

Primary Knowledge of

Jainism

- Acharya Vijay Hemratnasuri



PRIMARY KNOWLEDGE OF JAINISM

*With
guruvandana
Chaityavandana
&
Samayike Vidhi's Sutra.*

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FROM THE BOTTOM OF MY HEART

Imagine yourself to be in an American town where some Gujarati children were shouting at each other in the backyard of an apartment early in the morning. **"O shit ! Kill him. Why are you wasting your bullets ? You son of bitch ! I will plug you."** All these came from those children whose parents leave home for service in a factory or an establishment. Then their children switch on the T.V. set (idiot-box) or indulge in video games or war-games. As they hear the shots from guns on the screen, they indulge in violence and shout filthy words very loudly.

A child deeply influenced by the idiot-box once told his mother, **"Mummy, I will shoot you."**

Another girl, on seeing a highly violent film got an intense desire to murder someone. She expressed her violent desire by piercing knife in to seven different dolls.

Unfortunately, we still install the T.V. set in our home. We find members of the family glued to the idiot-box even when engaged in their routine work. All of them hurry to the idiot-box as soon the T.V. serial is screened.

Parents install these boxes in their home in the name of encouraging general knowledge of their wards. This leads to the erosion of culture rather than increasing the so-called general knowledge.

The harm done by Islamic and the Britain culture is not

so great as the harm being done by the T.V. to our young generation.

There is an end to Indian culture; school teaching has deteriorated; religious Pathashalas are almost extinct; children are getting violent, angry and sulky. All of their activities are coloured by the evil influence of films.

We now do not find a sense of thesism and faith, religiosity and goodness anywhere. Instead we see monkey-like pranks, disorder, indiscipline loafing about, collection of the photographs or pictures of film stars, large usage of chocolates, ice-cream, cones, bottles of Thums up etc. and Junk food.

The life of these budding young generation is getting thwarted and aborted. They are fed on a poison of sex and violence shown in films. Imagine the future when the reins of the government will be in their hands. I feel that after a decade or so, there is going to be darkness and terror. We are adopting our life to the western culture. Times are not far off when the sons and daughters-in-law will be enjoying themselves in the hill-station while their old parents will be long residing in "Old age home's".

It is almost impossible to eradicate this evil of T.V. set in spite of sincere advise, lectures, books, pamphlets (Prerna Patra) from us. Its poison has clung to us like leeches (an insect that sucks blood). It is bound to destroy us.

In order to get rid of this evil we are holding shibirs (study-camps). We persuade our children to desist from the evils of T.V. and Western culture.

A child is vulnerable to persuasions. We have held many shibirs in places like Nagpur, Calcutta, Bombay, Al medabad,

Deesa and Rajkot where 500 to 1500 youths took part. These students were so interested that they had been able to learn by heart the lessons given in the books. They could answer the quiz asked to them in these study-camps, they took pledges to bow down to their parents, to worship the image of JINA everyday, to refrain from foul and filthy speech. This has satisfied me and their parents. But unfortunately this good change is again uprooted on account of the indifference of the parents and elders to wards their children and things are again back to square one. However, some children did profit by these study-camps.

I have been carrying on this mission of improving the young generation through these study-camps for the last 25 years.

This book serves as a text book in these camps.

**H. H. Acharyadev Shrimad Vijay
Hemaratna Surishwarji
Maharaj Saheb**



IN THE MIDST OF CHILDREN

My dear boys, the world considers you as mere children. You are young. Let the people consider you young lads, but I consider you potent enough, like a **“Powerfull Man”** and **“Energetic Person”**. You are bright like the rising sun, fragrant like a rose and pure like a pearl.

As a result of religious acts in your previous birth, you are born as human beings. You are born in a Jain family and have luckily got the Sudev, Suguru and Sudharm. Indeed, you are great and not an insignificant child.

Ofcourse, you have a small body. In spite of a delicate and small structure you have a great soul. A cut diamond, even if small, fetches good amount. A tiny seed grows up into a big banyan tree. You can achieve big things in spite of this small physical structure. In the past, children like you did wonderful things. Their examples are bound to inspire you to do big and good things in life.

- **Aimutta Muni** attained Keval gnan (omniscience) at a young age of eight years.
- It was **Acharya Hemachandra** who scored a victory over the Digambars in the court of King Siddharaj when he was **only eight years old**.
- **Acharya Bappabhatsuriji** could learn by heart no less than 1000 slokas (verses) per day when he was **only five years old**.
- **Vajra Kumar** could recite the eleven Anga's

(scriptures) while lying in the cradle at the age of three.

- **Acharya Shilabhadra** gave up six Vigai and mastered the elocution at the age of 12.
- Though the astrologers forecast dullness in case of child **Panini**, he became a great grammarian.
- **Einstien** was considered weak in mathematics at school but turned out to be a great scientist in the end.
- The child Gandhiji spelt "**Kettle**" wrong and yet he became **Mahatma Gandhiji**.
- The child working as a wood-cutter turned into **Herr Hitler**, the dictator of Germany.
- A dull child **Lincoln** became the President of the U.S.A. at the age of 21 years.
- A child nowhere in the game of cricket turned out into a world-famous cricketer. He was **Sunil Gavaskar**.

These examples will show you that you are also a potent source of energy and power, so you should take it seriously to be good and do big things in life. Give up your mischief.

Don't waste your precious youth. Do not be glued to the T.V. (idiot-box) set. Avoid silly ways of youth. Refrain from killing living beings. Don't attack others. Don't be impolite and uncivil to your parents and elders. Be wise, quiet and serious in life.

•

MY PLEDGE

- Shidhashila is my aim.
- My soul is as pure as the Siddhas.
- All the living creatures of the world are my brothers. I shall be on friendly terms, full of brother-liness with all of them.
- O Lord of infinite power (energy) ! O Sovereign of the whole world ! O Arihant Parmatma ! You are my Lord of Lords living in the innermost recesses of my heart.
- O Lord devoid of all sins ! O Practioner of all the five mahavratas ! O good Monk ! You are my teacher and guru.
- O Jainism (propounded by Kevali's) based on non-violence ! You are my very breath & life !
- O Lord of the lords ! O Gurudev ! O Jainism! I shall always try to obey your commands. I shall live amicably with my benevolent parents, elders, friends and co-religionists and shall treat them politely.

JAINAM JAYTI SHASANAM !!

LESSON - 1

MY GOD

- The name of my God is **Arihant Parmatma**. My God bears other **1008** names like **Omniscient, Vitarag** (detached), **Tirthankar, Jineswar, Devadhidev, etc.**

- My God is free from the **18** passions of attachment, hatred, infatuation and ignorance.

- My God possesses **Kevalgnan** (omniscience), **Keval darshan** and other infinite qualities.

- My God has propounded the principle of nonviolence which proves good to all creatures.

- My Lord has established the **four fold** order of **Sadhu, Sadhvi, Shravaka and Shrivika.**

•

MY PRECEPTOR (GURUDEV)

- My preceptor is **Muni or Monk.**

- My preceptor bears other names or appellations like **Nirgranth, Shraman, Anagar, Muni etc.**

- My preceptor has renounced the pleasures of all the five senses, four **Kasayas** (evils like anger etc), wealth, women and other sources of sin.

- My preceptor possesses the **nine** fences of celibacy, **five** big vows, **five** acharas, **five** samitis and **three** guptis.

- My preceptor practises in full the tenets and principles propounded by **Shri Arihant**.
- My preceptor does good to all the beings of the earth.

MY RELIGION

- Jainism is my religion. The other names of my religion are **Jain-dharma, Sarvagna-dharma, Kevali-dharma, Arhad-dharma and Syadwad-dharma**.
- My religion has proved true on being tested just as gold is tested by various types of tests like stone piercing and fire. My religion gives happiness to all beings. It is propounded by Kevali's and is worshipped by heavenly beings, demons, and human beings.
- My religion brings peace to all, keeps me calm at the time of death. It leads to better rebirth after life and eventually liberates the soul.

FOUR BHAVANAS (SENTIMENTS)

1. **Maitri Bhavna :** Be friendly to all the creatures of the world.
2. **Pramod Bhavna :** Praise virtues of other beings and enjoy pleasantness.
3. **Karuna Bhavna :** Let your heart be filled with compassion on seeing unhappy creatures.
4. **Madhyasth Bhavna :** Be neutral or indifferent to the wicked. Don't hate them.

LESSON - 2

WHO AM I ?

- I am a soul.
- I possess infinite power.
- I possess the powers of Siddha Bhagwan.
- I am the master of infinite knowledge, faith, happiness and courage.
- I am full of the bliss of knowledge. My soul is free from body, mind, speech, atoms and Karma (deeds).
- I am unborn, do not get old or worn out, immortal, indestructible, infinite, unblemished, unlimited not prone to eating and eternal.
- But at present I am a worldly being shackled by the bonds of Karma. I am a true devotee and follower of Lord Mahavir. I am the servant of noble monks and ascetics. I am the follower of Jainism. I am a noble Shrivak.

WHAT IS MY DUTY ?

- I have to get rid of the sinful instincts and activities.
- I have to be free from the evil impressions gathered in life from times immemorial.
- I have to saturate my life with the sentiments or thoughts of friendliness, bliss, compassion and neutrality.
- I shall take to monkhood by giving up this world full of wickedness and sin.

- I have to learn to behave well and politely with my benefactors and elders.
- I have to learn to live amicably with all the beings of the world.
- I have to be ready to protect and preserve Jainism even at the cost of my life.

WHAT DO I WISH ?

- I want to be Arihant.
- I want to deliver discourse in the 12 assemblies (parshadas) of the Samavasaran (Congregation)
- I want to give happiness to all the beings by removing the causes of unhappiness to them.
- I want to convert all people to Jainism and help them in getting liberation or emancipation.
- I want to possess **marganuserita, Samyaktva, Deshavirti and Sarvavirti** (full non-attachment)

•

Places where 24 Tirthankars Attained Moksha.

- Lord **Rishabhdeo** attained Moksha on Mountain **Astapada**.
- Lord **Neminath** attained Moksha on Mount **Girnar**.
- Lord **Vasupujya** attained Moksha in **Champapuri**. (Bihar)
- Lord **Mahavir** attained Moksha in **Pavapuri**. (Bihar)
- The remaining **20** Tirthankars attained Moksha on the **Sammetsikhar** Mountain.

LESSON - 3

MEANING's OF WORDS

(1) શ્રાવક (Shravak)

શ્રા = listens to religious discourse and firmly believes in it.

વ = gives charities to the seven fields of religion with politeness.

ક = destroys Karmas & resorts to religious rites.

Such a virtuous fellow is called a **Shravak**.

(2) સામાયિક (Samayik)

સામ્ = equanimity, (peacefullness)

આયિક = gain.

The activity which gives equanimity is called **Samayik**.

(3) પ્રતિક્રમણ (Pratikraman) Self-retrospection

પ્રતિ = backwards

ક્રમણ = to move

To move away from Sins, regretting your sins is called **Pratikraman**.

(4) પર્યુષણ (Paryushana)

પરિ = all around

ઉષણ = to live; to remain

To remain in the spirit of our soul after leaving the external dispositions.

(5) વીતરાગ (Vitrag)

વીત = gone away

રાગ = sentiments of sin

Those who have left out their evil sentiments of sins are called **Vitrag**.

LESSON - 4

DAILY ROUTINE OF THE SHRAVAK

- To wake at 4.00 am in the morning, to chant the 7 Navkar mantra.
- To do one Samayik and rai Pratikraman from 4.30 a.m. to 6.00 a.m.
- To visit the Jain temple, to worship the image and to give obeisance to the preceptor (gurudev) from 6 to 7.
- To study sutras and to observe Pachkhana as far as possible from 7 a.m. to 8 a.m.
- To carry on household work with proper carefulness from 8 a.m. to 9 a.m.
- To listen to the religious discourse and study from 9 a.m. to 11 a.m.
- To bathe, to dress, visit the Jain temple to worship the image in eight ways from 11.00 a.m. to 12.30 p.m.
- To give charities (gochari) to the deserving (Sadhu's) and to take meals from 12.30 p.m. to 1.30 p.m.
- To study or read or to earn honestly one's livelihood or carry out the responsibilities towards his family from 1.30 p.m. to 4.30 p.m.
- To take dinner from 4 p.m. to 5 p.m.
- To visit the temple, to wave arati and to pray to God (chaityavandan) etc., from 5 p.m. to 6 p.m.

- To perform **Devasi Pratikraman** from 6 p.m. to 7 p.m.
- To serve the **Guru** (preceptor) and to revise the **Sutras** learnt from 7 p.m. to 8 p.m.
- To discuss religious topics with the members of the family from 8 p.m. to 9 p.m.
- To have sound sleep after reciting the **Navkar Mantra** from 9 p.m. to 4 p.m.

Note : The above timetable can be altered as per your schedule and convinience.



24 Thirthankar's Name's

- | | |
|----------------------------|-----------------------------|
| 1. SHREE RUSHABHDEV. | 13. SHREE VIMALNATH. |
| 2. SHREE AJITNATH. | 14. SHREE ANANTNATH. |
| 3. SHREE SAMBHAVNATH. | 15. SHREE DHARMANATH. |
| 4. SHREE ABHINANDANSWAMI. | 16. SHREE SHANTINATH. |
| 5. SHREE SUMATINATH. | 17. SHREE KUNTHUNATH. |
| 6. SHREE PADMAPRABHASWAMI. | 18. SHREE ARANATH. |
| 7. SHREE SUPARSHVANATH. | 19. SHREE MALLINATH. |
| 8. SHREE CHANDRAPRABHA. | 20. SHREE MUNISUVRAT SWAMI. |
| 9. SHREE SUVIDHINATH. | 21. SHREE NAMINATH. |
| 10. SHREE SHEETALNATH. | 22. SHREE NEMINATH. |
| 11. SHREE SHREYANSNATH. | 23. SHREE PARSHVANATH. |
| 12. SHREE VASUPUJYASWAMI. | 24. SHREE MAHAVEER SWAMI. |

LESSON - 5

ENTERING JAIN TEMPLE AND POOJA SCHEDULE

1. Enter the temple by saying of Nisihi (Stoppage or Leaving all worldly activities).
2. Recite "NAMO JINANAM" as soon as face of PARMATMA is seen.
3. Do ARDHAVANAT PRANAM (bowing half the body) and three PRADAKSHINA (Three rounds around the Lords).
4. Recite STUTI (hynms) very softly and with sweet voice.
5. Recite the second 'NISIHI' and enter the GARBHAGRUH (inner temple) (Sanctum Sanctorium).
6. Remove old Nirmalya from over the idols. (Materials of worship that have lost their freshness and lustre.)
7. Gently brush the idol with **peacock-feather**.
8. Pour water on idol from cupola, slowly and gently.
9. Remove old saffron/sandlewood mixed paste etc. carefully with soft cloth.
10. If necessary use Walakunchi (hard brush of fibres of scented plant).
11. Do PANCHAMRUT ABHISHEK (milk, curd, ghee, sugar, and water) and then clean with pure water.
12. Ring the bell during ABHISHEK
13. Clean PABASAN (Seat of Idol) with PATLUNCHHANA (thick absorbed-piece of cloth

used for cleaning). There should be two PATLUNCHHANAS.

14. Do three ANGALUNCHHANA (cleaning and drying the idol with successive use of three pieces of soft white cloths) to PARMATMA.
15. If necessary use TAMBAKUNCHI (Copper rod)
16. Do VILEPAN POOJA (Smearing) with BARAS (Substance similar to Camphor).
17. Do successively CHANDAN (Sandle wood paste) POOJA, PUSHPA (Flower) POOJA, DHOOP (incense) POOJA and DIPAK (light) POOJA.
18. Dance with CHAMAR.
19. Hold mirror before God.
20. DO AKSHAT (Rice grain) POOJA, NAIVEDYA (sweets) POOJA and FAL (fruit) POOJA.
21. For NAAD (sound, tune) POOJA ring the bell.
22. Do 'AWASTHA TRIK1 (Posture trinity) at appropriate place.
23. Recite the 'NISIHI' third time. Do CHAITYA VANDAN after BHUMI PRAMARJAN (careful cleaning of the place with compassion in heart) for three times.
24. Properly follow the 'DISHATYAGATRIK' (Direction trinity) 'ALAMBANTRIK' (support trinity and 'PRANIDHANTRIK' (concentration trinity)
25. While returning recite the hynms.
26. Put all the instruments used in POOJA at proper place.
27. Come out of the temple in such a way that the back does not face the idol.

28. To strengthen devotion recite 'NAVKAR' three times while sitting on outer lower varandah.
29. Proceed to home with feelings of sorrow in heart as now the attendance with PARMATMA is being divorced.

Five types of Donations

1. 'ABHAY DANA' (Donation of life or assurance of safety): Save the life of any one dying.
2. 'SUPATRA DANA' (Donation to Worthy) : To give food, water etc. to MONK'S.
3. 'ANUKAMPA DANA' (Donation out of kindness, compassion) : To give money, food, clothes etc. to poor.
4. 'KIRTI DANA' (Donation for becoming famous) : Donation being done for becoming wellknown & become successful (popular).
5. 'UCHIT DANA' (Donation as per wordly customs) : Donation for maintaining systems and relations.

Five Feelings Expereinced While Donating :

1. Tears of joy come out while donating.
2. The soft hair uprises on body while donating.
3. Sense of BAHUMAN (respect) arises in the heart.
4. The act of donation be appreciated with sweet tongue,
5. After donation there should be a great sense of joy and appreciation (Anumodna).

LESSON - 6

(A) 27 BIRTHS OF LORD MAHAVIR

- | | |
|-------------------------|--------------------------|
| 1. Naysar | 14. Brahmin Sthavar |
| 2. First Devlok | 15. Fifth Devlok |
| 3. Prince Marichi | 16. Prince Vishvabhuti |
| 4. Fifth Devlok | 17. Seventh Devlok |
| 5. Brahmin Kaushik | 18. Triprustha Vasudeo |
| 6. Brahmin Pusshyamitra | 19. Seventh hell |
| 7. First Devlok | 20. Lion |
| 8. Brahmin Agnidyyot | 21. Fourth hell |
| 9. Second Devlok | 22. Prince Vimal |
| 10. Brahmin Agnibhuti | 23. Sovereign Priyamitra |
| 11. Third Devlok | 24. Seventh Develok |
| 12. Brahmin Bhardwaj | 25. Prince Nandan |
| 13. Fourth Devlok | 26. Tenth Devlok |

27. SHRI MAHAVIR SWAMI BHAGWAN

(B) INCIDENTS IN THE LIFE OF MAHAVIRSWAMI

* After receiving Dharma Shri Mahavir underwent 27 births. Out of these, he was born as a human being 14 times, as angel ten times, in hell two times and animal once.

* Lord Mahavir was Prince Nandan in his 25th birth. He lived then for 25 Lakh years. He took over monkhood during the last one Lakh years.

* He practised in all **11,80,645** monthly fasts plus **Vishsthanak tap** (fasts) in order to make all the creatures happy by attracting them to Jain Universal path, with the feeling of "**Savi Jiv Karu Shasan Rasi**".

* Then he breathed his last and was **born** in the tenth Pranat Devlok.

* Here he lived a life of 20 Sagaropam. Then his soul arrived in womb of queen Trishla on the **6th Day** of the bright fortnight of month of **Ashad**. In this birth he possessed three types of Knowledge.

* He passed nine months and seven days and a half in the womb of Trishala, the queen of King **Siddharth** of Kshatriya Kund. He was born at midnight when the **moon** was in the **Utara Falguni** constellation. (Nakshatra)

* At the time of his birth all diseases and epidemics, earthquakes etc. stopped in this world. There was brightness everywhere in the **14 Rajaloks**. All lives began to experience a sense of happiness for a few moments.

* The festival of his birth was celebrated on the summit of the **Meru** mountain by **56** damsels, **64** Indras and innumerable gods and goddesses.

* At the desire of his parents, he married princess **Yashoda** in his young age.

* After the death of his parents Lord **Mahavir** wanted to become monk at the age of 28 years. But his elder brother king **Nandivardhan** out of brotherly love, requested **Vardhman** to extend monkhood for two more years. So he postponed it for further **two years**.

* As the time of his monkhood came nearer, **Nine Lokantik Devs** requested the Lord :

"Hail to Nanda ! Hail to Bhadda ! The noblest Kshatriya. O best Saviour. Hail to you. O Lord of the three worlds ! May you get the light. Accept monkhood, achieve Kevalgnan after getting rid of Karma. May you establish the dharma tirth, that does welfare to the world."

* Then the Lord gave welfare charities for one year. Then he went to the **Gnat Khand Park**, sitting in the **Chandraprabha palanquin** in the procession on the **tenth day of the dark fortnight** of the month of **Kartik**.

* Arriving here, the Lord himself took off all his ornaments and plucked his hair in five handfuls. After leaving all sinful deeds, he uttered "**Namo Siddhanam**" and got initiated to monkhood. Immediately **Manahparyav** knowledge unfolded from his soul.

* After this initiation into monkhood the Lord faced hard troubles and harassments. He had no sleep during this period extending over **twelve and a half years**. He always kept silent. During this period he never squatted down with his legs crossed on each other. But he was in the **Kausagga** posture day in and day out. He also fasted for **4166** days during this period. He ate for only **349** days.

* After this long period of **12½ years**, in the **goduhika** posture, under the **Shal** tree (behind the delapidated structure of a Yaksha) in the field of farmer **Shyamak**, situated on the bank of the **Rujuvalika** river near the village of **Jambhiya** in Bihar on the **tenth day** of the **bright half** of the month of **Vaisakh** he achieved **Kevalgnan** (omniscience) and **Kevaldarshan** (omnivision).

* On this day Lord Mahavir delivered a religious discourse in the **twelve parshadas** (assemblies) of **Samovasaran**

(congregation). But this discourse was not successful as nobody took up monkhood.

* He then went to the **Mahsenvan**. Here he cleared the doubts of **Indrabhooti** and other ten Brahmins, and they were initiated into monkhood along with their **4400** pupils or disciples.

* These eleven pupils composed **Dwadashangi** scriptures and were conferred the status or rank of **ganadhars**. The Lord established the Sangh (the four fold order) consisting of four parts (**Sadhu, Sadhvi, Shravak, Shravika**).

* As a result of his discourse, lives of many Kings and emperors, merchants, villagers, thieves and dacoits and wicked persons took a better turn. They turned a newleaf, King **Shrenik**, King **Cheda**, **Konik**, **Chandra-pradyot** and **Udayan** were outstanding devotees and followers of Lord Mahavir.

* The Lord passed his last monsoon in the **Lekh Shala** (script room) of King **Hastipal** in **Pavapuri**.

* Lord Mahavir gave a continuous discourse for **48** hours when he had realised of his **salvation** (final departure). He had been on fast for last **two** days of the month of **Ashwin**.

* He sat in the **Lotus seat posture** controlling his breath and remaining in the **fourteenth Gunsthanak** (as big as five short letters), when the moon was in the **Swati** constellation at the auspicious time of **Sarvarth Siddhi**, he breathed his last.

* During his life span of **72** years, he remained as a civilian for **30** years and was in the monkhood for **twelve and half years** (in the **Chhadmasth** state) and was in **Kevali** state for a period of **29** years, **two** months and **twenty eight** days in all.

(C) FAMILY OF LORD MAHAVIR

1. Mother : Trishalarani.
2. Father : King Siddharth.
3. Elder brother : King Nandivardhan.
4. Elder sister : Sudarshana.
5. Wife : Yashoda.
6. Daughter : Priyadarshana.
7. Son-in-law : Jamali.
8. Grand daughter : Sheshavati.
9. Maternal uncle : King Cheda.
10. Uncle : Suparsva.

(D) LORD'S OTHER KNOWN NAMES

- | | |
|--------------|----------------|
| 1. Vardhaman | 2. Mahavir |
| 3. Sanmmati | 4. Kashyap |
| 5. Gnatputra | 6. Videh. |
| 7. Vaishalik | 8. Shramanarya |

(E) DIFFERENT MONSOONS (Chaturmaas) OF LORD MAHAVIR

- First monsoon in **Village of Asthik.**
- Three monsoons in **Champa & Pruthachampa.**
- Twelve monsoons in **Vaishali & Vanijyagram.**
- Fourteen monsoons in **Nalanda Pada of Rajagrihi.**
- Six monsoons in city of **Mithila.**
- Two monsoons in city of **Bhadrika.**
- One monsoon in city of **Alambhika.**
- One monsoon in city of **Shravasti.**

- One monsoon in **anarya** (areas where people from Aryan race do not reside.) **region**.
- One monsoon in Pavapuri.
- **Forty four** monsoons in all.

(F) DEVOTED KINGS OF LORD MAHAVIR

1. King **Shrenik** (Bimbisar) of **Rajagrihi**.
 2. **Ashokchandra** (Konik) of **Champanagari**.
 3. King **Cheda** of **Vaishali**.
 4. **Nine Malli** Kings of **Kashi**.
 5. **Nine Lichchhvi** Kings of **Koshal**.
 6. King **Udayan** of **Vitbhayapatan**.
 7. King **Shatanik & Udayan** of **Kausambi**.
 8. King **Nandivardhan** of **Kshatriyakund**.
 9. King **Chandrapradyot** of **Ujjain**.
 10. Kings **Shal & Mahashal** of **Prusthachampa**.
 11. King **Prasannachandra** of **Potanpur**.
- Many other Kings were also ardent devotees of the Lord.

• • •

THREE TYPES OF SOULS

1. **Bhavyajeev** : One which will definitely attain Moksha.
2. **Abhavyajeev** : One which will definitely not attain Moksha.
3. **Jatibhavyajeev** : One which has the capability to attain Moksha but will not get the circumstances to attain it.

LESSON - 7

PHILOSOPHY IN FIRST TEN NUMBERS

1. True or real stage is **moksha** (emancipation from birth and death).

2. There are **two** bonds in this world. **Attachment** and **hatred**.

3. **Tatva trayi** : Right **God**, right **teacher** and right **religious practice**.

Ratnatrayi : Good or proper **knowledge**, **faith** and **charitra** (monkhood).

Dharmatrayi : **Non-violence**, **self-control** and **austerities** (tap).

Pranam trik : Pranam to **Jains**, Jaya jinendra to **non-jains** and mathhen Vandami to **Gurudev**.

Adhiraj trik : Mantradhiraj Shri **Navkar**, Tirthadhiraj Shri **Shatrunjay**, Parvadhiraj Shri **Paryushana**.

Vichar trik : The **wicked** desire to live at the cost of others. The **noble** want to live by letting others live. The **Jains** want to die in order that others might live and survive.

4. **Four types of religion's** : **Charity**, pure **character**, **fasting** and noble **thoughts**.

Four permanent Jina's : **Rishabh**, **Chandranan**, **Varishen** and **Vardhaman**.

Four specie's : **Dev**, human beings, animal and hell.

Four big forbidden things (Vigai) : **Honey**, **butter**, **meat**, **liquor**.

5. Five Parmesthis : Arihant, Siddha, Acharya, Upadhyaya and Sadhu.

Five types of knowledge : Mati, Shruta, Avadhi, Manahparyaya and Kevalgnan.

Five big Vows (Vrata) : Pranatipatvirman, Mrishavadvirman, Adattadanvirman, Maithunviraman (celibacy), Parigrah virman (Ratribhojan virman) Maha Vrata.

Five Acharas (Conduct) : Gnanachar, Darshanachar, Charitrachar, Tapachar, Viryachar.

6. Six Jivanikaya (Beings) : Prithvikai, Apakai, Teukai, Vaukai, Vanaspatikai, Traskai (i.e. being's of earth, water, fire, wind or air, vegetable and trasa.)

Six Vigai's : Milk, curd, ghee, oil, gour, (Jaggery powder) and fried items.

7. Seven Kshetra's : Jain idol, Jain temple or shrine, Jain scriptures, monks, nuns, shravaks and shravikas (female householders)

Seven types of fear's : of this world, of other world, of theft, of accident, of livelihood, of death and of disreputation.

Seven Vices : Liquor, meat, gambling, hunting, theft, debauchery, prostitution.

8. Eight types of worship : Water, Sandalpaste, flower, dhoop (Incense sticks.), deepak (candle), rice, sweets & fruits.

Eight types of pride : Caste, family, strength, beauty, fasting, prosperity, knowledge, gain.

9. Worship of nine limbs of Jineshwar : Feet, knee, wrist, shoulder, shikha (Peak of head), forehead, throat, heart and navel.

Nine padas : Arihant, Siddha, Acharya, Upadhyaya, Sadhu, Darshan, Gnan, Charitra and Tap.

10. Ten types of Yati's Virtues : Forgiveness, humility, simplicity, greedlessness, fasting, self-control, truthfulness, purity, non-possessiveness, celibacy.

FOUR NIKSHEPAS

Every thing in this world can be classified into four groups :

1. Name Nikshepa : Example - Rishabhdeo, H.M.T. Watch etc.
2. Installation : Idol, image of Rishabhdeo, picture of a watch etc.,
3. Dravya : Previous life of God, spare parts of a watch.
4. Bhava : Tirthankar seated in a Samovasaran. Time Showing Time piece.

FOUR SAMAYIKS

1. Shruta : Listening to Jina's words.
2. Samayaktva : Belief in words of God.
3. Deshavirti : To carry out the precepts of God, and to observe Samayik for 48 minutes.
4. Sarvavirti : To lead a monk's life as prescribed. To be in Samayik throughout life.



LESSON - 8

FIVE TYPES OF LIVING BEINGS

1. **Possessing one sense** : This has only sense of touch eg. earth, water, fire, wind, vegetable.

2. **Possessing two senses** : This has sense of touch and tongue eg. germs, earth-worms, couch (shellfish).

3. **Possessing three senses** : This has sense of touch, taste & smell eg. ant, bug, insect, lice etc.

4. **Possessing four senses** : This has sense of touch, taste, smell and eye eg. bee, mosquito, fly, scorpion etc.

5. **Possessing five senses** : This has all the five senses of touch, taste, smell, sight and hearing, eg. devts, human beings, hellish-beings and animals and birds.



Following Nine are called elements.

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

LESSON - 9

THE GREAT MANTRA-SHRI NAVAKAR

Just as **Swan** is best of all birds, **Paryusana** is the best of all **festivals**, **Airavat** is the best of all **elephants**, **Moon** is the best of all **stars**, **Kalpavruksh** is the best of all **trees**, **Lotus** is the best of all **flowers**, **Jain muni** among **saints**, **Shatrunjay**, the best amongst the places of **pilgrimage**, so is the **Navakar mantra** best among all the **mantras**. Hence, it is called **Mantradhiraj**.

The original name of this mantra is **Shri Panchmangal Mahashruta Skandh**.

There are **68** letters, **9** pada's, **8** Sampada's or lines, **7** long letter's and **61** short letter's in all.

In this mantra, we have **five words** like **Arihant**, **Siddha Acharya**, **Upadhyaya** and **Sadhu**. There are also **four Chulika-pada's** viz. **Darshan**, **Gnan**, **Charitra** and **Tapa**. Thus here we have **dev-guru** and **religion**.

Thus **mantradhiraj** has **1008** **Vidhyas** (special achievements), It is equivalent to **68** pilgrim places, **9** **nidhans** (treasures) and **8** **mahasiddhi's**.

Chakkeshwari Devi, **Vimalleshwar Dev**, etc. are everready to serve this mantra. **Devapal**, **Shivkumar**, **Amarkumar**, **King Shripal**, **Sheth Sudarshan**, **Princess Sudarshana Mayana**, **Shreemati** and also creatures like **snakes**, **kite**, **parrot** and **monkey** have achieved a lot by this mantra.

This mantra is still effective in removing physical and mental troubles and in giving happiness, peace and samadhi (equanimity) even in this **Kaliyug**, (decadent age)

Hence it is desirable to recite this mantra. Don't forget to recite at least **twelve** **Navakars** **three** times a day. (after waking up in morning, before having meals and at night before sleeping)

LESSON - 10

A. PROGRAMME OF DASHA TRIK

(10 TRIPLE VOWS)

10

There are

- (1) Nisihi trik
- (2) Pradakshina trik
(circumambulation)
- (3) Pranam trik
(3 obeisances)
- (4) Pooja trik
- (5) Avastha trik
- (6) Dishatyaga trik
(limitation of movements in four directions)
- (7) Pramajana trik
(3 sweepings with a broom).
- (8) Alamban trik
- (9) Mudra trik
- (10) Pranidhan trik

We have to follow 10 rules from the moment of entrance into the temple until coming out from it. This set of 10 rules is subdivided into 3 groups each. These ten groups of three subdivisions is known as **Dasha trik**. (The work '**trik**' means three). We shall now study these ten groups (rules) i.e. **30 subgroup's** in their proper order.

1. Nisihi trik : Nisihi means to forbid or prohibit. We give up certain activities at three certain places in the temple.

First Nisihi : It is spoken at the entrance gate of a Jain Temple. This forbids thoughts related to worldly things.

Second Nisihi : The devotee has to examine books of accounts, keep the poojari, carpenter, sculptor engaged in their work etc. After this, devotee has to give up all these supervision by uttering the second Nisihi while entering the inner temple. (Garbhadwar)

Third Nisihi : After performing the eight types of pooja of the idol, and before doing chaityavandan, one has to say third nisihi in respect of the giving up of Dravya puja.

2. Pradakshina trik (3 circumambulations)

Pra means with intense feelings. Dakshina means starting from God's right side.

The circumambulation is done around the idol keeping idol to the right side of the oneself. This is to begin from the gate on our left, and it is completed on our right hand side. It is customary to put best things on our right hand only. We exchange coins or money with our right hand when we purchase goods. Documents are also handled with the right hand. Joining of hands or palms at the time of wedding is done with the right hand before the holy fire. Men show their right palms to the astrologer. We use our right hand while saluting, eating or welcoming or bidding a goodbye to the guests or visitors. Hence circumambulation around the idol is also performed by keeping the idol on our right side.

FOUR PURPOSES OF THESE THREE CIRCUMAMBULATIONS

(i) In order to avoid our rebirth in this world in four types of regions, we perform this circumambulation around the idol through four corners.

(ii) This circumambulation is done in order to achieve or attain the right knowledge, faith and conduct.

(iii) We have to think that we are moving in the samavasaran (assembly) of the Lord on seeing the idols installed in the three walls of the temple of the chief idol.

(iv) Just as a grub turns into Bramari (flying bee insect) by thinking of it, so do we try to turn our soul into Godhood.

We circumbulate four times the sacred fire of the wedding pit. It suggests our cycle of birth in the four types of creatures. It also suggests our life to be passed in this troublesome world. But the circumambulation around the idol transforms us into Godhood and stops our cycle of births and deaths. The **three circumambulations** are equal to fasts of over **hundred years**.

3. Pranam trik (Triple obeisances)

Pranam means to bow down to the idol earnestly.

(i) **Anjalibaddha Pranam** : We touch the folded hands to our head and bow down our head on seeing the idol. We utter “**Namo Jinanam**” while doing this obeisance.

(ii) **Ardhavanat Pranam** : We bow down to the idol by bending half way our trunk of the body just outside the Garbhadwar.

(iii) **Panchang Pranipat Pranam** : Panchang means five limbs (viz. two arms, two feet, and a head). Pranipat means bowing down.

In this kind of obeisance we have to bow down all the above five limbs and touch them to the ground. This is normally called **Khamasana**. This Pranam is done three times before beginning chaityavandan.

4. Pooja trik :

(i) **Ang pooja** : It is the worship done on the idol, viz. Jal puja, Chandan puja, Pushpa Puja. (This Ang pooja also includes Vasakshep Pooja, Ang-rachana, Vilepan Pooja etc).

This Pooja destroys our troubles. It also yields good results. It is called **Samant bhadra** in “**Vairagya-Kalpalata**” and it keeps us calm and delighted.

(ii) **Agra Pooja** :

We stand before the idol and worship with dhoop, deepak, rice, sweets and fruits.

This pooja contributes to our worldly & spiritual uplift. It helps us to achieve Moksha. It is called **Sarvabhadra** in “**Vairagya-Kalpalata**”.

(iii) **Bhav Pooja** :

When we recite or chant stutis, prayers, lyrics and songs or dance before the idol with tender feelings, it is **Sarva Sidhifala** in “**Vairagya-Kalpalata**”. it is our Bhav Pooja.

Significance of Astaprakari Pooja :

(1) **Jal Pooja (જલપૂજા) :**

જલપૂજા જુગતે કરો, મેલ અનાદિ વિનાશ,

JAL POOJA JUGATE KARO, MAL ANADI VINASH.

જલપૂજા ફળ મુજ હોજો, માગો એમ પ્રભુ પાસ.

JAL POOJA FAL MUJA HOJO, MAGO AM PRABHU PAS.

જ્ઞાનકળશ ભરી આત્મા, સમતારસ ભરપૂર.

GNAN KALASHA BHARI ATAMA.

SAMATARASA BHARAPURA,

શ્રી જિનને નવરાવતા, કર્મ હોય ચકચૂર. ૧

SHREE JINANE NAVARAVATA.

KARMA HOY CHAKACHURA. 1

O Lord, you have destroyed the external as well

as internal dirt. Therefore, you need no showers or sprinkling of water. But by sprinkling water on you, I get purified of my internal sins.

(2) Chandan Pooja (ચંદન પૂજા) :

શીતલ ગુણ જેમાં રહ્યો, શીતલ પ્રભુ મુખ રંગ,

SHEETAL GUN JEMA RAHYO,

SHEETAL PRABHU MUKH RANG,

આત્મ શીતલ કરવા ભણી, પૂજો અરિહા અંગ.

ATMA SHEETAL KARVA BHANI, PUJO ARIHA ANGA.

O Prammatman ! My soul is burning with the fire of lust and Kashaya (anger etc.) It is therefore that I am offering this sandal-wood paste so that I may also gain spiritual equanimity.

(3) Pushpa Pooja : (પુષ્પ પૂજા)

સુરભિ અખંડ કુસુમ ગ્રહી, પૂજો ગત સંતાપ,

SURBHI AKHAND KUSUMA GRAHI,

POOJO GAT SANTAP,

સુમજંતુ ભવ્ય જ પરે, કરીએ સમક્તિ છાપ.

SUMJANTU BHAVYA JA PARE, KARIYE SAMKIT
CHHAP.

0 God ! I offer you flowers in worship so that I can have a pure and good mind. The flowers offered to you (the idol) get grandeur (capability to achieve Moksha), so will I get Samayaktva (truth).

(4) Dhoop Pooja : (ધૂપ પૂજા)

ધ્યાન ઘટા પ્રગટાવીએ, વામ નયન જિન ધૂપ,

DHYAN GHATA PRAGATAVIE,

VAM NAYAN JIN DHOOP,

મિચ્છત દુર્ગંધ દૂરે ટળે, પ્રગટે આત્મસ્વરૂપ.

MICHCHHITTA DURGANDHA DURE TALE,

PRAGATE ATMA SWAROOP.

• 0 Lord ! Just as the smoke from the dhoop is going up, I too would like to reach the Siddhashila. Hence this dhoop pooja to you. Please remove the bad smell of mithyatva (non-belief) and purify my soul.

(5) Dipak Pooja : (દીપક પૂજા)

દ્રવ્ય દીપક સુવિવેકથી, કરતા દુઃખ હોય ફોક,

DRAVYA DEEPAK SU-VIVEK-THI,

KARTA DUKH HOY FOK,

ભાવ પ્રદીપ પ્રગટ હુએ, ભાસિત લોકાલોક.

BHAV PRADIP PRAGAT HUE, BHASIT LOKALOK.

0 God ! I wish to light this oil-lamp before you, so that the darkness of my ignorance be removed and I should get Kevalgyan.

(6) Akshat Pooja : (અક્ષત પૂજા)

શુદ્ધ અખંડ અક્ષત ગ્રહી, નંદાવર્ત વિશાળ,

SHUDDHA AKHAND AKSHAT GRAHI,

NANDAVART VISHAL,

પૂરી પ્રભુ સન્મુખ રહો, ટાળી સકળ જંજાળ.

PURI PRABHU SANMUKH RAHO, TALI SAKAL JANJAL.

We are making Swastik (Sathiya) of rice which indicates our worldly life. Then, we are putting 3 dots which are Samyak Darshan, Samyak Gyan and Samyak Charitra, through which we have to go to Siddhashila. Just as this rice does not grow again when it is sowed, so also I do not wish to be reborn in this world.

(7) Naivedya Pooja : (નેવેદ્ય પૂજા)

અણાહારી પદ મેં કર્યા, વિગ્ગહ ગઈય અનંત,

ANAHARI PAD ME KARYA, VIGGHA GAIYA ANANT,

દૂર કરી તે દીજીયે, અણાહારી શિવસંત !

DUR KARI TE DIJIYE, ANAHARI SHIV SANT !

O God ! In the course of my vicious cycle of birth and death. I had to remain hungry many times. But at the end of this cycle I had to be born again. Now, I offer you these sweets in order to give up my instinct of hunger and thus get salvation where there is no hunger.

(8) Fal Pooja (ફળ પૂજા)

ઈન્દ્રાદિક પૂજા ભણી, ફળ લાવે ધરી રાગ,

INDRADIK POOJA BHANI, FAL LAVE DHARI RAG,

પુરુષોત્તમ પૂજી કરી, માગે શિવફળ ભાગ.

PURUSOTTAM PUJI KARI, MAGE SHIV FAL BHAG.

O God ! just as a tree bears fruits, let me have salvation by offering these fruits to you.

OTHER POOJA'S

* Chamar Pooja :

ચામર વીંઝે સુર મન રીંઝે, વીંઝે થઈ ઉજમાળ,
CHAMAR VINJHE SUR MANA RIJHE,
VINJHE THAE UJAMALA,
ચામર પ્રભુ શિર ઢાળતા, કરતા પુણ્ય ઉદય થાય.
CHAMAR PRABHU SHIRA DHALATA.
KARATA PUNYA UDAY THAYA.

O God ! This chamar (chowrie) soon goes up after I lower it at your feet before you. So shall I attain upliftment by bowing down to your feet.

* Darpan Pooja : (Mirror)

પ્રભુ દર્શન કરવા ભણી, દર્પણપૂજા વિશાળ.
PRABHU DARSHANA KARAVA BHANI
DARPANAPOOJA VISHAL,
આતમ દર્પણથી જુવે, દર્શન હોય તત્કાળ.
ATAMA DARPANATHI JUVE,
DARSHANA HOY TATKALA.

O God ! When I see my face in the mirror I am reflected back as I am. O God ! you are also as pure and transparent as this mirror. When I gaze at you, my inner self is reflected as I am. After having seen you, I feel myself defiled and stained by mud. O merciful ! Let your grace wash off my mud of evil Karmas. O God ! You look clearly reflected in this mirror. So may you be reflected clear in the mirror of my heart. I wish to get rid of my darpa, i.e. pride.

* Vastra Pooja :

વસ્ત્રયુગલની પૂજના, સુરિયાભ સુરવરે કીધ,
VASTRAYUGALANI PUJANA,
SURIYABHA SURAVARE KIDHA,

ત્રીજી પૂજા કરીયને, રત્નત્રય વર લીધ.

TREJI POOJA KARIYANA,

RATNATRAYA VARA LIDH.

We should stand before the idol by holding a dish in which a pair of cloth is placed. Then both the pieces of cloth be placed on the crown of the idol or they may cover both the shoulders of the idol.

5. Avastha Trik :

We have to think of the whole span of life of God covering his **five** states with the help of this trik (Triple). This trik should be pondered over after the Astaprakari Pooja of the idol and before beginning the Bhav Pooja (viz. Chaityavandan).

We resort to the different symbols carved in the panel behind the idol while remembering the different stages or states of the holy being.

(1) Pindastha State :

There are three stages of the Pindastha state (a) Birth, (b) kingship, (c) monkhood.

(A) Birth state :

Let us see the devs riding the elephant and also the pot of water kept in the trunk of the elephant. These are carved in the panel behind the image. While looking at this, we must think of the birth-state of God.

(B) Kingship state :

Let us see the devs holding a garland in their hands and think of the kingship state.

(C) Monkhood state :

Let us look at the shaven head of Idol in the panel and think of his monkhood state.

(2) Padastha state :

When God is giving discourse in the Samavasaran after attaining Kevalgyan, it is called Padastha State.

There are leaves of branches of the Kalpavriksha (desire yielding tree) and symbols of the eight Pratiharya carved in the panel. This should remind us of the padastha state of God.

(3) Roopatit state :

We should think of the Siddh state of God while looking at the Kausagga Mudra of two images carved in the panel.

(Let us now think of the remaining five triks in reference to Chaityavandan.)

6. Dishatyaga trik :

We should not look at any directions other than the direction in which the idol is installed. This will help us in concentration. This will also help us in getting rid of evil thoughts. Just as while talking to someone, we cause an insult to him by seeing here and there, similarly while doing worship of God, if we see here and there, it is an insult to God.

7. Pramajana trik : (brushing & sweeping)

We should clean the ground with the end of our Klesh (cloth on shoulder) three times before beginning the chaityavandan. This is called Pramajana trik. The end of the Klesh should have loose threads. Which helps in jayana or protection of ants and insects.

8. Alamban trik :

Our soul rides the three horses of mind, speech and body. So it is necessary to control them. By thinking of meaning of Sutras, we can control our mind. By pronouncing correctly

these Sutras, we can control our speech. And by concentrating on different Mudras (actions) of Chaityavandan, we can control our body. We should thus stabilise the three Yogs by different means and be one with Bhakti yog. Then we have alamban trik.

It is meaning-less to recite sutras very fast. This does not help us in concentrating on the meaning of these sutras. We must take care of each and every word and line of these Sutras uttered by us. Sometimes the meaning changes terribly (drastically) by uttering incorrect words.

9. Mudra trik :

Mudra means actions of hand, body or head. We have to assume certain mudras or postures while performing Chaityavandan, Pratikraman or Yoga.

(i) Yog Mudra :

Fold palms of your hands together. Keep the elbow touching the stomach. Let all the ten fingers of the hand be kept together or fixed. Let your palm look like a closed lotus-flower. This is called **yog mudra**.

Q. Which Sutras are recited in this yog mudra ?

Ans. Stutis to God, 'Iriavahi', 'Chaityavandan', 'Namutthunum', 'Stavan (lyric)', 'Arihant cheiyanam', etc., sutras are recited in this yog mudra.

(ii) Mukta Shukti Mudra :

Join the folded palms of your hands together. Let the tips of all the ten fingers touch one another. Let the palms be swelled from within and turn them into a form of pearl. This is called **Muktashukti Mudra**.

Q. Which Sutras be recited in this Mudra ?

Ans. 'Javanti', 'Javant' and 'Jayaviaray !' sutra - all begin with the letter "J". While reciting these Sutras, keep your folded hands up between the two brows of the forehead. These folded hands should be raised up till we utter "**Abhavma Khanda**" part of the sutra '**Jayviaray**'. However women are not to raise hands.

(iii) Jin Mudra :

It is the Kausagga Mudra. Stand erect. Let the distance between the two feet be only of four fingers in front and the back part should be at a distance less than four fingers. Keep both the hands hanging down straight.

Let the palms point to the knees and please gaze at the tip of your nose or at the image of Jineswardev. This is called Jina Mudra. '**Navkar**' or '**Logass**' should be chanted in this Mudra while standing.

10. Pranidhan trik : (Religious Meditation)

In any religious activity or chaityavandan when we keep ourselves concentrated with regard to mind, speech and body, we are in the Pranidhan trik.

a. Mind's concentration : Keep your mind concentrated on the rite you are doing. Let your mind avoid thoughts other than Vidhividhan or Ceremonies.

b. Speech's concentration : Utter the Sutras with concentration on their pronunciation, words and avoid other sinful speech.

c. Body's concentration : Keep your body suited to the desired mudra. Keep away from other sinful gestures or postures.

LET ME TELL YOU A STORY

TWO PANDIT'S

There was a big university on the bank of River Ganga in Banaras. There lived two Pandits (learned men) named **Badrinath** and **Gandhejinath**. One day both of them went on the pilgrimage to Rushikesh. They stayed in a dharmashala. After taking their bath they began recitation of holy mantras and worship. They took their dinner and went to bed on the terrace of the dharmashala.

Before going to sleep, and patting his belly Badrinath said "O Pandit, your auntie has given you a good name. But I think that if the anuswar (dot) of your first letter be removed, your name would appear very nice. You will be **Gadhejinath** from that **Gandhejinath**.

I hope, you understand what I mean. When that dot is removed, **Gadheji** means an ass ! In spite of this suggestion of a change in name, **Gandhejinath** kept cool and quiet. He was not at all perturbed. He heard all this with a smile on his face. Then **Badrinath** asked, "O **Gandhejinath**, why, did you not like what I said in respect of your name ? Then brushing his beard with a sweep of his hand **Gandheji** said, "No, your suggestion is very good. But meanwhile I thought, "If the removed dot were to be applied to your name, it would be more nice. Then your name will be so familiar to one and all, you will then be **Bandrinath** instead of **Badrinath** !

Badrinath got wild on hearing this silly and unpalatable joke. At this **Gandheji** coolly replied, Yes, let the dot remain where it is. Then I shall remain **Gandheji** while you will be **Badrinath**.

Boys, have you marked what a mischief is thought by

omiting or dropping a dot from a word. That is why you should be careful in pronouncing our holy verses correctly.

A DONKEY LEAVES GUJARAT

There was a camel. It had close friendship with a donkey called Gatagoom. Once seeing the ass on the way, the camel asked it where it was going.

So the ass said, "Now, I don't want to live here -in Gujarat. I am migrating to the Uttar Pradesh."

Thereupon the camel asked the reason of its sudden migration. So Gatagoom, the ass said, "You see, these Gujaratis don't like my braying. They come out with sticks to beat me as soon as I begin to bray." The camel replied, "What you say may be true. But why don't you remain quite if they don't like your braying out ? It is meaningless to go away to U.P. Look here. If people of that province do not like your braying, they too are likely to beat you. So, better remain here and try to improve on your voice."

At last the ass agreed to the suggestion. It gave up the idea of migration to the U.P.

So, children, you can understand that what the camel suggested right was followed by the donkey. But you are human beings. You can understand better. So, if someone points out your mistake, you should try to improve it. You should never insult anyone. You should never run away from your house.

A PARROT AND HIS WIFE

There lived a parrot and his wife on a tree in the **Gunashil park** of the city of **Rajagriha**. One day **Acharya Kshemanker** **Suriji** happened to reach this park. People flocked to this park in order to hear the religious discourse of this saint.

The Acharya began his discourse under the tree where these two birds were living. Both the birds also happened to remember their past birth (jatismarangyan) on hearing the discourse.

When these birds heard the importance of Jin Bhakti (devotion to Jineswar) they also decided to worship Jineswar daily. Both these birds got up early at dawn and would go to a rice field. Here they would pluck a leaf of rice and would shift grain in their paws lest they might get polluted if held in their beaks. Then they would go to the temple of Lord Shantinath and offer the grain to the diety.

These two birds worshipped the image of the Lord with rice-grains throughout their life. After death, they were born as a Prince and a Princess. When they grew up, they were married to each other as a result of their precious affection.

Then after some time they happend to meet a Guru and experienced a sense of detachment to the world. Both of them got initiated into monkhood and got Kevalgyan after destroying their Karmas. Worship of the idol of the Lord with rice-grains gave moksha to them. Then why should you not worship God by **Astaprakari Pooja** and achieve **Moksha** ?

1. Addiction to Cardamom

A Certain office advertised in the newspapers in the wanted column: "Wanted a young smart assistant for our office. Write or apply in person to....".

After some time a young man went to the office for an interview. He passed the test at the interview. So he was asked to join the service from the next day.

When the young man was leaving the office, the officer asked him, "Young boy, are you addicted to any vice ?"

"No, Sir, I am not addicted to anything except eating a few pieces of cardamom."

Officer : It is all right. It does not matter if you casually take a little of it, but it is not good to consume it everyday.

Youth : No Sir, I eat cardamom on the days when I smoke a cigarette.

Officer : Oh, do you then smoke also ?

Youth : Please don't mind this. I smoke only on the day when I drink a glass of liquor.

Officer : So, you are a liquor-addict too ?

Youth : But Sir, I take liquor only when I visit a five star hotel. Infact, I don't take it as a habit.

Officer : Good God ! Do you then visit a hotel, too ?

Youth : Sir, don't get agitated. Please listen to me. This happens when I win a bet at the gambling table. Then my friends insist on going to the hotel for a drink. Normally, I don't visit a hotel.

Officer : My God ! You have taken to gambling !

Youth : Sir, I am quite innocent. I was never fond of gambling. But once I was imprisoned and here I learnt gambling.

Officer : So you had been to jail also ! Off with you ! I don't want you.

Youth : My dear Sir, Don't kick me out. Sir, you won't

find another gentleman like me anywhere. I would not have been behind the bars but for my little carelessness. I was caught while pick-pocketing on the Churchgate Station.

Officer : Then you are a pick pocket, too.

Youth : Sir, anyway pick-pocketing is not my profession I have to loaf about, when not employed. I pick-pocketed in order to get money to buy brown sugar or heroin. Please give me a job and there will be no pick-pocketing.

Officer : Enough of all this. Get out right now.

Friends, you realise that a small vice leads to a series of vices. Don't take to vices like mava, panparag, cigarette smoking, drinks like Thums-up etc. A little Vice leads to a bigger one in the end and destroys our life.

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AN ELEPHANT AND THE BLIND MEN

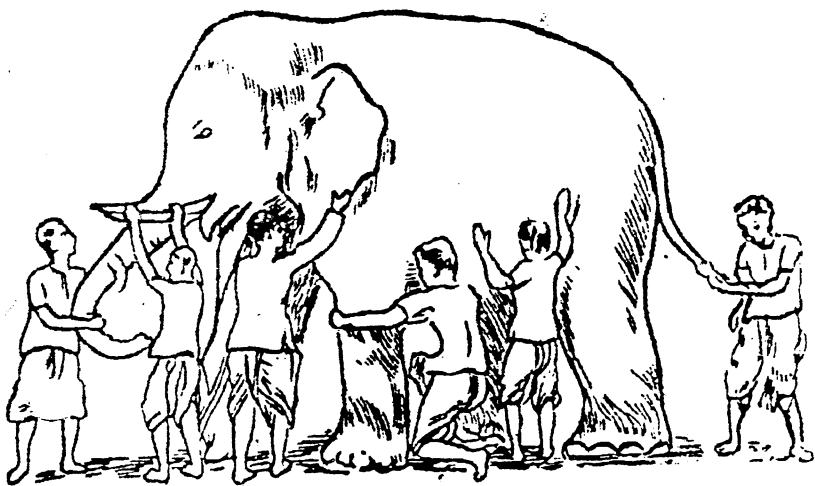
Once upon a time, there lived **six blind men** in a village. One day the villagers told them, "Hey, there is an **elephant** in the village today."

They had no idea what an elephant is. They decided, "Even though we would not be able to see it, let us go and feel it anyway." All of them went where the elephant was. Everyone of them touched the elephant.

"Hey, the elephant is a **pillar**," said the **first man** who touched **leg** of the elephant.

"Oh, no! it is like a **rope**," said the **second man** who touched the **tail** of the elephant.

"Oh, no! it is like a thick branch of a **tree**," said the **third**



man who touched the **trunk** of the elephant.

"It is like a big hand **fan**," said the **fourth man** who touched the **ear** of the elephant.

"It is like a huge **wall**," said the **fifth man** who touched the **belly** of the elephant.

"It is like a solid pipe," said the **sixth man** who touched the **tusk** of the elephant.

They began to argue about the elephant and everyone of them insisted that he **was** right. It looked like they were getting agitated. A **wise man** was passing by and he saw this. He stopped and asked them, "What is the matter?" They said, "We cannot agree to what the elephant is like." Each one of them told what he thought the elephant was like. The **wise man** calmly explained to them, " All of you are right. The reason every one of you is telling it differently because each one of you touched the different part of the elephant. So, actually the elephant has all those features what you all said."

"Oh!" everyone said. There was no more fight. They felt happy that they were all right.

The moral of the story is that there may be some truth to what someone says. Sometimes we can see that true and sometimes not because they may have different perspective which we may not agree too. So, rather than arguing like the blind men, we should say, "May be you have your reasons." This way we don't get in arguments. In Jainism, it is explained that truth can be stated in seven different ways. So, you can see how broad our religion is. It teaches us to be tolerant towards others for their view points. This allows us to live in harmony with the people of different thinking. This is known as the Syadvada, Anekantvad or the theory of Manifold Predictions.

KING MEGHARATH

Once there was a discussion going on in Indra's (head of heavenly angels) court. One of the demi-gods said that there are brave and merciful kings on earth who would not hesitate laying down their own lives to protect those who come to them for a shelter. Another demi-god doubted his statement. The two began to argue and so Indra intervened by asking them to go to the Earth and see for themselves. The two demi-gods made a plan of action. One of them decided to take the form of pigeon and the other took the form of a hawk.

On the Earth, King Meghrath was sitting in his court surrounded by his courtiers. At that time a pigeon flew in through an open window and started circling inside the hall. To the king's surprise, it landed on his lap. The king realised

that the pigeon had come there out of fear.

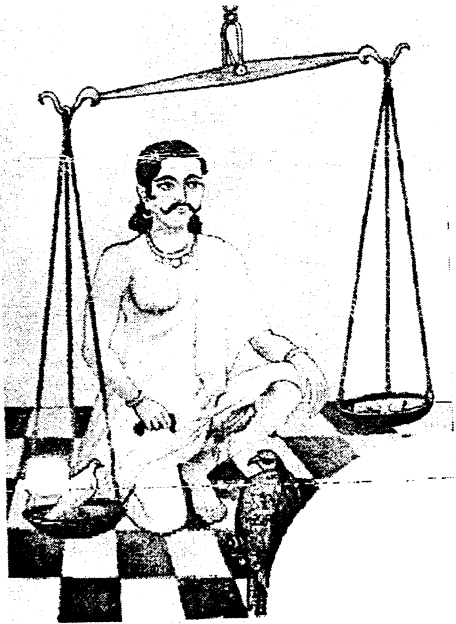
At that very instant, a hawk flew into the king's court too. He said to the king, "This pigeon is my prey." The king was struck with a wonder to hear a bird speak. However, he replied, " It is true that this pigeon is your prey, but I can give you some other food."

He ordered his servants to bring a basket of sweets. But the hawk said, " I am not a human being. I am not vegetarian. I need the flesh for my food."

The King said' " Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh ? Let's get the flesh from a butcher's shop."

The King replied, " No, because just as a confectioner's business thrives when we consume sweets, a butcher's trade flourishes when we use up meat. The butcher may have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it. At the same time, it is my duty to see that no one else is harmed in this process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his dagger and cut off a piece of flesh from his thigh and offered that to the hawk.



The whole court was stunned. But the hawk said to the king, "Oh, king! I want the same amount of flesh as the pigeon."

So, a weighing scale was brought to the court. The king put the pigeon on one side and a piece of his own flesh on the other. The king kept putting more and more of his flesh on the scale, but was still not enough. Finally the king was getting ready to put his whole body on the scale. The court filled with the murmur that the king was giving his own life for an insignificant bird. But the king considered it his duty and religion to be above everything else. He sat on the side opposite to the pigeon in the scale, closed his eyes, and began meditating in the peace.

As soon as the king entered into the meditation, the pigeon and the hawk assumed their original divine form. Both demi-gods bowed to the king and said, "Oh great king! you are blessed. We are convinced that you are a brave and merciful man."

With these words, they praised and saluted the king again and left. The whole court resounded with the joyous words, "Long live the King Meghrath."

Later on, the soul of King Meghrath became the sixteenth Tirthankar, Shantinath.

A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poverty-stricken and gives food to those who are hungry and needy. A merciful person would not harm others to promote himself but on the contrary, would sacrifice even his own life to save the lives of the others.



SIX AVASHYAKAS (Inevitable vows)

1. **Samayik** : It gives us equanimity of mind. Its duration is for 48 minutes.
2. **Chauvisatthao** : It is otherwise called Logassa. We pray to 24 Tirthankars in this sutra.
3. **Vandan (obeisance)** : This is pranam to the Sadhus or Sadhvis.
4. **Pratikraman** : A special process of confession to wash off sins incurred by us.
5. **Kausagga** : To meditate silently on the "logassa, Navkar mantra", etc, after complete detachment (mind, word and body).
6. **Pachchakkhan** : Control on food and water (fasting) and any type of detachment from sins.



FIVE PRATIKRAMAN

1. RAI PRATIKRAMAN :	For nullifying and clearing the sins gathered during night .
2. DEVSI PRATIKRAMAN :	For nullifying and clearing the sins gathered during the day .
3. PAKAKKHI PRATIKRAMAN :	For nullifying and clearing the sins gathered in fifteen days .
4. CHAUMASI PRATIKRAMAN :	For nullifying and clearing the sins gathered in four months .
5. SAMVATSARI PRATIKRAMAN :	For nullifying and clearing the sins gathered during the year .



LESSON - 11

SUTRA'S

1. Shree Navakara - Mahamantra.

१. श्री नवकार - महामंत्र :

Namo Arihantanam.

नमो अरिहंताणं ।

Namo Siddhanam.

नमो सिद्धाणं ।

Namo Ayariyanam.

नमो आयरियाणं ।

Namo Uvajjhayanam.

नमो उवज्झयाणं ।

Namo Loe Savvasahunam.

नमो लोए सव्वसाहूणं ।

Eso Pancha Namukkaro.

एसो पंच नमुक्कारो ।

Savva Pavappanasano.

सव्व पावप्पणासणो ।

Mangalanam Cha Savvesim.

मंगलाणं च सव्वेसिं ।

Padhamam Havai Mangalam.

पढमं हवई मंगलं ।

2. Shree Panchindiya Sutra.

२. श्री पंचिंदिय सूत्रः

Panchindia Samvarano,

पंचिदिअ संवरणो,

Taha Nava - Viha Bambhachera-Gutti-Dharo,

तह नव - विह बंभचेर-गुत्ति-धरो,

Chauvviha Kasaya-Mukko,

चउव्विह कसाय - मुक्को,

Iya Attharasa Gunehim Sanjutto. (1)

इय अट्ठारस गुणेहिं संजुत्तो ॥ १ ॥

PANCHA Mahavvaya-Jutto,

पंच महव्वय - जुत्तो,

Pancha Vihayara-Palana-Samattho,

पंच विहायार - पालण - समत्थो,

Pancha Samio Tigutto,

पंच समिओ तिगुत्तो,

Chhattisa Guno Guru Majjha. (2)

छत्तीस गुणो गुरु मज्झ ॥२॥

3. Shree Khamasamana Sutra.

३. श्री खमासमण सूत्रः

Ichchhami Khamasamano ! Vandium,

इच्छामि खमासमणो ! वंदिउं,

Javanijjae Nisihiae,

जावणिज्जाए निसीहिआए,

Matthaena Vandami. (1)

मत्थएण वंदामि (१)

4. Shree Ichchhakara Sutra.

४. श्री इच्छकार सूत्रः

Ichchhakara Suharai (Suhadevasi),

इच्छकार सुहराई (सुहदेवसि),

Sukha-tapa Sharira Nirabadha,

सुख-तप शरीर निराबाध,

Sukha-Sanjama Jatra Nirvaho Chhoji ?

सुख-संजम जात्रा निर्वहो छोजी ?

Swami ! Shata Chheji ?

स्वामी ! शाता छेजी ?

Bhata Panino Labha Dejoji. (1)

भात पाणीनो लाभ देजोजी ! ॥१॥

5. Shree Abbhutthio Sutra.

५. श्री अब्भुट्ठिओ सूत्रः

Ichchhakarena Sandisaha Bhagavan !

इच्छाकारेण संदिसह भगवन् !

Abbhutthiomi Abbhintara,

अब्भुट्ठिओमि अब्भितर,

Devasiyam [Raia] Khameum ?

देवसियं (राइअं) खामेउं ?

Ichchham, Khamemi Devasiam [Rahiam],

इच्छं, खामेमि देवसिअं (राइअं),

Jankinchi-Apattiam, Parapattiam,

जंकिचि - अपत्तिअं, परपत्तिअं,

Bhatte, pane, Vinae, Veyavachche,

भत्ते, पाणे, विणए, वेयावच्चे,

Alave, Sanlave, Uchchasane, Samasane,

आलावे, संलावे, उच्चासणे, समासणे,

Antarabhasae, Uvaribhasae,

अंतरभासाए, उवरिभासाए,

Jankinchi Majjha Vinaya-Parihinam,

जंकिंचि मज्झा विणय-परिहीणं,

Suhumam Va Bayaram Va,

सुहुमं वा बायरं वा,

Tubbhe Janaha Aham Na Janami,

तुब्भे जाणह अहं न जाणामि,

Tassa Michchhami Dukkadam.

तस्स मिच्छामि दुक्कडं ॥

6. Shree Iriyavahiyam Sutra.

६. श्री इरियावहियं सूत्रः

Ichchhakarena Sandhisaha Bhagavan !

इच्छाकारेण संदिसह भगवन् !

Iriyavahiyam Padikkamami ? Ichchham (1)

इरियावहियं पडिक्कमामि ? इच्छं ॥१॥

Ichchhami Padikkamium,

इच्छामि पडिक्कमिउं,

Iriyavahiyae Virahanae (2)

इरियावहियाए विराहणाए ॥२॥

Gamanagamane (3)

गमणागमणे ॥३॥

Panakkamane, Biyakkamane,

पाणक्कमणे, बीयक्कमणे,

Hariyakkamane, Osa, Uttingha,

हरियक्कमणे, ओसा, उत्तिंग,

Panaga-Daga-Matti-Makkada,

पणग-दग-मट्टी-मक्कडा,

Santana-Sankamane (4)

संताणा - संकमणे ॥४॥

Je Me Jiva-Virahiya (5)

जे मे जीवा-विराहिया ॥५॥

Egindiya, Beindiya, Teindiya

एगिंदिया, बेइंदिया, तेइंदिया

Chaurindiya, Panchindiya (6)

चउरिंदिया, पंचिंदिया ॥६॥

Abhihaya, Vattiya, Lesiya,

अभिहया, वत्तिया, लेसिया,

Sanghaiya, Sanghattiya,

संघाइया, संघट्टिया,

Pariyavia, Kilamiya, Uddaviya,

परियाविया, किलामिया, उडविया,

Thanao Thanam Sankamiya,

ठाणाओ ठाणं संकामिया,

Jiviyao Vavaroviya,

जीवियाओ ववरोविया,

Tassa Michchhami Dukkadam. (7)

तस्स मिच्छामि दुक्कडं. ॥७॥

7. Shree Tassa-Uttari Sutra.

७. श्री तस्स - उत्तरी सूत्रः

Tassa Uttari-Karanenam, Payachchhitta-Karnenam,

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,

Visohi-Karnenam, Visalli-Karanenam, Pavanam Kammanam-

विसोही-करणेणं, विसल्ली-करणेणं, पावाणं कम्माणं-

Nigghayanatthae, Thami Kaussaggam. (1)

निग्घायणट्ठाए, ठामि काउस्सगं ॥१॥

8. Shri Annattha Sutra.

८. श्री अन्नत्थ सूत्रः

Annattha Usasienam, Nisasienam,

Khasienam, Chhienam, Jambhaienam.

अन्नत्थ ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,

Udduenam, Vayanisaggenam, Bhamalie Pittamuchchhae. (1)

उड्डुएणं, वायनिसग्गेणं, भमलीए पित्तमुच्छाए ॥१॥

Suhumehim Angasanchalehim,

Suhumehim Khelasanchalehim,

सुहुमेहिं अंगसंचालेहिं, सुहुमेहिं खेलसंचालेहिं,

Suhumehim Ditthisanchalehim. (2)

सुहुमेहिं दिट्ठिसंचालेहिं ॥२॥

Evamaiehim Agarehim, Abhaggo Avirahio,
एवमाइएहिं आगारेहिं, अभग्गो अविराहिओ,

Hujja Me Kaussaggo. (3)

हुज्ज मे काउस्सग्गो ॥३॥

Java Arihantanam Bhagavantanam,

जाव अरिहंताणं भगवंताणं,

Namukkarenam Na Paremi. (4)

नमुक्कारेणं न पारेमि ॥४॥

Tava Kayam Thanenam, Monenam,

ताव कायं ठाणेणं, मोणेणं,

Jhanenam Appanam Vosirami. (5)

झाणेणं अप्पाणं वोसिरामि ॥५॥

9. Shree Logassa Sutra. (Namastav)

९. श्री लोगस्स सूत्रः

Logassa Ujjogare, Dhammatitthayare Jine,

लोगस्स उज्जोअगरे, धम्मतिथयरे जिणे ।

Arihante Kittaisam, Chauvisampi Kevali. (1)

अरिहंते कित्तइस्सं, चउविसंपि केवलि ॥१॥

Usabhamajiam Cha Vande,

Sambhavamabhinandanam Cha Sumaim Cha,

उसभमजिअं च वंदे, संभवमभिणंदणं च सुमइं च ।

Paumappaham, Supasam,

Jinam Cha Chandappaham Vande. (2)

पउमप्पहं, सुपासं, जिणं च चंदप्पहं वंदे ॥२॥

Suvihim Cha Pupfadantam,

Siala, Sijjansa, Vasupujjam Cha,

सुविहिं च पुष्पदंतं, सिअल, सिज्जंस, वासुपूज्जं च ।

Vimala-manantam Cha Jinam,

Dhammam, Santim Cha Vandami. (3)

विमल-मणंतं च जिणं, धम्मं, संतिं च वंदामि ॥३॥

Kunthum, Aram Cha Mallim,

Vande Munisuvvayam, Namijinam Cha,

कुंथुं, अरं च मल्लिं, वंदे मुणिसुव्वयं, नमिजिणं च ।

Vandami Ritthanemim, Pasam Taha Vaddhamanam Cha. (4)

वंदामि रिट्ठनेमिं, पासं तह वद्धमाणं च ॥४॥

Evam Mae Abhithua, Vihuya-Rayamala, Pahina-Jaramarana;

एवं मए अभिथुआ, विहुय-रयमला, पहीण-जरमरणा ।

Chauvisampi Jinavara, Tittayara Me Pasiyantu. (5)

चउविसंपि जिणवरा, तित्थयरा मे पसियंतु ॥५॥

Kittiya, Vandiya, Mahiya, Je E Logassa Uttama Siddha;

कित्तिय, वंदिय, महिया, जे ए लोगस्स उत्तमा सिद्धा ।

Arugga, Bohilabham, Samahivaramuttamam Dintu (6)

आरुग्ग, बोहिलाभं, समाहिवरमुत्तमं दित्तु ॥६॥

Chandesu Nimmalayara, Aichchesu Ahiyam Payasayara;

चंदेसु निम्मलयरा, आइच्चेसु अहियं पयासयरा ।

Sagaravara Gambhira, Siddha Siddhim Mama Disantu (7)

सागरवर गंभीरा, सिद्धा सिद्धिं मम दिसंतु ॥७॥

10. Shree Karemi Bhante Sutra.

१०. श्री करेमि भंते सूत्रः

Karemi Bhante ! Samaiyam,

Savajjam Jogam Pachchakkhami,

करेमि भंते ! सामाइयं, सावज्जं जोगं पच्चक्खामि,

Java Niyamam Pajjuvasami, Duviham Tivihenam,

जाव नियमं पज्जुवासामि, दुविहं तिविहेणं,

Manenam, Vayae, Kayenam,

Na Karemi, Na Karavemi Tassa Bhante !

मणेणं, वायाए, कायेणं, न करेमि, न कारवेमि तस्स भंते !

Padikkamami, Nindami, Garihami, Appanam Vosirami. (1)

पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि ॥१॥

11. Shree Samaiya Vayajutto Sutra.

११. श्री सामाइय वयजुत्तो सूत्रः

Samaiya Vayajutto,

सामाइय वयजुत्तो,

Java mane Hoi Niyama-Sanjutto,

जाव मणे होइ नियम-संजुत्तो,

Chhinnai Ashuham Kammam, Samaiya Jattiyavara. (1)

छिन्नइ असुहं कम्मं, सामाइय जत्तियावारा ॥१॥

Samaiyammi U Kae,

सामाइयंमि उ कए,

Samano Iva Savao Havai Jamha,

समणो इव सावओ हवइ जम्हा,

Eena Karanenam, Bahuso Samaiyam Kujja. (2)

एएण कारणेणं, बहुसो सामाइयं कुज्जा ॥२॥

Samayika Vidhie Lidhum, Vidhie Paryum,

सामायिक विधिए लीधुं, विधिए पायुं,

Vidhi Karatam Je koi Avidhi Huo Hoya,

विधि करतां जे कोई अविधि हुआ होय,

Te Savi Hum Mana, Vachana, Kayae Kari,

ते सवि हुं मन, वचन, कायाए करी,

Michchhami Dukkadam. (1)

मिच्छामि दुक्कडं ॥१॥

Dasha Manana, Dasha Vachanana, Bara Kayana,

दश मनना, दश वचनना, बार कायाना,

E Batrisha Doshamanhe,

ए बत्तीस दोषमांहे,

Je Koi Dosha Lagyo Hoya Te Savi Hum,

जे कोई दोष लाग्यो होय ते सवि हुं,

Mana, Vachana, Kayae Kari Michchhami Dukkadam. (2)

मन, वचन, कायाए करी मिच्छामि दुक्कडं. ॥२॥

12. Shree Sakalakushalavalli Sutra.

१२. श्री सकलकुशलवल्ली सूत्रः

Sakalakushalavalli-Pushkaravartamegho,

सकलकुशलवल्लि-पुष्करावर्तमेघो,

Duritativira-Bhanuh, Kalpavrukshopamanah,

दुरिततिमिर-भानुः, कल्पवृक्षोपमानः,

Bhavajalanidhipotah, Sarvasampattihetuh,

भवजलनिधिपोतः, सर्वसंपत्तिहेतुः,

Sa Bhawatu Satatam Vah Shreyase Shantinathah,

स भवतु सततं वः श्रेयसे शान्तिनाथः,

Shreyase Parshwanathah.

श्रेयसे पार्श्वनाथः ॥

13. Shree Chaityavandana.

१३. श्री चैत्यवन्दनः

Parmeshwara Paramatma; Pavana Paramittha;

परमेश्वर परमात्मा, पावन परमिद्ध ।

Jaya Jagaguru Devadhideva-Nayane Men Dittha. (1)

जय जगगुरु देवाधिदेव-नयणे में दिद्ध ॥१॥

Achala Akala Avikara Sara, Karunarasasindhu,

अचल अकल अविकार सार, करुणारस सिंधु ।

Jagatijana Adhara Eka, Nishkarana Bandhu. (2)

जगतिजन आधार एक, निष्कारण बंधु ॥२॥

Guna Ananta Prabhu Tahara; Kimahi Kahya Nava Jaya;

गुण अनंत प्रभु ताहरा, किमहि कहा नव जाय ।

Rama Prabhu Jina Dhyanathi, Chidananda Sukha Thaya. (3).

राम प्रभु जिन ध्यानथी, चिदानंद सुख थाय ॥३॥

14. Shri Jankinchi Sutra.

श्री जंकिंचि सूत्रः

Jankinchi Namatittham, Sagge, Payali, Manuse Loe.

जंकिंचि नामतित्थं, सग्गे, पायालि, माणुसे लोए,

Jaim Jina Bimbaim, Taim Savvaim Vandami. (1)

जाइं जिण बिंबाई, ताइं सव्वाइं वंदामि ॥१॥

15. Shree Namutthunam Sutra. (Shakrastav)

१५. श्री नमुत्थुणं सूत्रः

Namutthunam Arihantanam, Bhagavantanam. (1)

नमुत्थुणं अरिहंताणे, भगवंताणं ॥१॥

Aigaranam, Titthayaranam, Sayamsambuddhanam. (2)

आइगराणं, तित्थयराण, सयंसंबुद्धाणं ॥२॥

Purisuttamanam, Purisasihanam,

पुरिसुत्तमाणं, पुरिससीहाणं,

Purisavarapundarianam, Purisavaragandhahatthinam. (3)

पुरिसवरपुंडरीआणं, पुरिसवरगंधहत्थीणं ॥३॥

Loguttamanam, Loganahanam, Logahianam,

लोगुत्तमाणं, लोगनाहाणं, लोगहिआणं,

Logapaivanam, Logapajjoagaranam. (4)

लोगपइवाणं, लोगपज्जोअगराणं ॥४॥

Abhayadayanam, Chakkhudayanam,

अभयदयाणं, चक्खुदयाणं,

Maggadayanam, Saranadayanam, Bohidayanam. (5)

मग्गदयाणं, सरणदयाणं, बोहिदयाणं ॥५॥

Dhammadayanam, Dhammadesayanam,

धम्मदयाणं, धम्मदेसयाणं,

Dhammanayaganam, Dhammasarahinam,
धम्मनायगाणं, धम्मसारहीणं,

Dhammavarachaurantachakkavattinam. (6)
धम्मवरच्चाउरंतचक्कवट्टीणं ॥६॥

Appadihaya - Varanana - Dansanadharanam,
Viyattachhaumanam. (7)
अप्पडिहय - वरनाणदंसणधराणं, वियट्टच्छउमाणं ॥७॥

Jinanam, Javayanam, Tinnanam, Tarayanam,
जिणाणं, जावयाणं, तिन्नाणं, तारयाणं,
Buddhanam, Bohayanam, Muttanam, Moaganam. (8)
बुद्धाणं, बोहयाणं, मुत्ताणं, मोअगाणं ॥८॥

Savvannunam, Savvadarisinam,
सव्वन्नूणं, सव्वदरिसीणं,

Siva-mayala-marua-mananta-makkhaya-
सिव-मयल-मरुअ-मणंत-मक्खय-

Mavvabahamapunaravitti,
मव्वाबाहमपुणरावित्ति,

Siddhigai - Namadheyam Thanam Sampattanam,
सिद्धिगइनामधेयं ठाणं संपत्ताणं,

Namo Jinanam, Jiabhayanam. (9)
नमो जिणाणं, जिअभयाणं ॥९॥

Je A Aia Siddha, Je A Bhavissantinagae Kale,
जे अ अइआ सिद्धा, जे अ भविस्संतिणागए काले,

Sampaia Vattamana, Savve Tivihena Vandami. (10)

संपडाअ वट्टमाणा, सव्वे तिविहेण वंदामि ॥१०॥

16. Shree Javanti Cheiaim Sutra.

१६. श्री जावंति चेइआइं सूत्रः

Javanti Cheiaim, Uddhe A Ahe A Tiria Loe A.

जावंति चेइआइ, उद्धे अ अहे अ तिरिअ लोए अ,

Savvaim Taim Vande,

Iha Santo Tattha Santaim. (1)

सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं ॥१॥

17. Shree Javanta Ke Vi Sahu Sutra.

१७. श्री जावंत के वि साहू सूत्रः

Javanta Ke Vi Sahu, Bharaheravaya-Mahavidehe A,

जावंत के वि साहू, भरहेरवय - महाविदेहे अ,

Savvesim Tesim Panao,

Tivihena Tidana-Virayanam. (1)

सव्वेसिं तेसिं पणओ, तिविहेण तिविदंड-विरयणं ॥१॥

18. Namorhat Sutra.

१९. नमोऽर्हत् सूत्रः

Namorhatsidhacharyopadhyaya-Sarvasadhubhyah. (1)

नमोऽर्हत्सिद्धाचार्योपाध्याय-सर्वसाधुभ्यः ॥१॥

19. Stavana.

स्तवनः

Shanti Jineshwara Sacho Sahiba,

शांति जिनेश्वर साचो साहिब,

Shanti-Karana Ina Kalimen Ho Jinaji,

शांतिकरण इण कलिमें हो जिनजी,

Tum Mera Manamen, Tum Mera Dilamen.

तुं मेरा मनमें, तुं मेरा दिलमें,

Dhyana Dharum Pala Palamen.....Sahebaji...1.

ध्यान धरुं पल पलमें... साहेबजी.. ॥१॥

Bhavaman Bhamatan Men Darishana Payo,

भवमां भमतां में दरिशन पायो,

Asha Puro Eka Palamen.....Sahebaji...2.

आशा पूरो एक पलमें... साहेबजी... ॥२॥

Nirmala Jyota Vadanapara Sohe,

निर्मल ज्योत वदनपर सोहे,

Nikasyo Jyun Chanda Badalmen.....Sahebji...3.

निकस्यो ज्युं चंद बादलमें... साहेबजी... ॥३॥

Mero Mana Tuma Sathe Lino,

मेरो मन तुम साथे लीनो,

Mina Vase Jyun Jalamen.....Sahebji...4.

मीन वसे ज्युं जलमें... साहेबजी... ॥४॥

Jinaranga Kahe Prabhu Shanti Jineshwara,

जिनरंग कहे प्रभु शांति जिनेश्वर !

Dithoji Deva Sakalamen.....Sahebaji...5.

दिठोजी देव सकलमें... साहेबजी... ॥५॥

20. Shree Uvasaggaharam Stotra.

२०. श्री उवसगगहरं स्तोत्रः

Uvasaggaharam Pasam, Pasam Vanadami
Kammaghanamukkam,

उवसग्गहरं पासं, पासं वंदामि-कम्मघणमुक्कं ।

Visahara-visa-Ninnasam, Mangala-Kallana-Avasam. (1)

विसहर-विस-निन्नासं, मंगल-कल्लाण-आवासं ॥१॥

Visahara-Fulinga-Mantam,

Kanthe-Dharei Jo Saya Manuo,

विसहर-फुलिंग-मंतं, कंठे-धारेइ जो सया मणुओ ।

Tassa Gaha-Roga-Mari, Duttha-Jara Janti Uvasamam. (2)

तस्स गह-रोग-मारी, दुट्ठ-जरा जंति उवसामं ॥२॥

Chitthau Dure Manto, Tujjha Panamo Vi Bahufalo Hoi,

चिट्ठउ दूरे मंतो, तुज्झ पणामो वि बहुफलो होइ ।

Naratiriesu Vi Jiva, Pavanti Na Dukkha-Dogachcham. (3)

नरतिरिएसु वि जीवा, पावंति न दुक्ख-दोगच्चं ॥३॥

Tuha Sammatte Laddhe, Chintamanikappapayavabbhahie,

तुह सम्मत्ते लद्धे, चिंतामणिकप्पपायवब्भहिए ।

Pavanti Avigghenam, Jiva Ayaramaram Thanam. (4)

पावंति अविग्घेणं, जीवा अयरामरं ठाणं ॥४॥

Ia Santhuo Mahayasa ! Bhattibbhara-Nibbharena Hiaena,

इअ संथुओ महायस ! भतिब्भर-निब्भरेण हिअएण ।

Ta Deva ! Dijja Bohim, Bhave Bhave Pasa ! Jinachanda! (5)

ता देव, दिज्ज बोहिं, भवे भवे पास ! जिणचंद ! ॥५॥

21. Shree Jaya Viyaraya Sutra.

२१. श्री जय वीयराय सूत्रः

Jay Viyaraya ! Jagaguru !

जय वीयराय ! जगगुरु !

Hou Mamam Tuha Pabhavao Bhayavam !

होउ ममं तुह पभावओ भयवं !

Bhavanivveo, Magganusaria, Itthafalasiddhi. (1)

भवनिव्वेओ, मग्गाणुसारिआ, इट्ठफलसिद्धी ॥१॥

Logaviruddhachchao, Gurujanapua-

लोगविरुद्धच्चाओ, गुरुजणपूआ-

Paratthakaranam Cha, Suhagurujogo Tavvyana-

परत्थकरणं च, सुहगुरुजोगो तव्वयण-

Sevana Abhavamakhanda. (2)

सेवणा आभवमखंडा ॥२॥

Varijjai Jaivi Niyana-Bandhanam Viyaraya !

वारिज्जइ जइवि नियाण-बंधणं वीयराय !

Tuha Samaye, Taha Vi Mama Hujja Seva,

तुह समये, तह वि मम हुज्ज सेवा,

Bhave Bhave Tumha Chalananam. (3)

भवे भवे तुम्ह चलणानं ॥३॥

Dukkhakkhao, Kammakkhao, Samahimaranam Cha

दुक्खक्खओ, कम्मक्खओ, समाहिमरणं च

Bohilabho A, Sampajjau Maha Eam,

बोहिलाभो अ, संपज्जउ मह एअं,

Tuha Naha ! Panama-Karanenam. (4)

तुह नाह ! पणाम-करणेणं ॥४॥

Sarva-Mangala-Mangalyam,

Sarva-Kalyana-Karanam;

सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणं ।

Pradhanam Sarvadharmam,

Jainam Jayati Shasanam. (5)

प्रधानं सर्वधर्माणां, जैनं जयति शासनम् ॥५॥

22. Shree Arihanta-Cheianam Sutra. (Chaityastva)

२२. श्री अरिहंत-चेइआणं सूत्रः (चैत्यस्तव)

Arihanta Cheianam Karemi Kaussaggam. (1)

अरिहंत चेइआणं करेमि काउस्सगं ॥१॥

Vandanavattiae, Puanavattiae,

वंदनवत्तिआए, पूअणवत्तिआए

Sakkaravattiae, Sammanavattiae,

सक्कारवत्तिआए सम्माणवत्तिआए

Bohilabhavattiae, Niruvassaggavattiae. (2)

बोहिलाभवत्तिआए, निरुवसग्गवत्तिआए ॥२॥

Saddhae, Mehae, Dhiie, Dharanae,

सद्धाए, मेहाए, धिइए, धारणाए,

Anuppehae, Vaddhamanie Thami Kaussaggam. (3)

अणुप्पेहाए, वड्डमाणीए ठामि काउस्सगं ॥३॥

23. Shree Kallanakandam Stuti.

२३. श्री कल्लाणकंदं स्तुतिः

Kallanakandam Padhamam Jainindam,

Santim Tao Nemijinam Munindam;

कल्लाणकंदं पढमं जिणिंदं, संतिं तओ नेमिजिणं मुणिंदं ।

Pasam Payasam Sugunikkathanam,

Bhatti Vande Siri-Vaddhamanam. (1)

पासं पयासं सुगुणिककटाणं, भत्तीइ वंदे सिरिवद्धमाणं ॥१॥

Aparasansara-Samuddaparam,

Patta Sivam Dintu Suikkasaram;

अपारसंसार-समुद्दपारं, पत्ता सिवं दिंतु सुइक्कसारं,

Savve Jininda Suravindavanda,

Kallanavallina Visalakanda. (2)

सव्वे जिणिदां सुरविंदवन्दा, कल्लाणवल्लीण विसालकंदा ॥२॥

Nivvanamagge Varajanakappam,

Panasiyasesa-Kuvai-Dappam;

निव्वाणमगे वरजाणकप्पं, पणासियासेस-कुवाइ-दप्पं ।

Mayam Jinanam Saranam Buhanam,

Namami Nichcham Tijagappahanam. (3)

मयं जिणाणं सरणं बुहाणं, नमामि निच्चं तिजगप्पहाणं ॥३॥

Kundindu-gokkhira-tusaravanna,

Sarajahattha Kamale Nisanna;

कुंदिंदु-गोक्खीर-तुसारवन्ना, सरोजहत्था कमले निसन्ना ।

Vaesiri Putthaya-Vagga-Hattha,

Suhaya Sa Amha Saya Pasattha. (4)

वाएसिरी पुत्थय-वग्ग-हत्था, सुहाय सा अम्ह सया पसत्था ॥४॥

24. Shree Sansaradavanala Stuti.

२४. श्री संसारदावानल-स्तुतिः

Sansaradavanala-Dahniram, Sammohadhuliharane Samiram;

संसारदावानल-दाहनीरं, सम्मोहधूलीहरणे समीरं ।

Mayarasadarana-Sarasiram, Namami Viram Girisaradhiram. (1)

मायारसादारण-सारसीरं, नमामि वीरं गिरिसारधीरं ॥१॥

Bhavavanama-Suradanavamanavena,

भावावनाम-सुरदानवमानवेन,

Chulavilolakamalavalimalitani;

चूलाविलोलकमलावलिमालितानि ।

Sampuritabhinatalokasamihitani,

संपूरिताभिनतलोकसमीहितानि,

Kamam Namami Jinarajapadani Tani. (2)

कामं नमामि जिनराजपदानि तानि ॥२॥

Bodhagandham, Supadapadavinirapurabhiramam,

बोधागाधं, सुपदपदवीनीरपूराभिरामं,

Jivahinsaviralalaharisangamagahadeham;

जीवाहिंसाविरललहरीसंगमागाहदेहं,

Chulavelam, Gurugamamani-Sankulam, Duraparam,

चूलावेलं, गुरुगममणि-संकुलं, दूरपारं,

Saram Viragamajalanidhim Sadaram Sadhu Seve. (3)

सारं वीरागमजलनिधिं सादरं साधु सेवे ॥३॥

Amulaloladhuli-Bahulaparimala, Lidhalolalimala,

आमूलालोलधूली-बहुलपरिमला, लीडलोलालिमाला,

Jhankararavasaramaladalakamala-Garabhumi-Nivase !

झंकारारावसारामलदलकमला-गारभूमि-निवासे ! ।

Chhayasambharasare Varakamalakare ! Taraharabhirame !

छायासंभारसारे ! वरकमलकरे ! तारहाराभिरामे !

Vani-Sandoha-Dehe ! Bhavavirahavaram,

Dehi Me Devi ! Saram. (4)

वाणी-संदोह-देहे ! भवविरहवरं, देहि मे देवि ! सारं ॥४॥

25. Shree Thoya.

२५. श्री थोयः

Shankheshwara Pasaji Pujie, Narabhavano Laho Lijie,

शंखेश्वरपासजी पूजीए, नरभवनो लाहो लिजीए,

Manavanchhita Purana Surataru,

Jaya ! Vama-Suta Alavesarum. (1)

मनवांछित पूरण सुरतरु, जय ! वामासुत अलवेसरुं ॥१॥

Shri Shatrunjaya Mandana Rushabha Jinanda Dayala,

श्रीशत्रुंजयमंडण, ऋषभ जिणंद दयाळ,

Marudeva Nandana, Vandana Karum Tranakala;

मरुदेवा नंदन, वंदन करुं त्रणकाळ ।

E Tirtha Jani, Purva Navvanu Vara,

ए तीर्थ जाणी, पूर्व नव्वाणुं वार,

Adishwara Avya, Jani Labha Apar. (2)

आदीश्वर आव्या, जाणी लाभ अपार... ॥२॥



12 Characteristics of Arihant	12 Vratas of Shravak
1. Ashok Tree	1. Pranatipaata Viraman Vrata
2. Divya Pushpavishti	2. Mrushavad Viraman Vrata
3. Divya Dhwani	3. Adattadan Viraman Vrata
4. Dev dundubhi	4. Swadar - Santosh Parstrigaman Viraman Vrata
5. Three Chhatras	5. Parigrah Pariman Vrata
6. Bhamandal	6. Dio-Pariman Vrata
7. Chamar	7. Bhogopabhog Viraman
8. Simhasan	8. Anarthdand Viraman Vrata
9. Apayapagamatishay	9. Samayik Vrata
10. Gnanatishay	10. Deshavakashik Vrata
11. Vachanatishay	11. Paushadhopavas Vrata
12. Poojatishay	12. Atithi Samvibhag Vrata

Prayer to 24 Teerthankaras

(Tune - Twinkle Twinkle)

By - Sadhviji Sanskarnidhi Shri M.S.

- A for O my **ADINATH** ! Be with me in every path,
Never forget naughty son, You are father super One. 1.
- Sri **AJITNATH** is your name, What to say for your fame ?
You are winner best of all, I am missing every ball. 2.
- Save me **SAMBHAVNATH** Dada !, Show me true way O Dada !
How to walk in blackish night ?, Give me your super light. 3.
- That one is my golden day, **ABHINANDANSWAMY** I Pray,
Tell me O God ! Where you stay ? How to come ? You show me way. 4.
- You are in my every thought, Let me lead life as you taught,
SUMATINATH give Wisdom nice, So that I fall never twice. 5.
- I like you most Supreme Dada !, Your face is rosy red,
PADMAPRABHASWAMY So high, You can forget, how can I ? 6.
- I am candle, you are light, I am eye and you are Sight,
I am heart and beat you are, **SUPARSHVANATH** not you are far. 7.
- Come Come Come Shining Moon, See my **CHANDRAPRABHAJI** Soon,
Why you look So dull and pale ?, Sea of sorrow you can sail. 8.
- I like lovely number nine, **SUVIDHINATHSWAMY** is mine,
Forget O God ! My mistake, My burden you have to take. 9.
- Burning world is too much hot, Where to get cold water pot ?
Push me out of burning flame, **SHEETALNATH** you same as nem. 10.
- Night is dark and journey long, **SHREYANSNATH** I sing your song,
Singing makes my journey Sweet, Reserve me a Mukti Seat. 11.
- You are ocean of mercy ! Give me lovely master-key,
Can you see lock on my door ? **VASUPUJYASWAMY** I adore. 12.

- Flowing Water I have Seen, Make my heart So pure and Clean,
Wash **VIMALNATH** my dirty mind, Remove dust I every kind. 13.
- So many Stars are in the Sky, Counting even can't I try,
Ocean I can not measure, Such is **ANANTNATH'S** treasure. 14.
- DHARMANATHJI** kill my karma. You are preacher of dharma,
Come on my Lord Almighty, Waiting for you eagerly. 15.
- Achiradevi's lovely Son, Give me peace and compassion,
In this world my own is none, **SHANTINATH** is only one. 16.
- I am baby innocent, **KUNTHUNATHJI** excellent,
You are ocean I am drop, I at bottom, you at top. 17.
- I am crying bird in cage, I can not see my image,
Sri **ARANATH** my ambition, I get final liberation. 18.
- Stop my birth and death cycle, Show **MALLINATHJI** miracle,
Let me always Stay with you, Leave this old home come to new. 19.
- Chuk Chuk Chuk Chuk running train, World is full with Sorrow pain,
Open for me mukti-gate, Sri **MUNISUVRATSWAMY** great. 20.
- I don't pray for worldly wealth, Not for name or body health,
NAMINATH never lose I faith, Name on lips till final breath. 21.
- In my heart you own a place, That is like a special case,
I like **NEMINATH'S** glowing aface, Bless me God with supreme grace. 22.
- Kamatha harmed you not the less, Blessed you him with forgiveness,
O **PARSHVANATH** ! give me patience, can not move me disturbance. 23.
- Kingdom Palace Ornament, you had but no attachment,
Left you all O **MAHAVEER** brave, Give me little what you have. 24.



