shikhaapaviddham tvatkirtanaat tama ivashu bhidaamupaiti.42.

Kuntaagra bhinna gaja shonita varrivaaha Vegaavataara taranaatura yodhabhime Yuddhe jayam vijita durjaya jeya pakshahh tvatpaada pankaja vanaashrayino labhante.43.

Ambhonidhau kshubhita bhishana nakrachakr paathina pitha bhayadolvana vadaavagnau Rangat taranga shikhara sthita yaana paatraal Strasam vihaya bhavatah smaranand brajanti.44.

Udbhuta bhishana jalodara bhaara bhugnah shochyaam dashaa mupagataah chyuta jivitashaah Tvat paada pankaja rajoamrita digdhadeha Martyaa bhavanti makaradhvaja tulya rupah.45.

Aapada kanthamuru shrinkhala vestitaanga gadham brihannigada koti nighrishtajanghah Tvannaamamantramanishammanujaah samarantah sadyah svayam vigata bandhabhaya bhavanti.46.

Mattadvipendra mrigaraaja davaanalaahi samgraama varidhi mahodara bandhanottam Tasyaashu naashamupayati bhayam bhiyeva yastavaakam stavamimam matimaanadhitee.47.

Strotrasrajam tava Jinendra ! gunaih nibaddhaam bhaktya maya ruchira varna vichitra pushpaam Dhatte jano ya iha kanthagataam ajasram Tam Maanatungamavashaa samupaiti lakshmih.48.









Adishvaro jinavaroha shivamarga darshi, Shree Nabhiraj Shuchivnasha samudra daksha! Ikshva - Kuvansh ripumardan mukti bhogi Shakha kalap kalitha Shivashudha marg.49.

Kashta pranash durit prashmesh daksha Jnanambudhe sukhaya tarak vighna harta! Mohapanodnan nivarit lok kashta Talan vighattaya vibhoh hrudayangamatvam.50.

shree Mantumga guruna krut beej mantra yatra sthitai sakalpoojya supahpeeth karunyapoor sukhand vishal gatra, kraun dhraun Divakar kurusva hitay hreen shreen.51.

Tvan Vishvanath purushottam veetrag Tvan Jainrag kathito munigamya roop, Uchchat bhanjan Vapuh khlu duhkh hanta Tvan dharmarakshak jin prapunee hi dev.52.









82 - SHREE UVASAGGAHAR STOTRAM



(2)

Uvasaggaharm Paasam Passam Vandaami
Kammghhn Mukkam visahar Visa ni naasam
Mangal kallan Aavaasam (1)

Visahar fullingamantam, kanthe dhaarei
jo sayaa manuo, Tassa gaha rogamari
duttha jara janti Uvasaamam

Chiththau dure manto, tujza panaamori
Bahufalo hoi, Nar tiriyesu vi jivaa
Paavanti na dukkha do gachcham (3)

Tuha Sammate ladhdhe, Chintaamani,
Kappapaayabaabbhahie, paavanti avigghenam
Jivaa Ayaraamaram thanam (4)

Easanthuo Mahaayash, bhattibbhar

Nibbharan hiyaena, taa deva!

Dijja bohim bhave bhave paasa jina chanda (5)









83. AANUPURVI



- Where there is one say Namo Arihantanam
- ❖ Where there is two say Namo Siddhanam
- ❖ Where there is three say Namo Aayariyanam
- ❖ Where there is four say Namo Uwajjayanam
- Where there is five say Namo Loaesawwasahunam

		1		
1	2	3	4	5
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3	1	2	4	5
2	3	1	4	5
3	2	1	4	5

		2		
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2	1	4	3	5
1	4	2	3	5
4	1	2	3	5
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		3		
1	3	4	2	5
3	1	4	2	5
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4	3	1	2	5

		4		
2	3	4	1	5
3	2	4	1	5
2	4	3	1	5
4	2	3	1	5
3	4	2	1	5
4	3	2	1	5

		5		
1	2	3	5	4
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3	2	1	-5	4

6				
1	2	5	3	4
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1	5	2	3	4
5	1	2	3	4
2	5	1	3	4
5	2	1	3	4







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5	1	3	2	4
3	5	1	2	4
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9					
1	2	4	5	3	
2	1	4	5	3	
1	4	2	5	3	
4	1	2	5	3	
2	4	1	5	3	
4	2	1	5	3	

11				
1	4	5	2	3
4	1	5	2	3
1	5	4	2	3
5	1	4	2	3
4	5	1	2	3
5	4	1	2	3

		13		
1	3	4	5	2 .
3	1	4	5	2
1	4	3	5	2
4	1	3	5	2
3	4	1	5	2
4	3	1	5	2

		8		
2	3	5	1	4
3	2	5	1	4
2	5	3	1	4
5	2	3	1	4
3	5	2	1	4
5	3	2	1	4

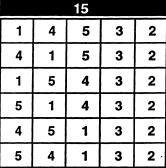
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1	5	2	4	3	
5	1	2	4	3	
2	5	1	4	3	
5	2	1	4	3	

12					
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4	2	5	1	3	
2	5	4	1	3	
5	2	4	1	3	
4	5	2	1	3	
5	4	2	1	3	

14					
1	3	5	4	2	
3	1	5	4	2	
1	5	3	4	2	
5	1	3	4	2	
3	5	1	4	2	
5	3	1	4	2	







16					
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4	3	5	1	2	
3	5	4	1	2	
5	3	4	1	2	
4	5	3	1	2	
5	4	3	1	2	

17					
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3	2	4	5	1	
2	4	3	5	1	
4	2	3	5	1	
3	4	2	5	1	
4	3	2	5	1	

18					
2	3	5	4	1	
3	2	5	4	1	
2	5	3	4	1	
5	2	3	4	1	
3	5	2	4	1	
5	3	2	4	1	

	19				
2	4	5	3	1	
4	2	5	3	1	
2	5	4	3	1	
5	2	4	3	1	
4	5	2	3	1	
5	4	2	3	1	

20					
3	4	5	2	1	
4	3	5	2	1	
3	5	4	.2	1	
5	3	4	2	1	
4	5	3	2	1	
5	4	3	2	1	

Advantages of doing Aanupurvi

- (1) We get the benefit of two fast.
- (2) Our sins of five sagaropam are removed
- (3) We can improve our concentration power.
- (4) By speaking this one day we can also be like God.
- (5) This is the world's Mahamantra i.e. Navkar Mantra.









84 - VARIOUS RELIGIOUS GAMES



NOTE:

- The number of children is great divided into 2 groups, one of boys and other of the girls. Even if children is small make two groups.
- Appoint 2 or more supervisors if there are many children
- If there should be a person who will make children follow the rules and regulations during the competition and who whill also take care that the game proceeds well
- If there should be a person who will make children follow the rules and regulations during the competition and who will also take care that the game proceeds well.
- There should be a trial game before each real game so that the children are aware of the game.
- Before starting the competition you have to speak one, two & three
- At the end of every round of the competition three more lucky winner should be declared.

GAMES

(1) STRAIGHT NAVKAR MANTRA

Children should be divided into 2 groups. At the number of each group should be arranged. In the beginning each child in turn should speak one line of the step of Navkar Mantra whoever makes mistake become out.

(2) BACKWARD NAVKAR MANTRA

Children should be arranged in the same way as the first game Navakar Mantra should start from 5th step to 1st step i.e. backward to front.

(3) PARASNATH SHANTINATH

Children should be arranged in a circle as before. Instead of Navkar Mantra one should speak Parasnath and the next should speak Shantinath.



PASSING THE MALA

Be seat them in a round as before. Mala should be passed from one child to the next. One person should be stand a few steps away keeping his back towards the children and sepak Arihant - Arihant or Mahavir - Mahavir. Children should go on passing the male to the next when the person stop speaking Mahavir or Arihant. The child holding the male in his hand gets out.

(5) SHANTINATH - PARASNATH

Seat the children in a circle as before. Instruct the boys to bow his head folding his hands when the man names the Shantinath and should seat erect when the man speaks Parasnath.

(6) RUSHABHDEV - AJITNATH

Children should stand in a line. One person stands away from them & if he says Rushabhdev the boy should move a one step ahead & when speak Ajitnath should come to his original place. Whoever makes mistake is out.

(7) SHANTINATH - ADINATH - DHARMANATH

Make them stand in a circle. If Shantinath is spoken everyone should turn right side walk in a circle. When Adinath is spoken everyone should turn left side walk in a circle & if Dharmanath is spoken they should remain. Whoever makes a mistake is out. Thus it continues till end.

(8) SHANTINATH - MAHAVIR SWAMY

Everyone should stand in a line. When Shantinath is spoken all the children should put right leg forward immediately bring it to original position and again backward to their original position. And when Mahavir swamy spoken everyone should put left leg forward and immediately to its original place if he speaks the name twice the children should do the formal activities with the right and the left leg.

(9) MAHAVIR SWAMY - GAUTAM SWAMY

Make children sit in a line when Mahavir Swamy is said children should say "Mattenam Vandami", when Gautam





Swami is said then they should say "Shatama Chcho'. While saying it alternatively, if one says one name twice he becomes out.

(10) ONE MINUTE

- (a) Whoever speaks "Arihant" more time just in a minute is the winner.
- (b) In one minute whoever speaks more time "NavakarMantra" is the winner.
- (c) In one minute whoever passes more number of beeds through the thread to make a mala is the winner.
- (d) In one minute whoever counts more number of beads is the winner.
- (e) In one minute whoever says more "Vandana" is the winner.
- (f) In one minute whoever folds more no. of "Pathaina" is the winner.
- (g) In one minute whoever folds more "Muhapatti" is the winner.
- (h) In one minute who says more names of Maharaj Sahab or Mahasatiji is the winner (The names can be written first and them spoken).

(11) ROUND / CIRCLE

Draw 5 circles on the board. Each child's eye should be covered with a cloth and keep them standing at a distance of 5 - 10 steps from the board and asked each child one by one to go to the blackboard and write any name in the circle.

(12) STORY TELLING

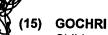
One child should stand in the middle of the circle and tell a story within 3 minute. There are 3 judges. Anyone can sit. Good story and best story teller is given prize.

(13) "STAVAN" (i.e. RELIGIOUS SONG)
It is the same as the above but instead of story the religious song is to be sung.

(14) NAOKAR IN A POST CARD

3 - 4 days time is given to write the Navakar Mantra on a post card. Write nos. in line. Whoever write more number of Navakar correctly & neately is the winner.





Children should be arranged in groups of 2 - 3 or 5. Each group shold be number and asked out of them any group. What food should be served to Maharaj Saheb and Mahasatiji came for gochri. If any boy from the group tells the name of a food not feed for gochri. The group is out. The same name can't be repeated by another group.

(16) MUSICAL CHAIR

Make 10 - 15 children stand. Keep or arrange chairs according to the number of children i.e. if there are 15 children, then keep 14 chairs i.e. one less. Arrange the chairs in a circle keeping their back inside the circle. On both the corners make one - one person stand. When one person and keep the boys standing around the chairs and man start reciting stavan the boy should run around chairs and when man stop reciting stavan the boys at one should try to occupying the chairs. The boy not getting the chair is out.

(17) SAMAYIK WRITING

Write 8 lesson of the samayik at home seeing from the book. The book from which it is written is also taken away. For writing they should be given 5 - 7 days time. Whoever writes clearly and correctly without mistake is given prize. One to 3 no. should be given prize.

(18) BLID DARSHAN

Asked some 8 - 10 boys to stand in a line. Keep a stool at the distance of 25 feet from the boys. The boy should think that any Maharaj - Mahasatiji is seating on the stool. Tie a cloth against their. When one man speaks the word Mahavir the boy should run towards the stool to make Vandana. If any boy doesn't run on the wrong he should be help. The boy who reaches the stool and does Vandana stains first in the games.

(19) 24 - TIRTHANKAR

Make circle of 24 boys. Each boy should be given a number. When some person for outside speaks any number the boy should be speak any name out 24 Tirthankaras whose birth was born according to that number.



SHARE - MARKET

Tirthankar, Gandhar, Shravak, Sati, Sadhu, Sadhvi. In this according to the number of children 8 - 8 or 10 - 10 chits have to be made. Make 40 - 50 chits & write the names in line. Then mix all the chits & pass one to one to each child and tell them to open it. In this whoever get first Tirthankar is Gandhar. First Shravak etc. In this way all the first person will make group & again everybody will be together & do the Vandana & ask sukh shantama. In this way all will find each others group no. & make a group. In this way all will form the group 1st, 2nd & 3rd is the winner. In this there is more as in share market (all have to stand).

(21) SMRUTI

40 - 50 things should be arrange on a table or that name should be written on the board. The name of each artical should be spoken twice by someone and artical should showed to them. Give them 10 - 15 minutes time and asked them to write the names of as many articals as they could remember. One who has written more name should be given prize.

(22) RELIGIOUS ANTAKSHARI

Make children sit in a line. One child speaks one word other child will speaks other words. Beginning with the last letter of the first word in this way all the child will say whoever is not able to say is out.

(23) A PARAGRAPH FROM SAMAYIK

Make children sit in a line. From among them make any child say a paragraph, let him say half the para and make other child say the other half. Whoever makes mistake is out. Do this till the end.

(24) NAVAKAR WITHOUT TAKING BREATH

Make group as above. How many times one can say Navakar without taking any breath. See that and give prize in the last round.

(25) RIMZIM

All the children should sit in a circle or in a line. One after the another they should say Namo Arihantanam -



Mahavir Swamy, Namo Siddhanam - Mahavir Swami etc. whoever makes mistake is out. This way do till the end.

(26) ONE AFTER THE OTHER

All the children should sit in a line and one by one say 1 to 100. If they make mistake then they are out. Continue till the end.

(27) BACKWARD TO FORWARD

It is the same as the above but in this the number should start from 100 to 1. Anybody makes mistake is out. This way continue till the end.

(28) TO MISS SOME NUMBERS

According to the above say 1 to 100. But in this some number are decided which they should miss or do not say i.e. 10, 20, 30, 40...... 100 or the number containing 4 (i.e. 4, 14, 24, 34, 44 etc.) should not say & if said is out. In this way do till the end. (According to this they can also keep of 8 karma, 24 tirthankara etc.)

(29) WRONG ANSWERS

Each child should be given 5 questions with the answers to recite before the competition. Tell them to commit to memory. During the competition make them sit in a line. In a line ask hem all 5 quetions and ask them to give all 5 incorrect answers. Whoever says all 5 answers wrong, is the wrong.









85 - PRAYERS



1 - BOL MANVA BOL

Bol Manva Bol Namo Arihantanam
Adasath tirth dham Namo Arihantanam

Bol Manva bol Namo Siddhanam Siddhi na data Namo Siddhanam

Bol Manva bol Namo Ayariyanam Acharna Palanar Namo Ayariyanam

Bol manva bol Namo Uvajjhayanam Agyan timir Haranar Namo Uvajjhayanam

Bol Manva bol Namo Loe Savva - Sahoonam Chhakaay rakshakhar Namo Loe Savva Sahoonam

Bol Manya bol Namo Arihantanam



2 - SHRI NAMASKAR DHUN

Namo Arihant Arihant Arihantanam
Namo Siddh Namo siddh Namo Siddhanam
Namo Ayariyanam Namo Uvajjhayanam
Namo Loe Savva sahoonam
Namo Eso Panch namokkaro
Namo Savva Pavappanasano
Mangalanam Cha Savvesim,
Padhmam Havai Mangalam
Namo siddh Namo Siddh Namo siddhanam
Taru Nam gunje prabhu mara rom rom
mara Svase Svase hoy taru nam name nam
Hirak shishu ne jovu taru dham dham dham
Namo Siddh Namo Siddhanam



3 - JAY BOLO MAHAVIR SWAMI KI

Jay Bolo Mahavir Swami ki
Ghat ghat ke Antaryami Ki ... Jay ...
Es jagat ka udhar kiya
Jo aaya sharan vo par kiya
Jisne Peed suni har prani Ki ... Jay ...







Jo Pap Mitane aya tha
Es bharat aan jagaya tha
Un Trishala Nandan gyani Ki ... Jay ...

(2)

Ho Lakh bar pranam tumhe
he veer prabhu bhagwan tumhe
Muni 'Darshan' Muktigami Ki ... Jay ... (3)

4 - AA VAT KADI NA BHULAI

Roj upashray javay, Guruvaninu pan karay, Ghare Mammine Madad Karay...aa vat kadi na bhulai.

Roj Pathashale javay, saras majana sutro bhanay Sari sari stutinu path karay....aa vat kadi na bhulai.

Ratri bhojan kadi na karay, aa papothi dur rahevay Narknu pratham dwar kahevay....aa vat kadi na bhulai.

Kandmud kadi na khavay, anant jivone abhaydan devay Apane sahu jain kahevay, aa vat kadi na bhulai.

*

5 - JAY JINENDRA JAY JINENDRA BOLO

Jay jinendra bolo, satha pura bhavathi, Bolo pura bhavathi, antarna nadathi.

Jay jinendra bolo, katu vachan chhodo, Katu vachan chhodine, madur vena bolo.

Jay jinendra bolo, kashay char chhodo, Kashay char chhodine, karma bandhan todo.

Jay jinendra bolo, vishaya paanch chhodo, Vishaya paanch chhodine, mana ne mohathi modo.

Jay jinendra bolo, asar sanskar chhodo Asar sansar chodine, mukti thi nato jodo. Jay jinendra, jay jinendra bolo.









SHREE MANGALIK



Chattari Mangalam, Arihantaa Mangalam Siddhaa Mangalam, Saahu Mangalam

Kevali Pannato Dhammo Mangalam

Chattaari Loguttamaa, Arihantaa Loguttamaa Siddhaa Loguttamaa, Sahuu Loguttamaa

Kevali Pannato Dhammo Loguttamaa

Chattari Sharanam Pavajjaami

Arihante Sharanam Pavajjaami

Siddhe Sharanam Pavajjaami

Sahu Sharanam Pavajjaami

Kevali Pannatam Dhamma Sharanam Pavajjami

E Chaar Mangal, Chaar uttam, Chaar Sharnam

Kare Jeha Bhav Saagar Man Na Bude Teh

Sakal Karmono aane anta

Moksha Tanaa Sukh Lahe anant

Bhaava dhari ne je gun gaay

Te jiv tarine Mokshe jaay

Sansaar maamhi Sharana char

Avar Sharan Nahi Koi

Je Nar Naari aadare

Tene Akshay avichal pad hoy

Anguthe Amrut Vase, Labdhi tanaa Bhandar,

Guru Gautam ne samarie

Manavanchita fal Daatar

Bhaave Bhaavanaa Bhaavie

Bhaave Dije Daan

Bhaave Dharm Aaraadhie

Bhaave Keval Gnaan.









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