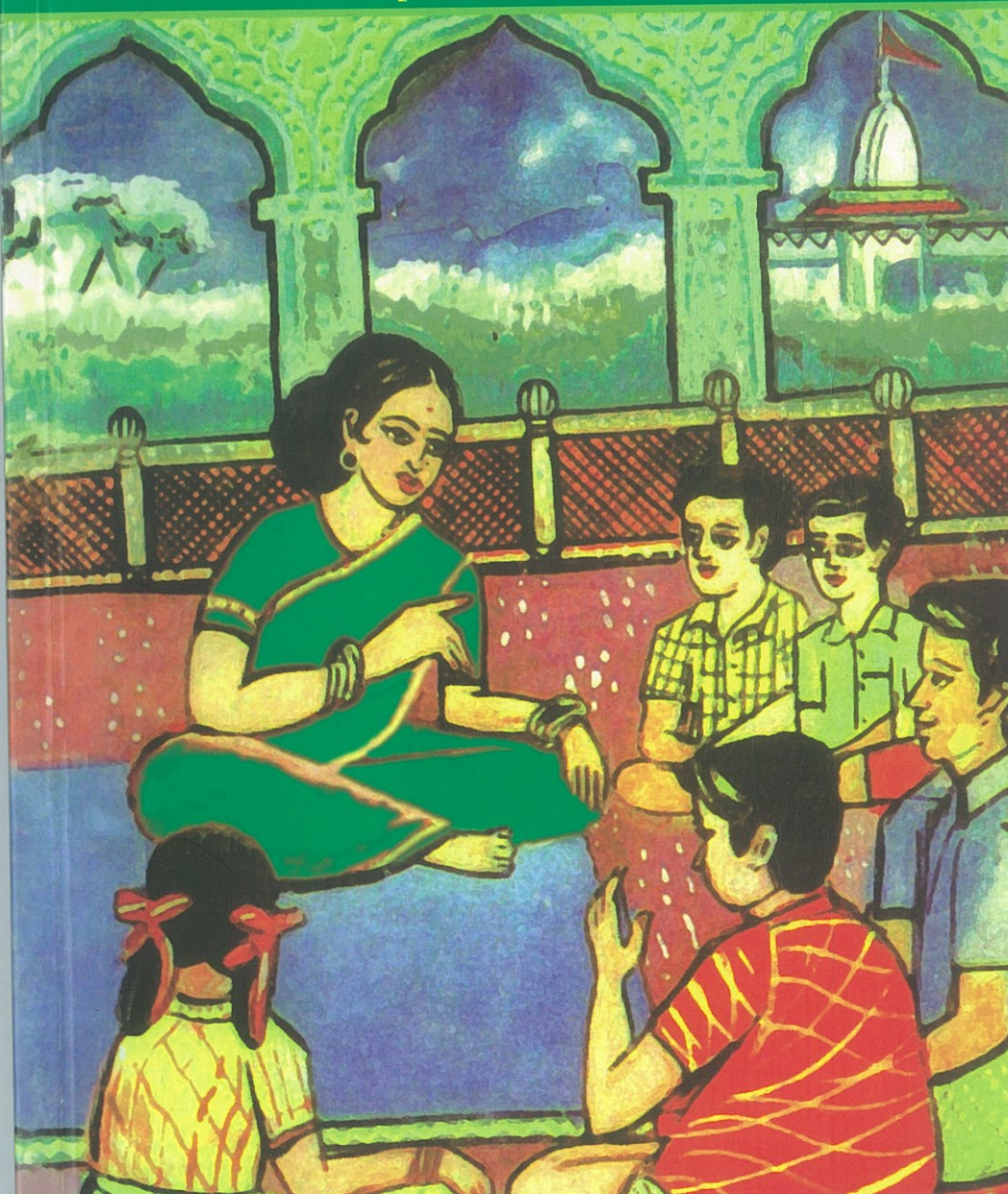
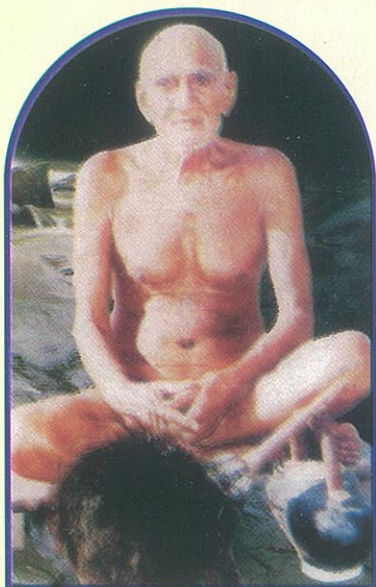


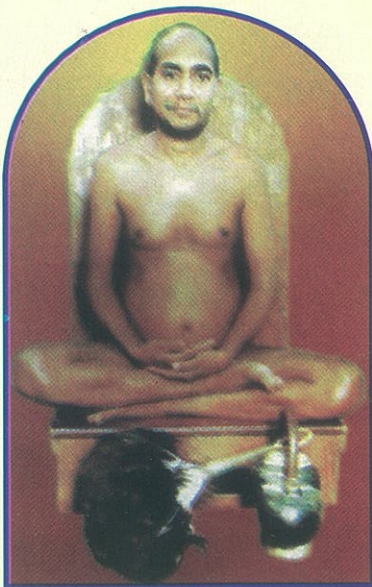
SYĀDVĀDA
BĀLA ŚIKṢĀ

A WAY TO JAINOLOGY
[PART - II]





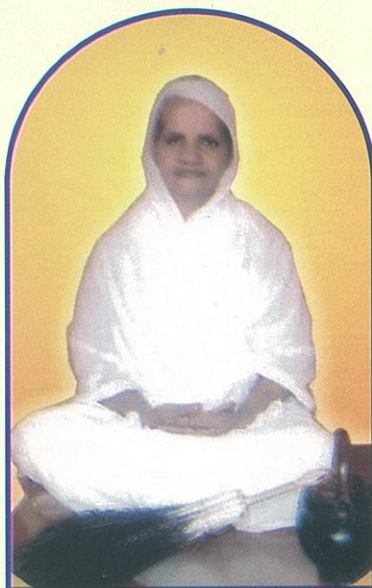
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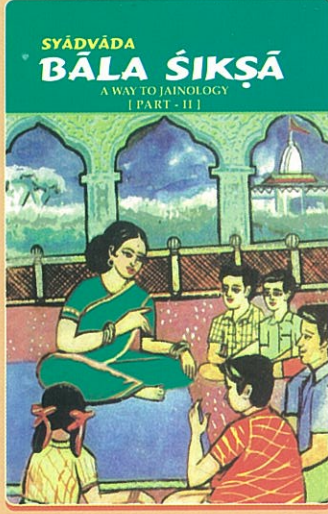
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*Generally, we find people
expressing their feelings in a way -*

*“ Oh! We unable to understand the
deep concepts of Jainology as
don't have basic knowledge.”*

Now, not to worry at all

Presenting here

*The basic concepts of Jainology
in form of queries & their solutions.*

*Go through it and find yourself
as an expert of Jainology.*

卐 Shree Veetraagaaye Namah 卐

SYĀDVĀDA BĀLA ŚIKṢĀ

A WAY TO JAINOLOGY
[PART - II]

AUTHOR

GAṆINĪ ĀRYIKĀ
ŚRĪ 105 SYĀDVĀDAMATĪ MĀTĀJĪ

ENGLISH VERSION

ŚRAMAṆA MUNI PRANĪTA SĀGARA

Bharatvarshiya Anekant Vidvat Parishad

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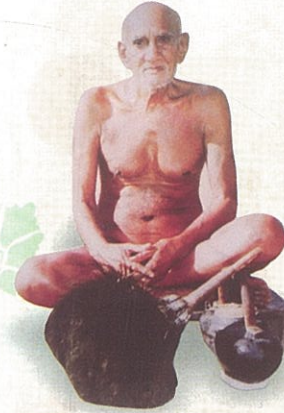
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MAHĀRĀJA



ĀCĀRYA ŚRĪ 108
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MAHĀRĀJA



ŚRAMAṆA MUNI
PRAṆĪTA SĀGARAJĪ



GAṆINĪ ĀRYIKĀ ŚRĪ 105
SYĀDVĀDAMATĪ MĀTĀJĪ

Three Equipments of Jaina Saints



PICHCHHI



KAMAṆḌALU



SĀSTRA

Digambara Jaina Saints keep with them these three only and nothing else.



परस्परपुण्यहो जीवानाम्

णमौ अरिहंताणं

णमो सिद्धाणं

णमो आचर्याणं

णमो उवज्झायाणं

णमो लोए सव्व साहूणं

ṆAMO ARIHAṆTANAṆAṆ

ṆAMO SIDDHĀṆAṆ

ṆAMO ĀYARIYĀṆAṆ

ṆAMO UVAJJHĀYĀṆAṆ

ṆAMO LOYE SAVVA SĀHUṆAṆ

I bow to Arahanta, Siddha, Āchārya,
Upādhyāya, I bow to all Saints
who are really venerable.

Twenty Four Tirthankars & their Emblems

1. Rishabhnaṭhiji
Emblem : Bullock



2. Ajitnaṭhiji
Emblem : Elephant



3. Sambhavnathiji
Emblem : Horse



4. Abhinandanaji
Emblem : Monkey



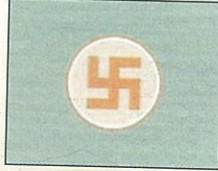
5. Sumatinathiji
Emblem : Curlew



6. Padmaprabhuji
Emblem : Red Lotus



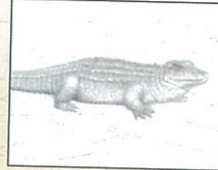
7. Suparswanathiji
Emblem : Swastik



8. Chandraprabhuji
Emblem : Crescent



9. Pushpadntiji
Emblem : Crocodile



10. Sheetalnathiji
Emblem : Wish Yielding Tree



11. Shreyansnathiji
Emblem : Rhino



12. Vassupujyaji
Emblem : Buffalo



*I bow to twenty four Tirthankars, who promote and guide all
living beings towards true Dharma*

*We belong to the era of
Twenty Fourth Tirthankar Mahaveer*

13. Vimalnathiji
Emblem : Pig



14. Anantnathiji
Emblem : Porcupine



15. Dharmannathiji
Emblem : Vajra



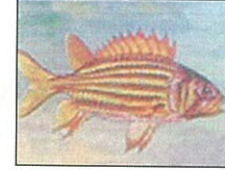
16. Shantinathiji
Emblem : Deer



17. Kunthunathiji
Emblem : He-goat



18. Arahnathiji
Emblem : Fish



19. Mallinathiji
Emblem : Kalash



20. Munisuvratnathiji
Emblem : Tortoise



21. Naminathiji
Emblem : Blue Lotus



22. Neminathiji
Emblem : Conch shell



23. Parshwanathiji
Emblem : Snake



24. Mahaveerswami
Emblem : Lion



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1

PRĀRTHANĀ

Hey Veetrag Swami, Nit Prarthna hamari.
Agyaan ko taje hum, ban gyaan ke pujari.

Hinsadi Paap tajkar,
Satpath pe hum challenge,
Krodh Kashaya tajkar.
Sambhav hum dhareng. Hey Veetrag Swami ..

Mata pita ki seva,
Bhakti gurujano ki,
Prataha sujaldi uthkar.
Nit karenge eesh bhakti. Hey Veetrag Swami ..

Do naath humko Shakti,
Tum sam banenge hum bhi,
Dukhiyo ki seva karke.
Payenge atm shakti. Hey Veetrag Swami

2 NAV DEVTĀ STAVANA

Doha

Parmeshti Pancho Namun, Jinvani Urlaya.

Jin Marg ko dhaarkar, Chaitya chaityalaya dhyaya.

(Tune – Aho jagatguru dev suniyo araj hamaari...)

Arihant prabhu ka naam, hai jag mein sukhdayi.
Ghaati chatu chaykar, keval jyoti payi. Veetrag
sarvagya, hit updeshi kahaye. Riddhi siddhi sab
paye, jo nit bhakti sudhyave. (1)

Siddha prabhu gunakhan, siddhi ke ho pradata.
Karma Aath sab kaat, karte mukti vasa. Suddha
buddha avikar, shiv sukhkaaree naathaa. Riddhi
siddhi sab paya, jo nit nave matha. (2)

Aacharaj gunakaar, panchachaar ko pale. Shiksha
diksha Pradhan, bhavijan ke dukh taale. Anugraha
nigraha kaaj, mukti marg chalte. Riddhi siddhi sab
paya, jo aacharaj bhajte. (3)

Gyan dhyan lavleen, jinvani ras peete.
Adhyayan shiksha Pradhan, sangha mein jo nit karte.
Ratnatray gundham updeshamrat dete. Riddhi
siddhi sab paya, jo nit uvajhaya bhajte. (4)

Darshan gyan charitra, mukti marg kahaye. Teenprati
saadhan roop, sadhu digambar bhaye. Vishyasha ko
tyaag, nij aatam chit paye. Riddhi siddhi sab paye, jo
nit sadhu dhyave. (5)

Tatva dravya gun saar, veetrag mukh nikasi. Gandhar
ne gundhaar, jinmala ek guthi. Syadvaad chinha saar,
vastu anekaant gayi. Riddhi siddhi sab paye, jo jinvani
dhyayi. (6)

Samyak shradha saar, dev Shashtra guru bhai. Samyak
tatva vichaar, samyak gyan kahayi. Samyak hoi
aachar, samyak chaarit gayi. Riddhi siddhi sab paye,
jo jin marg dhyayi. (7)

Veetrag jinbimb, murat ho sukhdayi. Darpan sam
nijbimb, dikhta jisme bhai. Karm kalank nashaya, jo
nit darshan paate. Riddhi siddhi sab paye, jo nit
chaitya ko dhyate. (8)

Veetrag jinbimb, krtrimaakrtrim jitne. Shobhat hain jis
desh, hain chaityalaya utne. Un sabki jo saar, bhakti
mahima gave. Riddhi siddhi sab paye, jo chaityalaya
dhyave. (9)

Doha

Nav devta ko nit bhaje, karma kalank nashaya.

Bhav sagar se paar ho, shiv sukh mein ram jaye.

Note : On reciting the stavan daily in the morning, life is
blessed with happiness, peace and prosperity.

3 ROUTINE DUTIES

Question 1. What should we do every morning after moving out of bed?

Answer - We should chant **Ṇamokāra Mantra** at least for nine times after awakening soon. Thereafter, should call the name of 24 lord Tirthankaras considering 24 points / knuckles of fingers being with joint hands. We should meditate five supreme beings.

Question 2. Mention our daily duties?

Answer - We should worship God (An Embodied pure soul - lord Jina) daily. We should also pay obeisance to our elder - venerable parents, brothers and all by saying 'JAI JINENDRA'.

Question 3. When should we move to an abode of Jina for worship?

Answer - After becoming free from all the routine activities like bathing and all, we should worship / behold Jina Deva by moving on to an abode of Jina / temple.

Question 4. Why should we behold / worship lord Jina?

Answer - By beholding Jina deva, one beholds his own nature of self and sinful karmas get eradicate.

Question 5. What process should we follow at the time we move from our premise to temple?

Answer - We should move after proper bath, wearing clean and pure clothes, taking with us offerings like uncooked rice / Akṣata and all. We should walk silently and with lot care by saving all the insects & all who are moving on the path. With this, we should also keep chant **Ṇamokāra Mantra** inwardly while we move on the path.

Question 6. How should we enter to an abode of Jina?

Answer - First of all we should clean up our feet through pure and filtered water. Thereafter, we should move inside by saying 'Niḥsahī Niḥsahī Niḥsahī' (asking for place) thrice & ring bell by saying 'Om Jaya Jaya Jaya' thrice.

Question 7. What should we do on a prior basis after moving inside temple?

Answer - First of all we should take three rounds of altar chanting **Ṇamokāra Mantra**.

Question 8. Why should we take three rounds?

Answer- We should for craving for eradication of birth, old age and death and for the attainment of right faith, right knowledge and right conduct.

Question 9. What should we recite at the time of beholding / worshipping lord Jina?

Answer- We should recite 'Darśana stuti' (Euology in Jainology) at the time of worshipping lord Jina.

Question 10. Write 'Darśana stuti'?

Answer- Many Darśana stutis we have, but the most easy one is -

**Darśana stuti
(Euology of Jina)**

Prabhu patita pāvana mein apāvana,
 Caraṇa āyo śaraṇa jī
 Yo virada āpa nihāra svāmī
 Meṭa jāmana maraṇa jī.
 tum nā pchānyo āna mānyo,
 deva vividha prakāra jī
 Ya buddha setī nija na jānyo,
 bhrama ginyo hitakāra jī.
 bhava vikaṭa vana meṇ karma vairī,
 Jñāna dhan mero haryo
 sab iṣṭa bhūlyo bhraṣṭa hoyā,

aniṣṭa gati dharto firyo.
 dhana gaṛī yon dhana divasa yo hiṇ
 dhana janama mero bhayo
 ab bhagya mero udoya āyo
 daraśa prabhu jī ko lakha layo
 Chavi vītaragī nagna mudra,
 drṣṭi nāśā pai dharai
 Vasu prātihārya ananta guṇa yuta,
 koṭi ravi chavi ko harai
 miṭa gayo timira mithyātva mero,
 udaya ravi ātanja bhayo
 mo ura haraṣa eso bhayo.
 Manu raṅka cintāmaṇī layo
 mein hātha joṛa navāuṇ mastaka,
 Vīnahum tuma caraṇa jī
 Sarvotkrṣṭa trilokapati jina,
 sunahum tāraṇa tarāṇa jī
 jāncū nahiṇ suravāsa puni,
 nara rāja parijana sātha jī
 budha jācahūm tum bhakti bhava bhava
 dījiye śivanātha jī

Question 11. What is the meaning of first stanza?

Answer- O, God (supreme soul)! You are pure, I am sinful one, I come to your refuge, please do eradicate my birth and death hearing my prayer.

Question 12. What is the meaning of second stanza?

Answer- I didn't recognize you yet and worshipped various Gods and Goddesses who all are rapt in attachment and aversion. I think fit wandering in vicious cycle of birth and death by having such intellect.

Question 13. What is the meaning of third stanza?

Answer- My knowledge has been stolen by karmic enemies (theft) in this transmigration cycle, because of which I am wandering in four grades of life forgetting my true pleasure.

Question 14. What is the meaning of fourth stanza?

Answer- Really that time, day is great in which I took birth, taking birth became successful for me. Really it's my fruition of luck that I worshipped you today.

Question 15. What is the meaning of fifth stanza?

Answer- O, God! How are you? You have an unattached image, naked / sky-clad body, having view on nose, you are endowed with eight auspicious emblems and infinite attributes. Your beauty (lustre) is more than lustre of crores of Sun.

Question 16. Elaborate stanza No. 6?

Answer- My falsity got removed just by beholding you and righteousness got manifested. By beholding you really I am feeling so blissful, it seems as a poor person got a jewel - Cintāmaṇi.

Question 17. What is the meaning of seventh stanza?

Answer- I pray joining my hands and bowing down that O, God! You are supreme in the Universe, the boss of three Universe. You do welfare of yours and others too.

Question 18. What is the meaning of eighth stanza?

Answer- The pleasure of heaven, king in between human beings, parents, family, wealth etc. nothing I want as an outcome / result of your worship. A wise poet says - May I attain to your devotion / worship always.

Question 19. What should we do after reciting eulogy of Jina - Darśana Pāṭha?

Answer- We should do coronation and worship of Jina by eight types of offerings 'Aṣṭa dravya'. Thereafter, we should (if available) and should hear discourses and all, otherwise should study scriptures / Jaina sacred books.

Question 20. What should we do after worshipping lord Jina?

Answer- The one should contemplate his own nature of self for some time after worshipping and also contemplate that God (supreme soul) and me differs from view point of attachment and renunciation. One should come up with the feeling of becoming God.

Question 21. What should we spell at the time of returning back to premise from temple?

Answer- The one should desire for worshipping lord Jina again and commend on the devotion of all religious people while moving out of abode of Jina and spell the words **Aḥ saḥī**, **Aḥ saḥī**, **Aḥ saḥī** (I am leaving the place).

4 BASIC ATTRIBUTES OF FIVE SUPREME BEINGS

Question 22. Write down 46 basic attributes of lord Arahaṇta (An Embodied pure soul).

Answer- **cautisoṇ atisāya sahita,**
prātihārya puni āṭha
anaṇta catuṣṭaya guṇa sahita,
chīyālison pāṭha

34 Miracles, 8 auspicious emblems and 4 infinite four folds are 46 basic attributes of lord Arahaṇta.

Question 23. Write down 34 miracles 'Atisāya'.

Answer- 10 miracles of birth, 10 of omniscience and 14 by celestial deties. In this way lord Arahaṇta is endowed with 34 miracles.

Question 24. Write down 10 miracles of birth.

Answer- **atisāya rūpa sugandha tana,**
nahiṇ paseva nihāra
priyahitavacana atulyabala,
rudhira śveta ākāra
lacchana sahasaru āṭha tana,
samacatuṣka saṇṭhana
vajravṛṣabhanārācajuta,
ye janamata daśa jāna

1. Too much beautiful form.
2. Fragrant body.
3. No sweating.
4. No excretion.
5. Benevolent, worthful, lovable speech.
6. Matchless power.
7. Having white blood like milk.
8. Symmetrical configuration.
9. Perfect bone joints.
10. Having 1008 features in body.

Question 25. Write down 10 miracles of Omniscience.

Answer -

yojana śata ika meṇ subhikha,
gagana gamana mukha cāra
nahiṇ adayā upsarga nahiṇ,
nāhiṇ kavalāhāra
sab vidyā īśvarapano,
nahin baṛhe nakha keśa
animiṣa dṛga chāyā rahita daśa
kevala ke veśa

1. Flourishment in the range of 100 Yojanas.
2. Travelling in the sky.
3. Quaternity of face (A single face visible as quadri face)

4. Having compassionate feelings fully.
5. No calamities or hardships.
6. Avoidance of morsel food or no intake of gross food (kavalāhāra).
7. Master in all learnings.
8. No growth of nails and hairs.
9. No twinkling of eyelids.
10. No shadow of body.

Question 26. Write down 14 miracles which is done by celestial deties.

Answer -

devaracita hain caradaśa,
ardhamāgadhī bhāṣa
āpasamāhim mitratā nirmala diśa ākāśa
hota phūla phāla ṛtu sabai pṛthvī
kāṇca samāna
caraṇa kamala tala kamala hai
nabhataiṇ jaya jaya bāna
manda sugandha bayāri
puni gandhodaka ki vṛṣṭi
bhūmiviṣai kaṇṭaka nahiṇ
harṣamayī saba sṛṣṭi
dharmacakra āge rahe puni vasu
maṅgala sāra
atiśaya śrī arahanta ke ye cautisa prakāra

1. Language named Ardhamāgadhi.
2. Friendship between each other.
3. Purity of direction.
4. Purity of sky.
5. Blossoming of fruits and flowers of all the six seasons at once.
6. Earth like a mirror.
7. Forming of gold lotuses (Creation of 225 lotuses below the feet of God).
8. Making of sound of victory in the sky through celestial deties.
9. Flowing of cold dim fragrant air.
10. Falling of fragrant water.
11. Thorns less land.
12. Happiness of all living beings.
13. Moving of wheel of religion on the head.
14. Presence of eight auspicious emblems.

Question 27. Write down the names of 8 auspicious emblems.

- Answer-**
- (1) Parasol
 - (2) Fly whisks
 - (3) Gong
 - (4) Pinnacle
 - (5) Flag

- (6) Hand fan
- (7) Svastika (a mark)
- (8) Mirror

Question 28. Write down the names of eight auspicious emblems 'Prātihārya'.

- Answer-**
- (1) Tree-Ashok
 - (2) Throne
 - (3) Three Parasols
 - (4) Halo
 - (5) Divine sound
 - (6) Showering of flowers
 - (7) Fly whisks
 - (8) Large kettle drum

Question 29. Write the names of four infinite fourfolds.

Answer- Jñāna ananta ananta sukha darasa ananta
pramāna

bala ananta arahanta so iṣṭdeva pahicāna

- 1) Infinite perception
- 2) Infinite knowledge
- 3) Infinite bliss
- 4) Infinite power

Question 30. Which attribute of lord Arahanta manifest and by eradication of which karmas?

Answer- By eradication of -
Knowledge obscuring karma - Infinite knowledge; **Perception obscuring karma** - Infinite perception; **Deluding karma** - Infinite bliss; **Obstructing karma** - Infinite power.

Question 31. How an embodied pure and lord Omniscient differs?

Answer- There is no difference between an embodied pure soul (lord Arahanta) and lord Omniscient (kevali). Both the names are synonymous to each other.

Question 32. How lord Tirthankara and lord Arahanta differs?

Answer- Lord Tirthankara has 46 basic attributes, his regime runs. Tirthankara has complete basic attributes. Lord Arahantas are many, but Tirthankaras are 24 in number. Tirthankaras are Arahantas only. Arahanta can be Tirthankara or not.

Question 33. Who make divine sound?

Answer- No certainty of divine sound of lord Omniscient Arahanta, but lord Tirthankara Arahanta definitely comes up with divine sound.

Question 34. Point out some more differences between Arahanta and Tirthankara.

Answer- 1) Mother see sixteen dreams when lord Tirthankara comes to womb.
 2) Tirthankara has 5, 3 and 2 auspicious ceremony, no such rule for lord Arahanta.
 3) Formation of holy assembly takes place for Tirthankara, but formation of Gandhakuṭi to Arahanta.

Question 35. Name the 16 dreams saw by mother of Tirthankara.

Answer- 1) Elephant
 2) Lion
 3) Ox
 4) Coronation by Goddess Laxmi
 5) Two garlands
 6) Rising Sun
 7) Moon
 8) Pair of fishes

- 9) Two filled pinnacles
- 10) A pond full of lotuses
- 11) Ocean
- 12) Throne
- 13) Vehicle of Celestial deity
- 14) Vehicle of Dharaneṇdra
- 15) Jewels
- 16) Smoke less fire

Question 36. Name all the five auspicious ceremonies.

- Answer -**
- 1) Auspicious ceremony of conception.
 - 2) Auspicious ceremony of birth.
 - 3) Auspicious ceremony of penance.
 - 4) Auspicious ceremony of knowledge.
 - 5) Auspicious ceremony of liberation.

Question 37. Name the 18 faults which do not exist in lord Arahaṇta.

- Answer -**
- janma jarā tirakhā kṣudhā vismaya
 ārata kheda
 roga śoka mada moha bhaya nidra
 cintā sveda
 rāgadveṣa aru maraṇajuta ye
 aṣṭādaśa doṣa
 nāhiṇ hota arahanta ke so
 chavi lāyaka moṣa
 Lord Arahaṇta is devoid of 18 faults.

They are -

- 1) Birth
- 2) Old age
- 3) Thirst
- 4) Hunger
- 5) Surprise
- 6) Disliking
- 7) Pain
- 8) Disease
- 9) Sorrow
- 10) Pride
- 11) Delusion/fascination
- 12) Fear
- 13) Slumber
- 14) Worry
- 15) Sweatlessness
- 16) Attachment
- 17) Aversion
- 18) Death

Question 38. Point out the 8 basic attributes of disembodied pure soul - lord Siddha?

- Answer -**
- samakita darasana jñāna
 agurulaghu avagāhanā
 succhama vīrajavāna nirābādha
 guṇa siddha ke

- 1) Righteousness
- 2) Infinite perception
- 3) Infinite knowledge
- 4) Non gravity-levity
- 5) Occupancy
- 6) Subtility
- 7) Infinite power
- 8) Non-interference

Question 39. Chart out the attributes manifest in emancipated souls and also mention the karmas by whose eradication they manifest.

Answer - Eradication of karmas:-

- 1) Knowledge obscuring
- 2) Perception obscuring
- 3) Pain feeling
- 4) Deluding
- 5) Longevity determining
- 6) Physique determining

Manifest:-

- 1) Attribute of Infinite knowledge
- 2) Attribute of Infinite perception
- 3) Attribute of non-interference
- 4) Attribute of righteousness
- 5) Attribute of occupancy
- 6) Attribute of subtility

- | | |
|----------------------------|------------------------------------|
| 7) Status determining | 7) Attribute of non gravity-levity |
| 8) Obstruction determining | 8) Attribute of infinite power |

Question 40. Name 36 basic attributes of Ācāryas.

Answer - dvadaśa tapa daśa dharmajuta pālaiṇ pañcāra

ṣaṭ āvaśi trayagupti guṇa ācāraja pada sāra

12 types of penance

10 types of religion

5 types of conduct

6 essential duties

3 types of preservations

Question 41. Name 12 types of penance 'Tapa'.

Answer - anaśana ūnodara karai vratasaṅkhyā rasa chora

viviktaśayanasana dharai

kāyakaleśa suṭhara

prāyaścitta dhara vinayajuta

vaiyavṛta svādhyāya

puni upasarga vicārkai dharai

dhyāna mana lāya

- 1) Total fasting.
- 2) Partial fasting or eating less than fill.
- 3) Constraints in the mode of accepting food.

- 4) Relinquishing delicacies.
- 5) Sleeping in a solitary place.
- 6) Physical Mortification.
- 7) Expiation.
- 8) Modesty / Respect.
- 9) Service to the worthy.
- 10) Study of scriptures and self.
- 11) Relinquishment of attachment and ego.
- 12) Meditation.

Question 42. Name ten pieties of religion.

Answer- chimā mārādava ārajava
satyavacana citapāga
sañjama tapa tyāgī sakha
ākiñcana tiyatyāga

- 1) Supreme forgiveness.
- 2) Supreme humility / modesty.
- 3) Supreme straight forwardness / honesty.
- 4) Supreme purity.
- 5) Supreme truth.
- 6) Supreme self-restraint.
- 7) Supreme penance.
- 8) Supreme renunciation.
- 9) Supreme possessionlessness.
- 10) Supreme chastity / celibacy.

Question 43. Name five fold conduct 'Pañcācāra'.

Answer- darśana jñānacaritra tapa vīraja pañcacāra
gope mana vaca kāya ko gina
chattisa guṇa sāra

- 1) Conduct of faith.
- 2) Conduct of knowledge.
- 3) Conduct of penance.
- 4) Conduct of behavior.
- 5) Conduct of power.

Question 44. Name six essentials 'Saṭ Āvaśyaka'.

Answer- samatā dhara vandana karai nānā
thuti banāya
pratikramaṇa svādhyāya juta
kāyotsarga lagāya

- 1) Equanimity
- 2) Adoration
- 3) Praise
- 4) Criticism of faults
- 5) Renunciation
- 6) Mortification of body

Question 45. Name preservations 'Gupti'.

Answer- 1) Preservation of mind.
2) Preservation of speech.
3) Preservation of body.

Question 46. Name the 25 basic attributes of spiritual preceptor 'Upādhyāya'.

Answer - prathamahim ācārāṅga gani
dūjau sūtrakṛtāṅga
ṭhāṇaanga tājau subhaga
cothau sanavāyanga
vyākhyāpaṇṇatti pāñcmauṇ
jñātrakathā ṣaṭ jāna
puni upāsakādhyayana hai
antaḥ kṛtadaśa ṭhāna
anuttaraṇa utpādadaśa
sutravipāka pichāna
bahuri praśnavyākaraṇa juta
gyāraha aṅga pramāna

11 Angas and 14 purvas are 25 basic attributes of spiritual preceptor.

Question 47. Name 11 Angas.

Answer - 1) Ācārāṅga
2) Sūtrakṛtāṅga
3) Sthānāṅga
4) Samavāyāṅga
5) Vyākhyā prajñapti
6) Jñātrakathāṅga
7) Upāsakādhyayanāṅga
8) Antakṛdṣāṅga

- 9) Anuttropapādikadaśāṅga
- 10) Praśnavyākaraṇāṅga
- 11) Vipāka sūtrāṅga

Question 48. Name 14 Pūrvas.

Answer - utpādapūrvā agrāyaṇī tijo vīrajavāda
astināsti paravāda puni pañcama
jñāna pravāda
chaṭṭho karma pravāda hai
satappravāda pahicāna
aṣṭama ātmapravāda puni
navamauṇ pratyākhyāna
vidyānuvāda pūraba daśama
pūrvakalyāṇa mahanta
prāṇavāda kiriyā bahula lokabindu
hai anta

- 1) Utpāda pūrvā
- 2) Āgrāyaṇī pūrvā
- 3) Vīryānuvāda pūrvā
- 4) Astināsti pravāda pūrvā
- 5) Jñāna pravāda pūrvā
- 6) Satya pravāda pūrvā
- 7) Ātma pravāda pūrvā
- 8) Karma pravāda pūrvā
- 9) Pratyākhyāna pravāda pūrvā
- 10) Vidyā nuvāda pūrvā

- 11) Kalyāṇa vāda pūrva
- 12) Prāṇavāda pūrva
- 13) Kriyāviśāla pūrva
- 14) Lokabindusāra pūrva

Question 49. Name the 28 basic attributes of skylad / digambara saints.

Answer - 5 great vows
5 carefulness
5 restraint on senses
6 essentials
7 extra attributes

28 total

Question 50. Name 5 great vows and 5 carefulnesses.

Answer - himsā anṛtā tasakarī abrahma
parigraha pāya
manavaca tanatain tyāgavo
pañca mahavṛta thāya

- 1) Great vow of non - violence.
 - 2) Great vow of truth.
 - 3) Great vow of non - stealing.
 - 4) Great vow of chastity.
 - 5) Great vow of possessionlessness.
- īryā bhāṣā eṣaṇā puni kṣepaṇa ādāna
pratiṣṭhā panājuta kriyā pāṇcoṇ
samiti vidhāna

- 1) Carefulness in walking.
- 2) Carefulness in speaking.
- 3) Carefulness in ingesting.
- 4) Carefulness in lifting and placing of object.
- 5) Carefulness in disposal of excretes.

Question 51. Name 5 restraint on senses.

Answer - To control over sense of touch, sense of taste, sense of smell, visual sense organ and sense of hearing is restraint on senses.

Question 52. Name 6 essentials.

Answer - 1) Equanimity
2) Adoration
3) Praise
4) Study of scriptures / self
5) Criticism of faults
6) Mortification of body

Question 53. Name 7 special attributes.

Answer - saparasa rasanā nāsikā nayana śrotra
ka rodha
ṣaṭāvasi manjana tajana śayana
bhumikā śodha
vastratyāga kacalunca aru laghu
bhojana ika bāra
dāntana mukha mein nā kareṇ
thāḍe lehim ahāra

Question 54. Name 7 special attributes.

- Answer-**
- 1) Plucking of hairs.
 - 2) Live sky clad / naked.
 - 3) No bathing.
 - 4) Sleeping on a wooden plank or plain area of land.
 - 5) No brushing of teeth.
 - 6) Eating of food in handful in a standing position.
 - 7) Have food once in a day.

Question 55. How many basic attributes do five supreme beings have in totality?

Answer- The five supreme beings have 146 basic attributes in totality.

Question 56. Why an embodied pure soul (lord Arahanta) bowed down prior to disembodied pure soul (lord Siddha)?

Answer- Lord Arahantas bowed down prior to lord siddhas because they are benevolent / well-wisher of all living beings and discourse of about the path of liberation.

Question 57. How many attributes of lord Arahantas are depend on self / soul out of 46?

Answer- Out of 46, only 4 attributes are depend on self / soul.

Question 58. Name 4 attributes depend on self.

- Answer-**
- 1) Infinite perception.
 - 2) Infinite knowledge.
 - 3) Infinite bliss.
 - 4) Infinite power.



5

EVIL PURSUITS

Question 59. Define evil pursuits and name them.

Answer- Bad habits are known as evil pursuits.

They are 7 in number -

- 1) Gambling
- 2) Eating meat
- 3) Drinking liquor
- 4) Hunting
- 5) Prostitution/whoring
- 6) Smuggling / Stealing
- 7) Adultering

Question 60. What is the loss in gambling? Narrate the tale.

Answer- Gambling results into catastrophe or the cause of many problems.

Tale

Once upon a time Yudhiṣṭhir went to gamble with Duryodhan and lost all wealth. At the end he gambled Draupadi and all also. Duryodhan won them too. Draupadi, Kunti and all insulted by others because of such defeat. With Draupadi, five Pandavas have to move to forest for twelve years. In a way, to gamble is a bad evil

pursuit. He-who gambles, losses his all wealth, wife etc. and has to face insult from all. Intellectuals should never gamble. Yudhiṣṭhir became famous in gambling.

Question 61. Point out some more evil pursuits fall under the category of gambling.

Answer- All those activities like betting, stipulation, playing cards and various games for money fall under the category of gambling only.

Question 62. How one get harm after eating meat? Narrate the tale.

Answer- Meat is prepared by killing various animals, in which many micro organisms take place. After eating such meat one losses his intellect and has to move to lower grade of life.

Tale

A greedy of meat

There was a King - Bak who used to eat meat on a daily basis. One day a chef cooked a meat of an innocent child and served the same to king. He asked / ordered that chef to serve him meat of same taste. The chef started to serve the meat by killing

small kids of village. Now, it is a chance of one and only son of a mother. She used to cry like anything else and beg for her son. Bheem resolved to solve her problem after hearing her merciful voice.

Bheem and King - Bak both had a battle. Bheem defeated that greedy of meat. After death, King - Bak moved to heinous hell having life of thirty three Sāgara (a measurement unit).

Question 63. Is there any more eatables by eating them one attains to same sin caused by eating meat?

Answer- Yes, non - eatables of market viz. sweets, spicy dishes etc. which remain open for whole day and night, all the dishes which prepared before many days on which mosquitoes, flies rest, become lump of meat. Moreover, baṛī, pāpaṛ, murabbā (the types of eatables), pickle etc. prepared before many days are non - eatables. In addition to - biscuits, bread etc. are bad things and not the worthy to eat. Mind becomes weak after eating them. The one attains to same sin by eating all these as attains to sin by eating meat.

Question 64. How one gets harm after drinking liquor? Also narrate a tale related to.

Answer- The one gets harm in many ways after drinking liquor - A type of juice comes out by grinding the bodies of infinite micro organisms.

Tale

Once upon a time the princes of Dvarkapuri drank liquor considering it as water at the time they were feeling thirsty. They falled stones and used wicked / abuse words for a saint - Dvīpāyan at the time when they are returning back. A saint turned whole city to ashes and attained to lower grade of life. All is the bad outcome of liquor only.

Drinking of liquor results into bad result. 'Yaadav' became famous in same.

Question 65. Define hunting and mention its outcome too.

Answer- To kill animals by arrow, gun etc. just for the entertainments of self is hunting. Its outcome is sufferings / pain till infinite times.

Tale

A king named Brahmadutta became famous in hunting. Once upon a time a saint was meditating in forest sitting on a rock. King Brahmadutta moved to forest for hunting, but unable to succeed because of great spiritual endeavour of a saint. Other day when that saint moved out to take food, he transformed that rock as the most heated one or fired out that rock. A saint attained to omniscience by self purification after sitting on the same heated rock for meditation. King attained to 7th hellish grade of life. Thus, one should never hunt.

Question 66. Define prostitution and also mention its outcome.

Answer- To move to prostitution / whores or unchaste women becoming victimized by lust or sexual desire is prostitution.

Tale

An innocent son of a rich person Charudutta who is endowed with religious refinements rapt in evil pursuit - prostitution because of an association of

such type of company and unable to give up even after lot convincing by family members, friends and all. He made his mind that all is false love other than the love of prostitute. Prostitute started ignoring to Charudutta after grabbing his all wealth. Being afraid she asked to throw Charudutta in garbage. Hence, my dear friends, you should remain aloof from such prostitution which is to be call as the eradicator of body, mind and wealth too.

Question 67. Define stealing and also mention its outcome.

Answer- To grab things after cheating or dacoit is stealing. It results into various harms.

Tale

A brahmin - Shivbuti who was very well known as Satyaghosh used to say that will never speak lie and if I, will cut my tounge by a dagger. Once upon a time a rich merchant - Samudradutta being impressed by his truth gave him four jewels and moved out for business purpose. The ship of Samudradutta sank to ocean by which he was returning back after twelve years and lost his whole earned wealth. He went

to Satyaghosh and asked for those four jewels. Satyaghosh calling him as mad person pushed him out of premise. He went to king and asked for justice. King didn't hear anything but queen solved the mystery by her sharp intellect and asked her shoulders to collect those jewels from Satyaghosh's premise. King punished him in a way to eat dung of a cow, beating and moving out of country after handling wealth to king.

Satyaghosh unable to tolerate / face all three punishments and became Serpent in treasury of king after attaining to death. Thus, one should not steal.

Question 68. Define adulteration and also mention its outcome.

Answer- To move to married unchaste women to fulfil sexual desire / lust is adulteration. The king of Lanka - Ravan became famous in such a practice. The great personage - Ramchandraji who always follow the sayings of his parents went to forest for 14 years. He took Sita and brother Laksman also with him. Being infatuated, Ravana cheated Sita and took her to Lanka. There

he forced her lot for sexual intercourse, but Sita was a chaste woman and not allowed him a bit to loose her chastity. Ramchandraji asked Hanuman to find out Sita, thereafter he reached Lanka and tried to convince Ravan a lot but he (Ravan) didn't agree. At the end brother Vibhīṣaṇa also supported Ram. Ravan with his many kith and kins got died after had battle between Ram and Ravan.

Mind of Ravan was fully got eradicated in fascination of other's woman, resulted he dislikes the sayings which is for his welfare. His body, wealth, kith & kins all got eradicated. The wise people should treat other's wife as mother, sister or daughter and behave in a way.

Question 69. Are playing of cards, lottery, bet and all fall under the category of evil pursuits?

Answer- Yes! All those games played for money fall under the category of evil pursuits because the one rapt in such practices looses his whole wealth one day. All dislike him. A gambler is generally engross in all wicked evil pursuits.

Question 70. Why eating meat count to be bad evil pursuit? Does meat provide power to body?

Answer- Meat does not provide power to body, whereas one's intellect get spoil slowly. Eating meat causes diseases in the body. They are the cruels, sinfult, great violent ones who eat the dead or alive body of animals. To eat meat is not the task of human beings, rather it is of devils or evil minded people.

Question 71. Can the one eat an egg who renounces eating meat? Is an egg a vegetarian?

Answer- No, egg is not vegetarian. An egg is the body of progeny. He - who eats an egg attains to the same sin as of eating meat. Therefore, the one - renouncer of meat should not eat such dishes made up of an egg.

Question 72. Why liquor is called as bad as it is made up of juices of fruits?

Answer- Liquor does not made up of juice of fresh fruits. It prepare after decompose / putrefy various fruits and other objects. Infinite micro organisms take place in decomposed

fruits. Liquor is prepare by the bodies of such micro organisms. A drunker of liquor roams like a mad person and looses his power of mind and body day by day. The one who drinks liquor in heavy quantity, attains to death. Hence, one should renounce to drink liquor as it is too bad thing.

Question 73. Are all the objects which give birth to an intoxication call as evil pursuits?

Answer- Yes, intoxicated objects like cannabis, tobacco, coca-cola, cigarette and all are wicked evil pursuits. It stops the advancement of the body and the soul. The body becomes caused by diseases and power of mind get diminishes.

Question 74. Are abusing, condemnation and all call as evil pursuits?

Answer- Yes, abusing and condemnation hurt others. They result into great violence. All such bad habits are also evil pursuits. To speak wicked or bad words while humour or persiflage and false practice of the body and all are evil pursuits.

Question 75. Point out some more bad habits which fall under the category of evil pursuits (Vyasana).

- Answer-**
- 1) To lift up or steal pen, copy, pencil and other things which belong to others in class.
 - 2) To cheat while examination is also a bad habit. Such practice stops the advancement of intellect.
 - 3) To go for cinema (unlimited), to behold wicked dance, songs and all are bad habits.
 - 4) To play chess, copar and all, to eat non-eatables, wandering without purpose, to speak too much, all such bad habits beget sufferings. One should renounce all.
 - 5) Anger, stubbornness, pride, refusing orders of others are all count to be as bad habits.

Question 76. How can one aloof him / herself from such bad habits or evil pursuits?

Answer- The one should valor to perform auspicious tasks giving up inauspicious to renounce bad habits. Say for - worshipping lord Jina and all which result into bondage of virtue and eradication of karmas.

Question 77. What is the way to renounce habit of playing cards?

Answer- Do contemplate tautology / reality 'Tattva' while playing cards. Each and every card is precious and give lesson to us.

Card

Lesson

Ace - The soul is one & alone.

Duece - The soul is characterized into two - mundane and liberated.

Trey - Gemstrio is the path of liberation.

Tetrad - Four types of adorations - the cause of liberation.

Five - Five supreme beings are only refuge in the whole world.

Sixer - Universe is created with six types of substances.

Seven - Faith towards seven elements is a right faith.

Eight - Right faith has eight organs.

Nine - I am a soul out of nine objects.

Ten - Ten pieties of religion is the way to liberation.

Jack - The body is servant of the soul.

Queen - I am not the user of body.

King - I am a king - A defeater of psychological karmas formed enemies like body, karma, physical and neo karma.

He - who plays cards in such a way, being a one having distinction of knowledge, he attains to liberation after eradication of karmas.

Question 78. What is the way to get aloof from bad habits like speaking too much and wandering unnecessarily?

Answer- The one should recite eulogies, religious songs, worship and all to renounce self from un - necessarily speaking much. And if you are so eager to roam / wander, then move to an abode / temple of Jina, adore fords, pilgrim centres, move to spiritual / preceptors / knotless saints so that one will be able to attain emancipation after attaining to bondage of virtue.

Question 79. What is the way to get aloof from bad habits like reading novels, watching cinema / movie and all?

Answer- The one should read the tales of Candanā, Sati, Anjanā and all, biographies of great

personages, should read tales of Śrīpāla, Mainā sundarī and all, Padmapurāṇa, Śreṇīkacaritra, so that the habit of reading wicked novels and all get renounce up. No need to go to theatre, just shoot the images of fords in your mind and meditate them twice a day.

Question 80. How can one renounce cheating while examination?

Answer- Cheating may results into our right solution as wrong, has to face insult also, if found culprit. Thus, a good student should listen all the lectures taught in class carefully and should revise at home. One should study in morning hours on a daily basis. A little progress everyday adds up to big result.

Question 81. How can one renounce his bad habit of drinking liquor?

Answer- He - who became endowed with devotion of Jina formed liquor, never drink liquor. All intoxications come down after become intoxicated of praise and devotion of lord Jina. Hence, regular recitation of Bhaktāmara, Sahastranāma result into renouncement of habit of drinking liquor.

Question 82. How can one get aloof from bad habits like gambling, bet and all?

Answer - Do gamble with Karmas in a way-

- 1) Today we'll not eat salt, if do anger.
- 2) I'll do study of scriptures / self for one hour, if my friend does for 15 minutes.
- 3) I'll defeat my friend by meditating for four hours, if he does so for two hours.
- 4) If my friend donate Rs. 100, then I'll donate Rs. 1000.

Above are the ways to get aloof from gambling and all and attaining liberation.

Question 83. How one should get aloof from a bad habit - adultery?

Answer - The one should treat other's wife as mother and sister and should plunge in soul / self. He - who reads scriptures / Jaina sacred books, can never go for adultery.



6

REFLECTIONS

Question 84. Define reflections? How many reflections are there?

Answer - To contemplate again and again is reflection alias 'Anuprekṣā'. They are 12 in numbers.

Question 85. Name 12 types of reflections.

- Answer -**
- 1) Impermanence
 - 2) Helplessness
 - 3) Cycle of life and death
 - 4) Aloneness
 - 5) Otherness of the body
 - 6) Impurity of the body
 - 7) Influx of the body
 - 8) Stoppage of karmas
 - 9) Dissociation of karmas
 - 10) Nature of Universe
 - 11) Rareness of Omniscience
 - 12) Importance of religion

Question 86. Define impermanence 'Anitya bhāvanā'.

Answer - rājā rāṇā chatrapati hāthina ke asavāra
marnā sabko eka dina apanī apanī bāra
Death is impermanent. All kings,
emperors, who sit on elephant will attain to
death one day. Nobody will be able to save
himself from death. It is an impermanence.

Question 87. Define helplessness 'Aśaraṇa bhāvanā'.

Answer - dalabala devī devatā mātapitā parivāra
martī viriyā jīna ko koi na rākhanahāra
No refuge for the one in this vicious cycle of
birth and death. At the time of death
nobody will give you refuge, neither your
parents nor any God or Goddess. It is
helplessness.

Question 88. Define cycle of life and death 'sansāra bhāvanā'.

Answer - dāma binā nirdhana dukhī
trṣṇāvasa dhanavāna
kabakum na sukha saṁsāra mein
sab jaga dekhyo chāna

All are sad / unhappy in the world, some
are sad because of money or some because
of desires. Pleasure / happiness exist no
where.

Question 89. Define aloneness 'Ekatva bhāvanā'.

Answer - āpa akelā avatarai mare akelā hoyā
yoṁ kabahūṁ isa jīva ko sāthī
sagā na koyā

The one takes birth alone and dies alone in
this transmigration cycle. Nobody will help
one out.

Question 90. Define otherness of the body 'Anyatva bhāvanā'.

Answer - jahān deha apnī nahīn tahaṁ na apnā koyā
ghara saṁpatti para pragaṭa ye par hain
parijana loya

Nobody belong to us in this worldly
existence. If body does not belong to us,
then how can premise, wealth etc.?

Question 91. Define impurity of the body 'Aśuci bhāvanā'.

Answer - dipai cāma dādara maṛhī hāra pīnjrā deha
bhītara ya sama jagata mein avara
nahīn ghina geha

The body is made up of flesh and blood. No
disgustful object is there in the world other
than the body.

Question 92. Define influx of karmas 'Āsrava bhāvanā'.

Answer - moha nīnda ke jora jagavāsī ghūmai sadā
karma cora cahum aur saravasa
lūṭaiṇ sudha nahiṇ

The one wanders in the worldly existence becoming endowed with fascination and karmas used to robbed him.

Question 93. Define stoppage of karmas 'Samvara bhāvanā'.

Answer - sataguru deya jagāya mohanīnda
jaba upasameṇ
taba kachu banai upāya karma chora
āvata rukeiṇ

The karmic enemies get stop after finding way out of discourses of preceptors when the state of delusion get dim.

Question 94. Define dissociation of karmas 'Nirjarā bhāvanā'.

Answer - jñāna dipa tapa tela bhara ghara
śodhai bhrama chora
ya vidha bina nikasai nahiṇ paiṭhe
pūraba cora
pañca mahāvrata saṅcaraṇa samiti
pañca parakāra
prabala pañca indrī vijaya dhāra
nirjarā sāra

Adopting knowledge and conduct result into dissociation of karmas that means filling the lamp of knowledge by oil of penance, by eradicating all types of illusions, by purifying the premise of self to work on karmas with the power of great vows is only dissociation / shedding off of karmas.

Question 95. Define nature of Universe 'Loka bhāvanā'.

Answer - caudaha rāju utaṅga nabha loka
puruṣa saṅthāna
tāmeṇ jīva anaditaiṇ bharamata
hai bina jñāna

The Universe is 14 Rāju (a measurement unit) in height. A bios is wandering in it from beginningless times without knowledge of self.

Question 96. Define rareness of Omniscience 'Bodhidurlabha bhāvanā'.

Answer - dhana kana kaṅcana rāya sukha sabahi
sulabhakara jāna
durlabha hai saṁsāra meṇ eka
jathārata jñāna

It is so easy to attain wealth, woman, empire and all, but it is too tough to attain knowledge of self or true knowledge.

Question 97. Define importance of religion 'Dharma bhāvanā'.

Answer - jāñce surataru deya sukha cintata
cintā raina
bina jāchai bina cintaye dharma
sakala sukha daina

Wish yielding tree 'Kalpavṛkṣa' fulfils desires after desiring for, but religion provides everything without desiring for.

Question 98. Name some more reflections which help out one to move beyond transmigration cycle.

Answer - The one will move beyond transmigratory cycle by contemplating 'Solaha kāraṇa bhāvanāeṇ'. Some more reflections are friendship, gladness, compassion and equanimity.

Question 99. How one should contemplate self? Also mention the benefit of same.

Answer - I am equivalent to five supreme beings. No distinction in between me and liberated souls from substantial point of view, but having distinction of mode. The one becomes liberated who contemplate in a way to end up such distinction on a daily basis.

Question 100. Name sixteen reflections 'Solahakāraṇa bhāvanāyein'.

- Answer -**
- 1) Purity of right faith.
 - 2) Reverence, Modesty.
 - 3) Non-violatary observances of conduct.
 - 4) Perpetual engrossment in right knowledge.
 - 5) Fear of transmigration cycle.
 - 6) Donate as per best of abilities.
 - 7) Penance.
 - 8) Protection of saints.
 - 9) Service to the worthy.

- 10) Devotion to supreme soul.
- 11) Devotion to Ācāryas.
- 12) Scripture proficient devotion.
- 13) Scriptural devotion.
- 14) Essential duties.
- 15) Glorification of path.
- 16) Affection towards co-religionists.



7

MERI BHĀVANĀ

Jisne raag dvesh kaamaadik jeete sab jag jaan liya,
sab jeevo ko moksh maarg ka, nisprah ho updesh diya,
buddha,veer,jin,hari, har, brahma ya usko svaadheen kaho,
bhakti bhaav se prerit ho yah, citta usi me leen raho. (1)

**He - who conquered love and hatred,
and vanquished sensual temptation.
True cosmic knowledge who attained,
and showed the path to salvation;
some may call him Buddha, Hari, Jin,
or may call him Brahma, supreme;
His thoughts and deep devotion may
be in my heart and mind and dream. (1)**

Vishyon ki aashaa nahi jinke, saamyabhaav dhan rakhte
hain,nij par ke hit saadhan me jo, nishdin tatpar rahte hain,
svarth tyaag kee kathin tapasya, bina khed jo karte hain,
ese jnaani saadhu jagat ke, dukh samooh ko harte hain. (2)

**Who do not long for sensual zest,
whose feelings are gentle and right;
In well - being of world and self,
who do endeavour day and night;
Who do penance of selflessness,
and who have no regrets in life;
to lessen suffering of this world,
such learned sages do strife. (2)**

Rahe sadaa satsanga unhi ka, dhyaan unhi ka nitya rahe,
unhi jaisi charya me yeh, chitta sadaa anurakt rahe,
nahi sataau kisi jeev ko jhooth kabhi nahi kahaa karu,
pardhan vanitaa par na lubhaau, santoshamrat piya karu. (3)

May I always look up to them,
and may I keep them in my mind;
practice their conduct in my life,
I wish my mind be so inclined.
May I never injure a life,
of lying may I never think;
Not wanting others' wealth and spouse,
contentment nectar may I drink. (3)

Ahankaar ka bhaav na rakkhu, nahi kisi par krodh karu,
dekh doosro ki badtee par, kabhi na irshyaa bhaav dharu,
rahe bhavna aisi meri, saral satya vyavhaar karu,
bane jahaa tak is jeevan me auro ka upkaar karu. (4)

May egotism I never feel;
Angry, may never I become,
on seeing others' worldly wealth,
to envy may I not succumb.
May I always feel and ponder,
to act in true and sincere way;
I always may do good to all,
as far as I can, everyday. (4)

Maitri bhaav jagat me mera, sab jeevo se nitya rahe,
deen dukhi jeevo par mere, ur se karuna shrot bahe,
durjan kroor kumaargrato par kshobh nahi mujhko aave,
saamyabhaav rakkhu me un par, esi parinati ho jaave. (5)

For living beings of the world,
feelings of friendship may I show;
for woeful creatures, from my heart
may stream of kindness ever flow.
The cruel, wicked and evildoers.
My mood and mind may not resent,
may thoughts of mine be so mended,
of others I may be tolerant. (5)

Gunijano ko dekh hradaya me, mere prem umad aave,
banai jahaan tak unki seva, karke yeh man sukh paave,
hou nahi krtaghn kabhi mein, droh na mere ur aave,
gun grahan ka bhaav rahe nit, drashti na dosho par
jaave. (6)

My heart may be so full of love,
whenever I see a noble man;
my mind may be so full of joy,
I serve him as much as I can.
May I never be ungrateful,
malice never be in my mind;
may I not see faults of people,
high virtues may I always find. (6)

Koi bura kaho ya achchhaa, lakshmi aave ya jaave,
laakho varsho tak jeeu, ya mratyu aaj hi aajaave,
athvaa koi kaisa bhi bhaya yakaakach dene aave,
to bhi nyaayamarg se mera, kabhi na pad digne paave. (7)

Let someone call me good or bad,
let riches come or turn away,
whether I live for million years,
or I face death this very day,
whether someone does frighten me,
or even tempt me in some way,
may my steps never falter,
from proven good and righteous way. (7)

Hokar sukh me magn na phoole, dukh me kabhi na
ghabraave, parvat nadi shmshaan bhayaanak, atvee se nahi
bhaya khaave, rahe adol akamp nirantar, yeh man drantar
ban jaave, isht viyog anisht yog me, sahasheelta
dikhaave. (8)

Neither may I be too joyous,
nor may I be nervous in pain;
I may not dream stormy river,
A jungle, ghost or rough mountain.
Firm, unshaken and well - balanced,
my mind may ever grow and grow;
in beloved's passing, evil's face,
endurance may I ever show. (8)

Sukhee rahein sab jeev jagat ke, koi kabhi nahi ghabraave,
bair paap abhimaan chhod jag, nitya naye mangal gaave,
ghar ghar charchaa rahe dharm ki, dushkrat dushkar ho
jaave, jnaan charitra unnat kar apnaa, manuj janm phal sab
paave. (9)

May worldly creatures be blissful,
uneasiness may no one feel;
forgetting ill - will, pride and guilt,
new songs of joy may sing with zeal.
May truth be talk of every home,
there be no sing of evil act,
enlightened people may improve,
fruits of this life may get, in fact. (9)

Eati bheeti vyaape nahi jag me, vrishti samaya par hua
kare, dharmnisht hogar raja bhi, nyaay prajaa ka kiya kare,
rog naree durbhiksh na faile, prajaa shanti se jiya kare,
param ahimsa dharam jagat me, faile sarvhit kiya kare. (10)

Mis fortune, dread may never
come, bountiful rains come well in time,
may rulers always be righteous,
may justice be even, sublime.
Disease and famine may not be,
may people have plenty and peace,
non - violence be the rule of world,
may world be full of joy and ease. (10)

Faille prem paraspar jag me, moh door par rahaa kare,
apriya katuk kathor shabd nahi, koi mukh se kaha kare,
ban kar sab 'Yugveer' hradaya se, deshonnati rat raha kare,
vastu svaroop vichaar khushi se, sab dukh sankat sahaa
kare. (11)

May mutual love pervade the
world, and dark delusions fade away,
untrue, unkind, intriguing, harsh,
such worlds, no one may ever say.
May all become YUG - VEER at
heart, welfare and peace may all attain,
facing all sorrows with patience,
nature of truth may all men gain. (11)

'Meri Bhāvanā' contains the description of Jinadeva,
knotless preceptor and religion. First stanza is endowed
with the nature of true Jina deva, second is endowed with
the nature of true knotless preceptor / Guru and remaining
stanzas are endowed with the nature of true religion.

Note - Translation of above is copied from ABC of Jainism.



Akela hee huun mein karam sab aaye seematke.

Liya hain mein tera sharan ab mata satkike.
Bhramavat hain moko karam dukh deta janam ka.
Karo bhakti teri haro dukh mata bhraman ka. (1)

Dukhi hua bhaari, bhramat firta huun jagat mein.
Saha jaata naahi akal ghabrani bhraman mein.
Karo kya maa mori, challan vash naahi mitan ka.
Karon bhakti teri, haro dukh mata bhraman ka. (2)

Suno mata mori, aaraj karta huun darad mein.
Dukhi jaano moko, darap kar aaya sharan mein.
Kripa aisi kije darad mit jaave maran ka.
Karo bhakti teri haro dukh mata bhraman ka. (3)

Peelave jo moko subudhikar pyala amrat ka.
Meetave jo mera sakal dukh saara phiran ka.
Pado pawan tere haro dukh saara phikar ka.
Karo bhakti teri haro dukh mata bhraman ka. (4)

Savaiya

Mithya tam nashve ko, gyaan ke Prakashve ko.

Aapa parbhasve ko bhanusi bakhani hain.

Chaho dravya jaanve ko bandhavidhi bhaanve ko.

Swapar peecharve ko param pramani hain. (5)

Anubhavo batayeve ko jeev ke jatayeve ko.

Kahu na satayeve ko bhavya ur aani hain.

Jahan tahan taarveko paarke utarve ko.

Sukh vistaarveko yeh hi jinvaani hain. (6)

Doha

Yeh Jinvani thuthi, Alp budhi parmaan.

Paanalal vinti karein, de mata mohi gyaan. (7)

He jinvaani bharti, tohi japo din ren.

Jo tera sharna gahe, so pave sukh chain. (8)

Ja baani ke gyante, sujhe lokalok.

So vaani mastak chadho, sada det ho dhok. (9)



Guide to Transliteration

Devanāgarī	IAST*	Devanāgarī	IAST*	Devanāgarī	IAST*
अ	a	घ	gha	प	pa
आ	ā	ङ	ṅa	फ	pha/fa
इ	i	च	ca/cha	ब	ba
ई	ī	छ	cha/chha	भ	bha
उ	u	ज	ja	म	ma
ऊ	ū	झ	jha	य	ya
ए	e	ञ	ña	र	ra
ऐ	ai	ट	ṭa	ल	la
ओ	o	ठ	ṭha	व	va
औ	au,ou	ड	ḍa	श	śa
ऋ	ṛ	ढ	ḍha	ष	ṣa
लृ	ṛ	ण	ṇa	स	sa
अं	m̐, ṁ	त	ta	ह	ha
अः	ḥ	थ	tha	क्ष	kṣa
क	ka	द	da	त्र	tra
ख	kha	घ	dha	ज्ञ	jña
ग	ga	न	na	श्र	śra

*IAST : International Alphabet of Sanskrit Transliteration

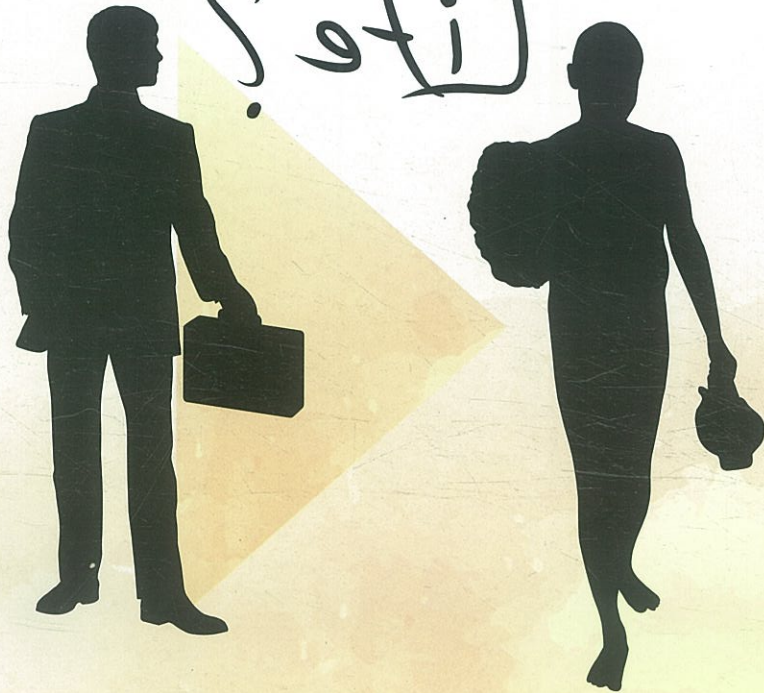


MANY BECAME

NOW

IT'S UR TURN...

Are you ready
to sacrifice for
Life?



I did nothing,
just used above
26
in a right way.



Live & Let Live...
Jiyo aur Jeene Do...

