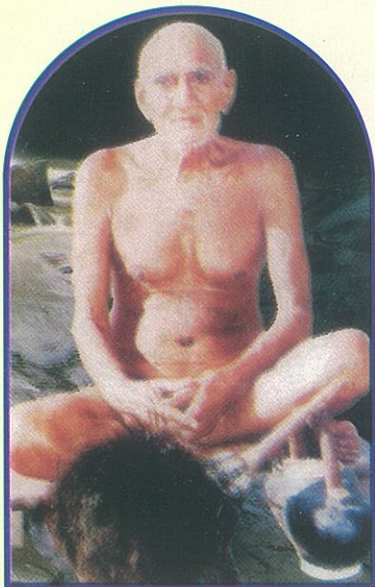


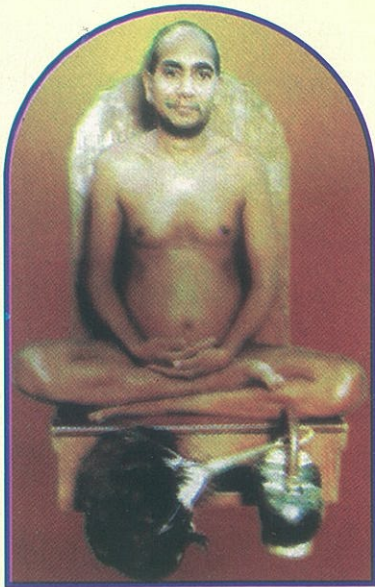
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A WAY TO JAINOLOGY
[PART - III]





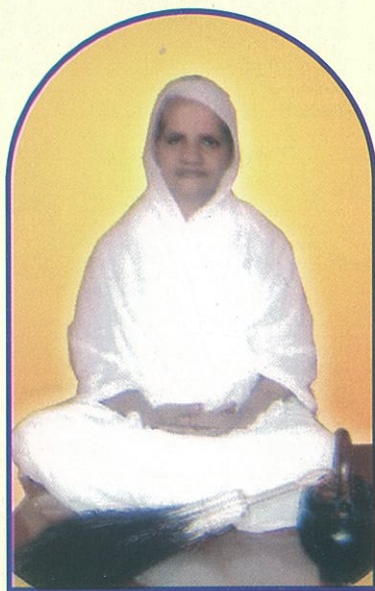
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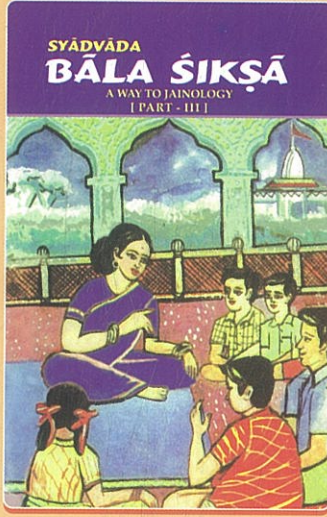
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गणिनी आर्यिका 105 श्री यशस्विनी माता जी



*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 - III]

AUTHOR

GAṆINĪ ĀRYIKĀ
ŚRĪ 105 SYĀDVĀDAMATĪ MĀTĀJĪ

ENGLISH VERSION

ŚRAMAṆA MUNI PRAṆĪTA SĀGARA

Bharatvarshiya Anekant Vidvat Parishad

Occasion

3rd DEATH CEREMONY
OF
PUJYA GAṆINĪ ĀRYIKĀ ŚRĪ 105 SYĀDVĀDAMATĪ MĀTĀJĪ
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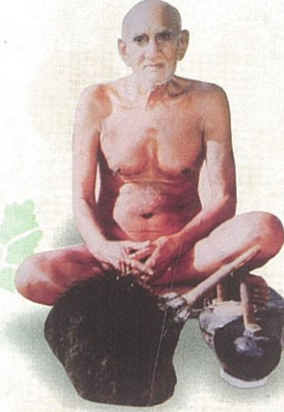
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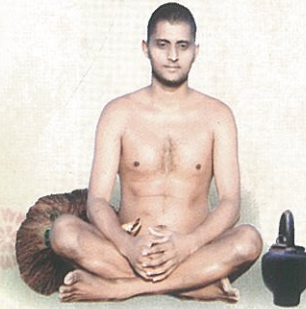
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MAHĀRĀJA



ŚRAMAṆA MUNI
PRAṆĪTA SĀGARAJĪ



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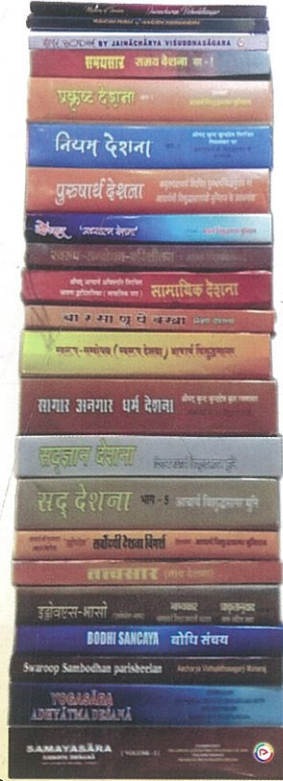
Three Equipments of Jaina Saints



PICHCHHI



KAMAṇḌALU



ŚĀSTRA

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



णमो अरिहंताणं
णमो सिद्धाणं
णमो आचार्याणं
णमो उवज्झायाणं
णमो लोए सव्व साहुणं

ṆAMO ARHAṆTAṆAṆAṆ
ṆAMO SIDDHĀṆAṆAṆ
ṆAMO ĀYARIYĀṆAṆAṆ
ṆAMO UVAJJHĀYĀṆAṆAṆ
ṆAMO LOYE SAVVA SĀHUṆAṆ

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

Twenty Four Tirthankars

& their Emblems

1. Rishabhnaṭhiji
Emblem : Bullock



2. Ajitnaṭhiji
Emblem : Elephant



3. Sambhavanṭhiji
Emblem : Horse



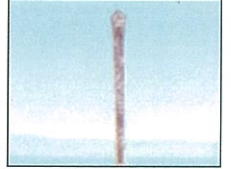
13. Vimalnaṭhiji
Emblem : Pig



14. Anantaṭhiji
Emblem : Porcupine



15. Dharmanaṭhiji
Emblem : Vajra



4. Abhinandanaji
Emblem : Monkey



5. Sumatanaṭhiji
Emblem : Curlew



6. Padmaprabhuji
Emblem : Red Lotus



16. Shantanaṭhiji
Emblem : Deer



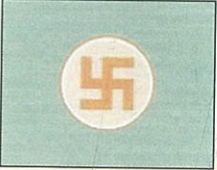
17. Kunthunaṭhiji
Emblem : He-goat



18. Arahnaṭhiji
Emblem : Fish



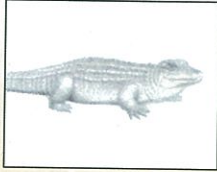
7. Suparswanaṭhiji
Emblem : Swastik



8. Chandraprabhuji
Emblem : Crescent



9. Pushpadntiji
Emblem : Crocodile



19. Mallinaṭhiji
Emblem : Kalash



20. Munisuvratnaṭhiji
Emblem : Tortoise



21. Namināṭhiji
Emblem : Blue Lotus



10. Sheetanaṭhiji
Emblem : Wish Yielding Tree



11. Shreyansaṭhiji
Emblem : Rhino



12. Vassupujyaji
Emblem : Buffalo



22. Nemināṭhiji
Emblem : Conch shell



23. Parshwanaṭhiji
Emblem : Snake



24. Mahaveerswami
Emblem : Lion



*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*

CONTENTS

S.No.	Contents	Page No.
1.	Prārthanā	01
2.	Suprabhāta Stotram	02
3.	Karma	05
4.	Eight Fundamental Duties of Pākṣika Religious House Holder	22
5.	Essentials	34
6.	Precise Faith	47
7.	Ālocanā Pāṭha	66
8.	Jinavāṇī Bhakti	69
9.	Appendix	
	I - Glossary	71
	II - Guide to Transliteration	77

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 SUPRABHĀTA STOTRAM

1. Yatsvargaavatrotsave
yadbhavajjanmaabhishekotsave,
yaddeekshaagrahnotsave
yadkhilljnaanaprakaashotsave,
yannirvaanagamotsave jinpateh,
poojaadbhutam tadbhavah,
sangeetastutimangalaih prasartaam me
suprabhaatotsavah.
2. Shreemantaamarkireet maniprabhaabhi,
ralledhpaadyug ! durdharkarmadoor,
shreenaabhinandan! jinaajitshambhvaakhya,
tvadhyaanatostu satatam mam suprabhaatam.
3. Chatratraya prachal chaamar veejyamaan,
devaabhinandan mune! sumate Jinendra,
padmaprabhaaarunmanidhuti baasuraag,
tvadhyaantastu satatam mam suprabhaatam.
4. Arhan supaarshva kadleedalvarnagaatra,
praaleyataargirimauktik varnagour,
chandrprabh sfatikpaandur pushpdanta,
tvadhyaantostu satatam mam suprabhaatam.
5. Santaptkaanchanruche Jin sheetlaakhya,
shreyanvinashtaduritaasht kalankpank,
bandhookbandhuraruche jin vaasupoojya,
tvadhyaantostu statam mam suprabhaatam.

6. Uddandadarpkaripo vimlaamalaanga,
sthemannat jidnanta sukhaamburaashe,
dushkarmkalmashvivarjit dharmanath,
tvadhyaantostu satatam mam suprabhaatam.
7. Devaamareekusumsannibh shaantinaath,
kuntho! dayaa gunvibhooshanbhooshitaang,
devaadhideva bhagvannarteerthnaath,
tvadhyaantostu satatam mam suprabhaatam.
8. Yanmohmallmadbhanjan mallinath,
ksemankaraavitath shaasansuvrataakhya,
satsampadaa prashmito nami naamdheya,
tvadhyaantostu satatam mam suprabhaatam.
9. Taapichchhguchchharu chirojval neminath,
ghoropsaryvijayin jinparshvanaath,
syaadvaad sooktimanidarpan vardhmaan,
tvadhyaantostu satatam mam suprabhaatam.
10. Praaleyaneeel haritaarunpeetbhaas,
yanmoortimavyayasukhaavasatham munnendraah,
dhyayanti sapttishatam jinvallbhaanaam,
tvadhyaantostu satatam mam suprabhaatam.
11. Suprabhaatam sunakshatram,
maangalyam parikeertitam,
caturvinshatiteerthaanaam,
suprabhaatam dine dine.

12. Suprabhaatam sunakshatram,
shreyah pratyabhinanditam,
devtaa rishyah siddhah,
suprabhaatam dine dine.
13. Suprabhaatam tavaikasya,
vrshbhasyamahaatmanah,
yena pravartitam teertham,
bhavyasatvasukhaavaham.
14. Suprabhaatam jinendranam,
jnaanonmeelitchakshushaam,
ajnaantimiraandhaanaam,
nityamastimito ravih.
15. Suprabhaatam jinendrasya,
veerah kamal lochnaa,
yena karmaatave dagdhaa,
shukladhyaanogravahaino.
16. Suprabhaatam sunakshatram,
sukalyaanamsumangalam,
trailokyahitkratrinaam,
jinaanaamev shaasnam.



3

KARMA

Question 1. Define karma.

Answer - Karma is defined as the karmic formed material varyforms which attains to bondage with the soul because of the dispositions viz. attachment and aversion or can say because of which the one experiences pleasure and pain.

Question 2. Categorize karma.

Answer - Karma is categorized into three. They are -
(1) Physical (2) Neo or Quasi (3) Psychical.
Physical karma is further categorized into eight -
(1) Knowledge obscuring.
(2) Faith obscuring.
(3) Feeling producing.
(4) Deluding.
(5) Longevity determining.
(6) Denomination or physique determining karma.
(7) Status determining.
(8) Obstructive.

Out of eight, Knowledge obscuring, Faith obscuring, Deluding and Obstructive are four destructive karmas and remaining

four viz. Feeling producing, Longevity determining, Physique determining and Status determining are four non-destructive karmas.

Neo or Quasi karma - Acceptable material iotas related to six types of completionings and three types of bodies are defined as neo karma iotas and by which six types of completionings and three types of bodies are structure of are known as neo or quasi karmas.

Psychical karma - Attachment - aversion and passions viz. Anger etc. are termed as psychical karmas.

Question 3. Name six types of completionings and three types of bodies.

Answer- The six types of completionings are -

- (1) Completion of food.
- (2) Completion of body.
- (3) Completion of senses.
- (4) Completion of breathing.
- (5) Completion of language.
- (6) Completion of mind.

The three types of bodies are -

- (1) Gross or physical body.
- (2) Transformational body.
- (3) Translocational body.

All three constitutes neo karma.

Question 4. Define knowledge obscuring karma.

Answer- Knowledge obscuring karma is defined as one which annihilates attribute of knowledge the soul. Just like the covering of sky by the clouds. In a same way knowledge obscuring karma doesn't allow the knowledge of soul to manifest. **Said karma is classified into five types. They are -**

- (1) Sensory knowledge obscuring.
- (2) Scriptural knowledge obscuring.
- (3) Clairvoyant knowledge obscuring.
- (4) Telepathical knowledge obscuring.
- (5) Omniscient knowledge obscuring.

Question 5. Define faith obscuring karma.

Answer- Faith obscuring karma is defined as one by which there is annihilation of attribute of faith of the soul. As you show keen desire to behold / worship lord Jina deva in an abode of Jina, but gate keeper doesn't allow you to move inside; likewise, said karma doesn't allow one to move to the soul. **Said karma is classified into nine types. They are -**

- (1) Ocular faith obscuring.
- (2) Non - ocular faith obscuring.
- (3) Clairvoyant faith obscuring.
- (4) Omniscient faith obscuring.

- (5) Slumber.
- (6) Deep slumber.
- (7) Drowsiness.
- (8) Deep drowsiness.
- (9) Somnambulistic state.

Question 6. Define feeling producing karma.

Answer- Feeling producing karma is defined as one by which living beings attain to pleasure and pain formed uneasiness. For e.g. The one feels pleasurable after getting desired object or fulfilling of desire and feels pain or uneasiness after attaining to non - desired object and get caused by any disease. **Said karma is classified into two types. They are -**

- (1) Pleasure feeling.
- (2) Pain feeling.

Question 7. Define deluding karma.

Answer- Deluding karma is defined as one by which there is an eradication of righteousness and attribute of conduct. For e.g. A drinker of liquor calls mother as mother and wife also as mother becoming intoxicated. He becomes mad / insane forgetting himself. Likewise, Deluded falls from righteousness and conduct too. **Said karma is classified into two types. They are -**

- (1) Faith deluding.
- (2) Conduct deluding.

Faith deluding is equivalent to heinous venom. **It is classified into three types. They are -**

- (1) Falsity.
- (2) Righteous falsity.
- (3) Righteous form.

Even conduct deluding is also a type of venom. **It is classified into twenty five types. They are -**

- (1) Infinite bonding anger.
- (2) Infinite bonding pride.
- (3) Infinite bonding deceit.
- (4) Infinite bonding greed.
- (5) Non - abstinent anger.
- (6) Non - abstinent pride.
- (7) Non - abstinent deceit.
- (8) Non - abstinent greed.
- (9) Abstinent anger.
- (10) Abstinent pride.
- (11) Abstinent deceit.
- (12) Abstinent greed.
- (13) Smouldering anger.
- (14) Smouldering pride.
- (15) Smouldering deceit.
- (16) Smouldering greed.

- (17) Laughter.
- (18) Liking / Indulgence.
- (19) Disliking.
- (20) Sorrow.
- (21) Fear.
- (22) Intense dislike.
- (23) Female libido / Femininity.
- (24) Male libido / Masculinity.
- (25) Hermaphrodite libido.

Question 8. Define longevity determining karma.

Answer- Longevity determining karma is defined as the karma by which the soul remains rest in the body of deity, hellish being, sub - human / animal and human being. For e.g. A culprit can't move out of prison before completion of imprisonment days. Likewise, longevity determining karma stops the soul in a mode. **Said karma is classified into four types. They are -**

- (1) Age of hellish being.
- (2) Age of sub - human / animal.
- (3) Age of deity.
- (4) Age of human being.

Question 9. Define denomination / physique determining karma.

Answer- Denomination / physique determining karma is defined as the fruition of karma by

which the shape of soul turns to hellish being, animal / sub - human, deity and human being formed. As a painter draws the various types of portraits; likewise, physique determining karma turns the shape of soul to various types. **Said karma is classified into 93 types. They are -**

Four grades -

- (1) Grade of Hellish beings.
- (2) Grade of sub - humans.
- (3) Grade of human beings.
- (4) Grade of celestials.

Five castes -

- (1) One sensed.
- (2) Two sensed.
- (3) Three sensed.
- (4) Four sensed.
- (5) Five sensed.

Five bodies -

- (1) Gross body.
- (2) Transformational body.
- (3) Translocational body.
- (4) Luminous body.
- (5) Karmic body.

Three limbs and sublimbs -

- (15) Gross
- (16) Transformational

(17) Translocational

(18) **Formation**

Five bonded karmas -

(19) Gross bondages.

(20) Transformational bondages.

(21) Translocational bondages.

(22) Luminous bondages.

(23) Karmic bondages.

Five Aggregations -

(24) Gross.

(25) Transformational.

(26) Translocational.

(27) Luminous.

(28) Karmic.

Six bodily shapes / configurations -

(29) Symmetrical or squared configuration.

(30) Partly symmetrical configuration.

(31) Configuration with lower part symmetrical

(32) Hunchbaked.

(33) Dwarf figure / configuration.

(34) Misshaped structure of body.

Six skeletal structures -

(35) Perfect bone joints.

(36) Admantine ligatures.

(37) Osseous structure / A bone joint.

(38) Half inter locking and pinning joints.

(39) Pinned / Nailed body joint.

(40) Karmic nature causing ligatured osseous structure.

Five colors -

(41) Black (42) Blue

(43) Red (44) Yellow

(45) White

Two smells -

(46) Fragrant smell

(47) Foul smell

Five taste - (48) Sour

(49) Sweet (50) Bitter

(51) Acerbic (52) Pungent

Eight touch -

(53) Hard (54) Soft

(55) Light (56) Heavy

(57) Cold (58) Hot

(59) Lubricious (60) Dry

Four prior state -

(61) Hell

(62) Animal / sub-human

(63) Human being

(64) Celestial deity

(65) Non - gravity levity karma

(66) False accusation karma

(67) Accident karma

- (68) Hot effulgence karma
- (69) Cold effulgence karma
- (70) Respiration

Two spatial movement -

- (71) Pleasant
- (72) Unpleasant
- (73) Mobile
- (74) Immobile
- (75) Gross
- (76) Subtle
- (77) Developed karma
- (78) Non - developed karma
- (79) Every
- (80) Ordinary
- (81) Static/stable
- (82) Unstable
- (83) Auspicious
- (84) Inauspicious
- (85) Charming
- (86) Famine
- (87) Melodious voice
- (88) Non - melodious
- (89) Lusturous body
- (90) Unpleasant look
- (91) Name and fame determining
- (92) Bad name and fame determining
- (93) Tirthankara

Question 10. Define status determining karma.

Answer - Status determining karma is defined as one by whose fruition one reborn in upper-lower clan. As potterman design out the utensils of small and big size. Likewise, status determining karma helps out one to take birth in upper - lower clan.

Question 11. Define obstructive karma.

Answer - Obstructive karma is defined as the one by whose fruition obstruction is there in performing religious tasks like donation etc. As treasurer does not allow to give or a Miser does not donate; likewise, same is with obstructive karma. **Said karma is classified into five types. They are -**

- (1) Donation obstructing.
- (2) Gains obstructing.
- (3) Consumable enjoyment obstructing.
- (4) Repeated enjoyment obstructing.
- (5) Potential obstructing.

Question 12. What is the reason why one's memory is not sharp even after studying a lot and hearing discourses?

Answer - It is because of intense fruition of knowledge obscuring karma.

Question 13. Anil went to worship lord Jina deva but door of temple was closed. Why he unable to?

Answer- It is because of intense fruition of faith obscuring karma.

Question 14. A child remains ill all the time. It is the fruition of which karma?

Answer- It is the fruition of pain feeling karma.

Question 15. A son of a mother went to America, his mother weeps when she memorises him. Why is it so?

Answer- It is so because of fruition of deluding karma.

Question 16. Why one wanders in the modes of hellish being, celestial, animal and human being?

Answer- The one wanders in various grades of life due to fruition of longevity determining karma.

Question 17. Why one has beautiful body and other is not? It is the fruition of which karma?

Answer- The one attains to beautiful body / bodily shape due to attractive personality physique determining karma and ugly body / bodily shape due to repulsive personality physique determining karma.

Question 18. Why one reborn in high clan and one in low clan? It is the fruition of which karma?

Answer- It is the fruition of status determining karma.

Question 19. A person wants to donate but he unable to, why is it so?

Answer- It is due to donation obstructing karma.

Question 20. The knotless saints, Jaina female saints, Vowers and all give up their food after attaining to obstruction. It is the fruition of which karma?

Answer- The Knotless saints, Vowers and all are unable to attain the benefit of food even after moving for intake of food. It is due to the fruition of gain/accomplishment obstructing karma.

Question 21. Which karma is beneficial out of all?

Answer- No karma is beneficial. All eight are the causes of pain.

Question 22. How the one attain to knowledge obscuring karma?

Answer- The bondage of knowledge obscuring is because of disturbing to those who all are engross in gaining knowledge. For e.g. Snatching, stealing or tearing of one's book

is studying, converse loudly at the place where a saint is studying, talking in between discourse, hiding of knowledge becoming jealous, hiding of preceptor's name etc.

Question 23. How the one attains to the bondage of faith obscuring karma?

Answer- Creating disturbance in worshipping and all and sleeping during day hours yields the bondage of faith obscuring karma.

Question 24. How the one attains to the bondage of feeling producing karma?

Answer- All the practices viz. sorrow, sadness, affliction, crying etc. result into the bondage of feeling producing karma.

Question 25. How the one attain to the bondage of deluding karma?

Answer- Showing of reverence / devoutful faith towards the contrary sayings other than basic spiritual principles / reality result into the bondage of deluding karma.

Question 26. How the one attains to the bondage of all the four longevity determining karmas?

Answer- (a) The one attains to the bondage of longevity determining karma of hellish being due to engrossment in

excessive in sinful activities and occupation and possessions.

- (b) The one attains to the bondage of longevity determining karma of sub-human/animal due to behaving deceitfully.
- (c) The one attains to the bondage of longevity determining karma of celestial being due to simplicity in dispositions, softness and purity of temperament.
- (d) The one attains to the bondage of longevity determining karma of human being due to engrossment in least sinful activity and occupation and possession.

Question 27. How the one attains to the bondage of physique/denomination determining karma?

Answer- The crookedness of an activity of mind, speech and body yields the bondage of inauspicious physique determining karma and on the contrary due to simplicity of an activity of mind, speech and body yields the bondage of auspicious physique determining karma.

Question 28. Shashi sings so nicely but voice of Meena is not at all good. Why is it so?

Answer- It is an outcome of physique determining karma. Shashi has the fruition of melodious voice physique determining karma, whereas Meena has non - melodious voice physique determining karma, that is why her voice is not at all good.

Question 29. You like Vrshabha so much but nobody likes Vijay. Why is it so?

Answer- It is so because Vrshabha has the fruition of attractive personality physique determining karma, whereas Vijay has the fruition of repulsive personality physique determining karma.

Question 30. Manoj does not perform any kind of household activity, even though all praise him, but Dilip favor all, even though all vilify him. Why is it so?

Answer- Manoj has the fruition of fame physique determining karma and Dilip has the fruition of bad name and fame physique determining karma, this is only the reason of defamation and praise.

Question 31. Mention the causes of the bondage of status determining karma.

Answer- Other's defamation and self-praise yields the bondage of low status determining karma, whereas to manifest own faults and other qualities yields the bondage of high status determining karma.

Question 32. What are the various causes which lead to bondage of obstructing karma?

Answer- Hindrance in donation, gain, enjoyment, repeated enjoyment, potential, knowledge, pleasure and all to others lead to bondage of obstructing karma.

Question 33. Is there any way to get aloof from karmas?

Answer- Yes, there is a way. Show red signal to your thought activity from which you bind karmas and the one can get aloof by performing penance / austerity as said by Jina.

Question 34. Can we people also get aloof from karmas? If yes, then when?

Answer- Yes, we can. Becoming skylad (digambar) saint renouncing auspicious and inauspicious thought activities, thereafter plunging in pure meditation.

4 EIGHT FUNDAMENTAL DUTIES OF PĀKṢIKA RELIGIOUS HOUSEHOLDER

Question 35. Define religious householder 'Śrāvaka'.

Answer- (a) He-who hears talk of welfare is 'Śrāvaka'. As said-'*Śraṇoti iti Śrāvaka*'

(b) Religious householder is one who hears the sayings of the saints, adopt vows, performs good deeds/ auspicious karmas. Here is a verse related to-

*Śraṇoti sādhu vākyaṇi vratānadhārayanti ca,
karoti śhubhakarmāṇi śravakastadvidhīyate.*

(c) He-who is full of devoteful faith, discerning, performs religious tasks is householder or can say he-who performs religious tasks as per said by Jina / religion showing reverence/ devoteful faith towards true deva, scripture and preceptor.

Question 36. How many basic attributes does devout / religious householder has? Name them.

Answer- A devout is endowed with 8 fundamental duties. They are as follows -

(a) Renunciation of -

1. Liquor / Alcohol
2. Meat / Flesh
3. Honey
4. Banyan
5. Peepul
6. Pākara
7. Wild fig
8. Fig

(b) Observance of five types of partial vows and renunciation of three M is also said to be as eight types of basic attributes of devout. They are as follows -

1. Partial vow of non - violence.
2. Partial vow of truth.
3. Partial vow of non - stealing.
4. Partial vow of chastity.
5. Partial vow of possessional limiting.

(c) Further eight are classified in a way -

1. No drinking of liquor.
2. No eating of meat.
3. No eating of honey.
4. No eating at night hours.
5. No eating of five types of fruits of ficus genus class.
6. Worshipping Jina deva.
7. Showing mercy towards all living beings.

8. Drinking filtered water.

All said three types of categories are worthies of observance as per your clan and rank.

Question 37. Define basic attributes.

Answer - Necessary (main) attributes of life is termed as basic attributes. As a tree can't remain green without root, unable to grow properly; likewise, the attributes without which observance of conduct of householders is impossible are termed as basic attributes.

Question 38. Mention the demerits of drinking liquor.

Answer - The various attributes viz. sanity, knowledge, truth, compassion, forgiveness and all remain no more after drinking liquor. Drinker of liquor call truth as truth and untruth too becoming insane/mad. Nobody trust him.

Question 39. Mention the bodily diseases or physical demerits after drinking alcohol.

Answer - Drinking of alcohol results into various diseases in the body like cancer, ulcer in belly, insanity of mind and many more. You know, in a drop of alcohol very small micro

organisms are present equivalent to total area measured of the whole world. Hence, drinking of alcohol results into killing of many micro organisms.

Question 40. Give an instance of drinker of alcohol.

Answer - A short tale related to a drinker of alcohol -

Tale

Once upon a time a Sanyasi named Ekpaad shown his desire to move for Ganga bath. He moved his step forward towards the path to river Ganga. While moving he found a group of tribals on the way. All were enjoying meat and alcohol with female tribals. Tribals who were fully lost themselves after drinking alcohol caught him and forced him to go for enjoying one out of three viz. Liquor, meat or female tribal, otherwise he'll unable to behold river Ganga. After hearing the same he (Sanyasi) thought - I read in Smriti that many problem arises after eating meat equivalent to a grain of sesame and having sexual relationship with female tribal result into punishment/expiation, but there is a permission of drinking alcohol while

Yajña/ritual sacrifice named sautrāyīṇī and mentioned that according to mentioned procedure he - who drinks alcohol is not to be consider as drinking of alcohol and alcohol is pure if made up by Pīṭhī, water, jaggery, stink weed etc. Thinking the same he drank out. His mind becomes playful just after drinking and he opened his lungoty, thereafter started misbehaving with the female tribals. It seems as he becomes too crazy. Thereafter, he ate meat also as he was feeling too much hunger. He had a sexual intercourse with a female tribal becoming intense lustful. Doing so he defamed his whole life fully. Considering the drinking of liquor while sacred ritual activity / ritual sacrifice / Yajña as faultless act Sanyasi named Ekpaad attained to lower grade of life. The wise people should give up drinking such type of intoxicated substance i.e. Liquor / Alcohol.

Question 41. Is there any loss in eating meat?

Answer- Eating meat/flesh results into various diseases like putrefaction in belly, heat diseases etc. Egg also fall under the

category of meat. Eating of eggs consider the same flaw as eating of meat because it is a flesh of progeny.

Question 42. Is there any loss in eating an egg?

Answer- Science has proved that dreadful substance named cholesterol is present in an egg and eating of same result into various diseases viz. Heart diseases, high blood pressure, wound/sore in arteries and many more. Science has also proved that it also result into putrefaction in belly. In it, venom named D.D.T. is present. Eating of same spoils the digestion system of the human beings.

Question 43. Define honey and mention its demerit also.

Answer- Honey is one of an impure, unhallowed substance which turns life to an impure life. Honey bees vomit / spit out pollen after sucking it from flowers on honey comb. (Honey is vomit / puke of honey bees) They used to left their excreta / faeces also in that honey comb. In such type of impure honey comb, flesh of infinite infinite living organisms is present and after it when juice

is to be taken out after squeezing it, honey comes out after mixing blood, pus, vomit of all the living organisms. The wise people gives up eating such type of violent substance from far only. They never use it in their home. **He-who eats a drop of honey even, attains to sin equivalent to burning of 7 villages.**

Question 44. Why we should avoid eating during night hours?

Answer - For security of living beings, observance of vow of non-violence, for healthiness of body and for purity of intellect we should eat during day hours only, never during night hours.

Question 45. Mention the demerits in eating during night hours from view point of scientist.

Answer - Science has also proved that during night hours the trees leave venomous air, by which complete external environment becomes venomous and food which comes into contact with said air also becomes venomous and result into various diseases in body. During night hours various micro organisms like Mosquito and all take place.

They fall into food and becomes invisible and if an Ant, Spider etc. reached to abdomen / belly, then it result into various diseases named kanṭhamāla, Jalodara etc. in the body.

No taking place of micro organisms in large number during sun light. If suppose we find, then we can pick it up very easily, but during night it becomes invisible and reaching to stomach work as Meat/flesh. Said is only reason that **eating during night hours is equivalent to eating Meat.**

Doctors also suggest that we should not sleep before 6 hours after eating, but those who all used to sleep in between 10-12 o' clock just after dinner, to them various abdominal diseases happen.

Question 46. Why prohibiting of eating during night hours in Jainology / Jaina religion?

Answer - Jaina religion is a non - violent scientific religion. It gives message of security of all the living beings. Not to eat at night hours is a basic rule of Jainism. He - who eats during night hours never feel healthy and an unhealthy can't observe religious practices.

Thus, it is prohibited to eat during night in Jaina religion.

According to Jainology - There is no observance of non-violence as infinite micro organisms fall and attain to death by preparing and eating food during night hours. A person eats Mosquito (small in size) considering him as caraway and Mosquito (big in size) or fly as cardamom.

Question 47. Today the people remain on the bed upto 8 o'clock and unable to leave. Why they feel so lazy?

Answer- The body of a person is a machine. He - who eats during night hours provides it a task of digesting food, an Engineer slept away. Now, who will take care of that machine in case of occurring any problem? A machine of body is on. Hence, laziness still exist and the one unable to leave bed. Whereas digambara / skyclad saints wake up between at 3-4 o'clock. It is so because they eat pure food once in 24 hours. The work of machine of a body is completed, an Engineer is active. No matter of any problem arising.

Question 48. Mention the benefits of not eating at night hours for good householders.

Answer- The female family members viz. Mother, brother's wife, sisters and all feel tired preparing food. Now, if all eat food during day hours, then they can freely perform religious tasks during night and can shed off their karmas or after studying good books during that particular time can provide appropriate teaching to children. But what to say about those merciless people who want morning breakfast, then lunch, then afternoon breakfast, then tea, refreshment, then dinner, then snacks at 11 o'clock night. At least have some mercy feelings towards mothers, sisters, brother's wife and all. Are they your servant? Do you call it as non - violence? A true non - violent person remains happy in self also and keeps others also.

The people belong to good family eat during day hours and used to do worship, study of scriptures and all during night. Sympathy to life of woman is also virtue/merit. Consider all as you consider yourself is only a true practicality. Not to

give pain to woman at home unnecessarily is only a true attachment.

Question 49. Why should we pay obeisance to five supreme beings?

Answer- We should pay obeisance to five supreme beings for the attainment of the same supreme qualities they have. It is the basic rule of Jaina adherent. Observance of good manners / etiquette, public decorum, discipline and learning of attributes for coming generation is by paying obeisance to venerables.

Question 50. What is the need of drinking water after filtering it?

Answer- Water consists of innumerable micro organisms, they do not reach to abdomen that is why we should drink water after filtering. For securing of vow of non-violence there is a need to drink water after filtering.

Question 51. Mention the views of scientists in relation to filtering water?

Answer- Scientists suggest that a drop of water contains 36450 micro organisms. According to them the one who drinks

water without filtering it attains to the dreadful diseases like Nārū etc.

Scientists have proved that many living creatures like Frog, Fish etc. are present in the water and the same water when reaches to abdomen, gives birth to various diseases. Thus, all should drink filtered boiled water. Other side Ācāryas (Heads of the order of saints) have already mentioned that it is the main duty of Jaina person to filter water. This is only a reason that Jaina saints drink filtered boiled water.

Question 52. Mention the basic symbols (rules) of one who adopts Jaina religion.

Answer- The one who adopts Jaina religion has three basic symbols / rules. They are -

1. Giving up of eating during night hours.
2. Drinking of filtered water.
3. Regular worshipping of Jina deva.



5

ESSENTIALS

Question 53. Define essentials and name them.

Answer - The tasks which are essential to perform are defined as essentials. They are of six types -

1. Worshipping Jina deva.
2. Adoring preceptor.
3. Study of scriptures / self.
4. Restraint.
5. Penance.
6. Donation.

Question 54. Define worshipping of Jina deva.

Answer - Worshipping, devotion, hyming, adoration and memorizing of attributes of nine types of deities is worshipping of Jina deva.

Question 55. Name nine types of deities.

- Answer -**
- (1) Embodied pure soul.
 - (2) Disembodied pure soul.
 - (3) Head of the order of saints.
 - (4) Spiritual teacher.
 - (5) Knotless saints.
 - (6) Jina religion.
 - (7) Jina Āgama (Jaina sacred books).
 - (8) Lord Jina.

(9) Abode of lord Jina.

Said nine types of deities are venerable on a daily basis.

Question 56. Name eight types of auspicious substances to be offer to Jina deva.

- Answer -**
- (1) Jala (Water)
 - (2) Caṇḍana (Sandalwood)
 - (3) Akṣata (Raw rice, unbroken)
 - (4) Puṣpa (Flowers)
 - (5) Naivedya (Edible substances)
 - (6) Dīpa (Lighted lamp)
 - (7) Dhūpa (Fragrant gum or resin)
 - (8) Phala (Fruits)

Question 57. What is the result / outcome of worshipping Jina deva?

Answer - The one attains to precise faith by worshipping Jina deva and the one who worships with eight auspicious substances with devoutful faith / reverence, devotion, modesty attains to 8th land - Emancipation after enjoying the supreme supreme pleasures of Indra, Dharaṇendra, Cakravartī etc. in the worldly existence and annihilating the eight types of karmas. There he attains to infinite pleasures after

attaining eight types of attributes of liberated ones.

Question 58. What do you mean by adoring preceptor?

Answer- Adoration of true skylad (digambara) saints who are devoid of all occupational activities and possessions is adoring preceptor/Guru.

Question 59. Pen down the various ways of adoring preceptor.

Answer- There are many ways of adoring true skylad knotless preceptors. They are -

- (1) Providing donation of food, place, scriptures and all.
- (2) Serving them.
- (3) Arrangement of the means which help out in rising their knowledge.
- (4) By giving our best while their intake of food.
- (5) By providing proper treatment for their bodily diseases.
- (6) By coming up with the feeling of adopting the rank of knotless saint by worshipping them with eight types of auspicious substances.

Question 60. What do you mean by study of self / scriptures 'Svādhyāya'?

Answer- 'Sva' means 'self'; 'adhyāya' means to come 'near' i.e. To come near to the own self / soul is Svādhyāya. On the other side, studying, teaching, hearing and discoursing of the voice of Jinendra deva is also defined as Svādhyāya.

Question 61. Why is it needed?

Answer- Svādhyāya is essential responsibility of every human being because it rises up the knowledge, knowledge rises up the penance, penance leads to shedding off of karmas and shedding off of karmas help out in attaining liberation.

Question 62. How many types of Svādhyāya are there? Name them.

Answer- Five types of Svādhyāya are there. They are -

- (1) Study or reading 'Vācanā'
- (2) Questioning 'Pṛacchanā'
- (3) Contemplation 'Anupreksā'
- (4) Revision 'Āmnāya'
- (5) Preaching (of religion) 'Dharmopadeśa'

Question 63. Define Vācanā.

Answer- Studying of scriptures with pure / clear pronouncation is 'Vācanā'.

Question 64. Define Pṛacchanā.

Answer- Coming up with query from Intellectuals if found any doubt while reading scriptures is Svādhyāya named 'Pṛacchanā'.

Question 65. Define Anuprekṣā.

Answer- Regular contemplation of the mysteries/ secrets of scriptures which you have already studied is Anuprekṣā.

Question 66. Define Svādhyāya named 'Āmnāya'.

Answer- Studying of paragraphs or stanzas in their own style with clear pronounciation is Āmnāya or coming out with the meaning of the concepts mentioned in scriptures keeping in mind the aim of Ācāryas belong to past.

Question 67. Define Svādhyāya named Dharmopadeśa.

Answer- To come up with the saying of seven elements viz. The soul and all is preaching of religion 'Dharmopadeśa'.

Question 68. Define restraint 'Samyama'.

Answer- To control over five senses and mind, to secure six kinds of body forms of living beings is restraint.

Question 69. How many types of restraint is there? Name them.

Answer- There are two types of restraint. They are -

- (1) Desistance from sensual pleasure.
- (2) Desistance from injury to other living beings.
- (1) To secure six kinds of body forms of living beings is desistance from injury to other living beings i.e. **Prañi Samyama.**
- (2) To control over five senses and mind is desistance from sensual pleasure i.e. **Indriya Samyama.**

Question 70. Define penance.

- Answer-**
- (a) By which soul turns to pure soul just like pure Gold providing heat is penance.
 - (b) The practice which performs for the shedding off of karmas is penance.

Penance is classified into two main types viz. Internal and external. Further they are classified into six types each.

Internal Penance

- (1) Total fasting 'Anaśana'.
- (2) Partial fasting 'Īnodara'.
- (3) Constraints in accepting food 'Vṛtaparisaṁkhyāna'.
- (4) Giving up of delicacies 'Rasa Parityāga'.
- (5) Lonely habitation 'Vivikta śayyāsana'.
- (6) Physical sufferings 'Kāya kleśa'.

External Penance

- (1) Expiation 'Prayaścitta'.
- (2) Modesty 'Vinaya'.
- (3) Serving to saints 'Vaiyyavṛtya'.
- (4) Study of scriptures/self 'Svādhyāya'.
- (5) Meditation 'Dhyāna'.
- (6) Renunciation of body attachment 'Vyutsarga'.

Question 71. Define donation and also mention its types.

Answer- Donation is which is to donate for the favour of self and non-selves. It is divided into four types. They are -

- (1) Donation of food 'Āhāra dāna'.
- (2) Donation of medicine 'Auśadha dāna'.
- (3) Donation of scriptures 'Jñāna dāna'.
- (4) Providing hermitage to saints 'Abhaya dāna'.

Question 72. Write down the nature of said four types of donation.

Answer- (1) To donate to highest, medium and lowest worthies like Jaina saints, Jaina female saints, religious male householders, religious female householders and all as per their potential with nine-fold devotion and seven attributes is defined as donation of food.

(2) To treat with pure flawless medicines and all for curing the disease is defined as donation of medicine.

(3) Providing the equipments viz. scriptures etc. which rise up the knowledge, to share knowledge with others, publishing and distributing of books, copies, pen, pencil and all fall under the category of donation of scriptures.

- (4) Making the beings fearless or giving protection to them, providing/ donating hermitage for the saints is Abhaya dāna.

Those who became famous in all the four types of donations are -

- (1) Āhāra dāna - King Śriṣeṇa.
- (2) Auṣadha dāna - Daughter of merchant - Vṛṣabhśenā.
- (3) Sāstra dāna - Koṇdeśa.
- (4) Abhaya dāna - A pig.

Question 73. Name nine-fold devotion.

- Answer -**
- (1) Inviting saints for food 'Paṛgāhana'.
 - (2) Offering high seat 'Ucchasthāna'.
 - (3) Consecration of feet 'Pāda prakṣālana'.
 - (4) Worship 'Pūjā'.
 - (5) Paying obeisance 'Ānati Namaskāra'.
 - (6) Purity of mind 'Mana śuddhī'.
 - (7) Purity of speech 'Vacana śuddhī'.
 - (8) Purity of body 'Kaya śuddhī'.
 - (9) Purity of food 'Āhāra Jata śuddhī'.

Question 74. Pen down the procedure of inviting saints for food 'Paṛgāhāna'.

Answer - Do request devoutly when a saint come near to your home that O, Saint! Be happy on me and say-'Hey Svāmī! Namostu, Namostu, Namostu; atra atra atra; tiṣṭha tiṣṭha tiṣṭha; āhāra jala śuddha hai' means come come come; wait wait wait; food and water is pure. In a way invite them. Take three rounds after he / she stops and say mana śuddhī, vacana śuddhī, kāya śuddhī, āhāra jala śuddha hai, ghara me praveśa kijiye means mind, speech, body and food is pure, please enter our home. In a way devoutly ask worthy to enter to the place where food is prepared (Caukā - Traditional word).

Question 75. Write the procedure of offering high seat?

Answer - At the time when a worthy is ready to eat food at your home, then ask him to enter to the room / kitchen and asking him to sit on flawless / pure high seat is offering high seat.

Question 76. What about consecration of feet?

Answer- Devotefully cleansing of feet of a coming worthy is consecration of feet.

Question 77. Define worship.

Answer- Worshipping worthy with eight types of auspicious substances following the procedure as mentioned in scriptures.

Question 78. What about Ānati Namaskaar (Salutation)?

Answer- Paying salutation using five limbs viz. two hands, two legs and a forehead (Pañcāga namaskāra).

Question 79. Define purity of mind, speech, body and food.

Answer- (1) The state devoid of painful and cruel meditation is purity of mind.
 (2) Not to speak bad, harsh words etc. is purity of speech.
 (3) The purity of body devoid of widow marriage, other caste marriage etc. is purity of body.
 (4) To ready pure food and faultless / pure food devoid of fault of purity of food is purity of food.

Question 80. Name and define the seven attributes of a giver (of food).

Answer- (1) Śraddhā (2) Tuṣṭi (3) Bhakti (4) Vijñāna (5) Alubdhatā (6) Kṣamā (7) Sattva

- (1) **Śraddhā** - Having faith in an outcome of donation donated to worthy.
- (2) **Tuṣṭi** - The pleasure which one feels while donating or after donating.
- (3) **Bhakti** - Devotion of attribute of worthies is attribute of devotion.
- (4) **Vijñāna** - The knowledge of all the substances which are capable of offering.
- (5) **Alubdhatā** - Not to desire for any outcome / fruit related to worldly existence.
- (6) **Kṣamā** - Not to show anger even after presence of the means which give birth to anger is an attribute of forgiveness.
- (7) **Sattva** - It is that attribute of mind by which a giver (who is not that much rich) surprises rich people.

Question 81. What do you mean by five Sūnā? Mention its types also.

Answer- By which violent tasks a householder accumulates sin on a regular basis is defined as five sūnā. They are -

- (1) Grinding.
- (2) Pounding.
- (3) Preparing food.
- (4) Cleansing of water utensils.
- (5) Cleansing or sweeping home.

The one who attains to sin indulging in tasks related to said five get shed off by donating to highest, medium and lowest worthies devoid of said five sūnā. As water washes off the spots of blood; likewise, donating to true worthies shed off the sins bound by five sūnās.



6

PRECISE FAITH

Question 82. Define precise faith 'Samyagdarśana'.

- Answer-** (1) Precise/Right/Rational faith is defined as the purity of self comes out from subsidence, destruction, destruction cum subsidence of seven karmic forms viz. Infinite bonding anger, pride, deceit, greed, falsity, right falsity and right form.
- (2) As it is reverence towards an object is defined as precise faith.
- (3) As it is reverence towards seven types of elements and nine types of objects is defined as precise faith.
- (4) Reverence/Devoteful faith towards true deva, scripture and preceptor is defined as precise faith.
- (5) Interest of own soul distinct from other substances is precise faith.
- (6) Precise faith is endowed with differentias viz. spiritual calmness, fear of transmigration, compassion and spiritual belief.

Question 83. Define tautology 'Tattva'. Also pen down its types.

Answer - The nature of an object is known as tattva. It is classified into seven types. They are -
(1) Soul (2) Non - soul (3) Influx (4) Bondage
(5) Stoppage (6) Shedding off (7) Liberation

Question 84. Define an element - Soul 'Jīva'.

Answer - An element - Soul is one having differentia - functional consciousness.

Question 85. Define an element - Non-soul 'Ajīva'.

Answer - An element - Non - soul is one devoid of consciousness.

Question 86. Define Influx (of karmas) 'Āsrava'.

Answer - Inflow of karmas is defined as Influx (of karmas).

Question 87. Define Bondage 'Bandha'.

Answer - Bonding of karmas with the space points of the soul is defined as bondage (of karmas).

Question 88. Define Stoppage 'Samvara'.

Answer - Stoppage or cessation of karmas is defined as stoppage.

Question 89. Define Shedding off 'Nirjarā'.

Answer - Partially shedding off or dissociation of karmas is shedding off.

Question 90. Define Liberation.

Answer - Complete separation of karmas from the soul is defined as liberation.

Question 91. Elucidate seven types of elements with the help of an instance.

Answer - A boat is there which is non - soul, people sitting on it are elements of soul. A hole of there in a boat from which water is coming inside. The way of inflow of water is only an influx. Stoppage of water in a boat is bondage and sailor covered up the hole from which water is coming inside, covering up of hole is stoppage. Thereafter, water which is filled inside is flowing out, the same is shedding off. When boat becomes completely light weighted after flowing out filled water fully, is only liberation.

The body is also a boat, is an element of non - soul, the soul is an element of soul, auspicious and inauspicious tendency of mind, speech and body is a door to influx. Stoppage of karmas in the soul is bondage. To stop playfulness of mind, speech and body is stoppage. Partially renouncement

of karmas from the soul through penance is shedding off and complete separation of karmas from the soul is only liberation.

Question 92. Which element are you and your body too?

Answer- We are the elements of soul and body is element of non - soul.

Question 93. Name nine types of objects.

Answer- Add virtue and vices to seven types of elements, will become 9. (Soul, non-soul, Influx, bondage, stoppage, shedding off, liberation, virtue / merit, vices / demerit).

Question 94. To whom you call as true deva?

Answer- The one who is detached, Omniscient, gives discourse of welfare and conqueror of senses is defined as true deva.

Question 95. To which you call as true scripture?

Answer- (1) Which has been discoursed of by an embodied pure soul.
 (2) Which is not violable.
 (3) Not obstructed by logic and inference.
 (4) Which disaffirms the false path.
 (5) Which is not worthy to disaffirm by anyone.

A scripture or Jaina sacred book which is endowed with said five differentias is said to be as true scripture.

Question 96. To whom you call as true knotless preceptor?

Answer- (1) He is only a true knotless preceptor who is devoid of desires of sense-subjects, occupational activities-possessions and remain engross in gaining knowledge and meditation.
 (2) He - who is devoid of desires of sense-subjects, equanimous, always remain engross in the feelings of favor to self and non-selves and becoming happy who performs tough penance of self and renunciation, such a skylad (digambara) saint is only said to be as true saint (Guru).

Question 97. Classify precise faith.

Answer- Precise faith is classified into three types. They are -
 (1) Subsidential righteousness.
 (2) Destructional cum subsidential righteousness.
 (3) Destructional righteousness.

Subsidential righteousness is defined as the one which is by the subsidence of 7 types of karmic forms viz. Infinite bonding anger, pride, deceit, greed and falsity, right falsity and right form (**Prakṛti**) or five types of karmic forms viz. 4 of infinite bonding and falsity, which is by the destruction cum subsidence of seven types of karmic forms is destructional cum subsidential and which is by destruction of seven types of karmic forms is destructional righteousness.

Question 98. How many faults does righteousness has?

Answer- Righteousness (**Samyaktva**) has 25 faults viz. 8 types of arrogance, 8 types of faults like doubtfulness, 6 reasons of false belief, 3 types of idiocy.

The eight types of arrogance are -

- (1) Arrogance of knowledge.
- (2) Arrogance of name and fame.
- (3) Arrogance of clan.
- (4) Arrogance of caste.
- (5) Arrogance of power.
- (6) Arrogance of wealth.
- (7) Arrogance of penance.
- (8) Arrogance of body.

The eight types of faults are -

- (1) Doubtfulness (Doubt in the words of Jinendra deva).
- (2) Desirefulness (Desire of result).
- (3) Disgust (Behaving disgusting looking the dirty body of the saints).
- (4) Ignorance (Ignorance of true knowledge).
- (5) No safeguarding (Exposing of other's faults).
- (6) Non - stabilization (Not to stabilize one who falled from religion).
- (7) Non - affection (Not showing of affection towards religious person).
- (8) Non - glorification (Not to glorify Jina religion or performs tasks contrary to it).

The six reasons of false belief are -

False preceptor, false God, false scripture and their three adherents.

The three types of idiocies are -

- (1) False ritualistic belief / popular idiocy.
- (2) Believing in false deities / deital idiocy.
- (3) Belief in false preceptor/preceptoral idiocy.

- (1) **Popular idiocy** - Bathing in river, falling from mountain, burning in fire etc. considering them as religious tasks are popular idiocies.
- (2) **Deital idiocy** - To worship attached and aversioned false deities / Gods due to desire of attainment of son etc. is deital idiocy.
- (3) **Preceptoral idiocy** - Honour and respect of hypocrite saints who are endowed with possessions, occupational activities and violence, their worship and all is preceptoral idiocy.

Question 99. Describe three idiocies.

- Answer -** (1) **False ritualistic belief** - Bathing in river, ocean and all, heap up of sand or stone etc., falling from mountain and burning fire, considering such wicked tasks as religious tasks is false ritualistic belief 'Loka Mūrhtā'.
- (2) **Believing in false deities** - To worship, adore, serve false deities who all are engross in attachment and aversion because of getting son, healthy body and profit earning is

believing in false deities 'Deva Mūrhtā'.

- (3) **Believing in false preceptor** - Honour and respect of hypocrite saints who all are endowed with possessions, occupational activities and violence is believing in false preceptor 'Guru Mūrhtā'.

Question 100. Pen down the speciality of a righteous person.

- Answer -** (1) A righteous person does not pay obeisance to false God, false preceptor and false scriptures, also not show modesty towards them due to fear of king, love, greed and all.
- (2) A righteous person is devoid of seven types of fear.

Question 101. Name seven types of fear.

- Answer -** (1) Fear of current world.
 (2) Fear of alien world.
 (3) Fear of bodily painful sufferings.
 (4) Fear of death.
 (5) Fear of unexpected/sudden problem.
 (6) Fear of non-security.
 (7) Fear of carelessness.

Question 102. Write down the names of organs (Aṅga) of righteousness.

Answer- There are eight organs of righteousness. They are -
 (1) Doubtlessness. (2) Desirelessness.
 (3) Non - disgusting
 (4) Unblurred / unblemish vision.
 (5) Protection / safe guarding.
 (6) Stabilization.
 (7) Affection towards co - religionists.
 (8) Glorification.

Question 103. Describe about famous personalities became famous in every organ in brief.

Answer- (1) **Doubtlessness** - No doubt in the words corroborated by lord Jina.
Theif-Anjana became famous in same.

Tale

Theif - Anjana was s son of an emperor. He became big thief becoming so much engross in seven pursuits or bad habits. He had a love relationship with a prostitute. She asked Anjana to steal the necklace of a queen of an empire. Becoming so much infatuated and without thinking he reached to the royal palace at mid night and stolen the necklace. Thereafter, he

started running, behind him sentries were running.

Sentries were trying to catch him in terrible forest. For his security, he after throwing the necklace reached to morgue. There, a rich merchant was trying to victory over super natural power, but he was unable to as not having that much faith. For the accomplishment of super natural power, Anjana learned the mystic words (**Ṇamokāra Mantra**) and moved on to **Chhikā**. As he moved on to Chhikā he forgotten the mystic words, but having devoteful faith towards the words of a rich merchant he started cutting down the strips one by one by saying "**Āṇaṁ taṇaṁ kachu nā jaṇaṁ seṭha vacana pramāṇaṁ**" means "nothing knowing, only the words of a rich merchant are authenticate". He accomplished that power becoming doubtless. He narrated whole seen moving near to a rich merchant and thereafter he became liberated after adopting Jina initiation from a knotless saint.

(2) **Desirelessness** - Not coming up with any type of desire after performing

penance and observing vows is desirelessness.

Anaṇtamātī became famous in same.

Tale

Anaṇtamātī was a daughter of an emperor. Once upon a time she reached near saint during **Aṣṭāhnikā parva** (Eight days festival belong to Jainology) with her parents and vowed for vow of celibacy. The time when Anaṇtamātī became youth, her father well organized the marriage ceremony. After looking all these, she asked her father - O, Father ! You are much aware that I vowed for vow of celibacy in front of you only, then why all this ? He replied - O, Daughter ! You had vowed for only 8 days. Again she said - O, Father ! Neither you nor I gave surety of number of days. Her father tried lot to remonstrate her, but she remain became stable in her decision. Her father arranged everything for her religious study. Anaṇtamātī was so so cute and nice looking. Once upon a time she was swinging in a swinging rope, Vidyadhara who was adorned with big ear rings take her towards the direction of sky and left her

in a forest. Anaṇtamātī faced many problems there, but didn't give up her vows. At the last attaining the form of Jaina female saint (**Āryikā**) attained to heaven through ritual death '**Samādhi Maraṇa**'.

(3) **Non - disgusting** - Not to feel disgusting looking the filthy bodies of the saints is non-disgusting.

King Uddāyana became famous in same.

Tale

Once upon a time dispute arises between celestial deities. Matter was - In this Earth, nobody is best holder of an organ of non - disgusting than king - Uddāyana. One of a deity has adopted the form of a saint and moved for examining him. A saint has arrived for the intake of food. King -Uddāyana provided him edible pure food. A saint eaten up a lot and vomitted out everything on the body of king. Uddāyana felt bad and thought that he has provided unhealthy food and because of same a saint was feeling pain. He started working on same or providing treatment. After looking his devotion that deity has adopted his original form and praise king.

- (4) **Unblurred / unblemish vision** - Not to behave foolery / ignorantly towards tautology / basic spiritual principles 'Tattva' and doctrine is an unblurred / unblemish vision.

Queen Revatī became famous in same.

Tale

There was a saint named Guptācārya. He had a Kṣullaka with him. He (Kṣullaka) took permission for the journey of Mathura from his preceptor / Guru and asked about the message to be passed away. His preceptor asked him to pass the blessings in form of rise up of religious tasks to Muni Surata and queen Revatī (A righteous one) at Mathura. Kṣullaka jī thought that why his preceptor gave blessings to two only, why not to Muni Bhavyasena and other saints? He reached Mathura and gone for examining Muni Bhavyasena. He reached to the fact that he is a Jaina by name only and not having any kind of devoteful faith towards Jaina religion. To examine queen Revatī he gave the structure of a huge holy assembly and announced that holy assembly of lord Tīrthaṅkara has arrived,

all move to worship him. All the people moved to adore Tīrthaṅkaras blissfully, but only queen Revatī didn't move. He said -We have already last 24th Tīrthaṅkara lord Mahāvīra and we do not have 25. Hence, all this is pretence.

- (5) **Protection / safe guarding** - To hide others' faults is protection / safe guarding.

A rich merchant - Jinendra Bhakta became famous is same

Tale

Once upon a time a thief started dwelling in a premise of rich merchant-Jinendra Bhakta becoming celibate. A rich merchant used to behave very modestly, devotefully with him. That celibate always keeps his eye on parasols adorned with diamond which are placed in an abode of Jina / temple. A rich merchant was unable to guess same. Other day rich merchant had to go to out of premise. He handed over the key of temple to celibate. Celibate became so happy and considered it as a good chance. He stolen those parasols and started running.

Sentries saw him and they tried to catch him. A rich merchant was dwelling in a forest far from village. Celibate also reached there. A rich merchant came to the fact, but he said hiding his faults - Do not victimize Vowers, he followed my order only, I only asked him to come with those parasols. Thereafter, thief felt bad and asked for apology.

- (6) **Stabilization** - Those who all are falling from religion due to fruition of karmas, to again stabilize them is stabilization.

Saint Vāriṣeṇa became famous in same.

Tale

Vāriṣeṇa and Puṣpadāla were friends. Vāriṣeṇa adopted Jina initiation. Becoming infatuated, his friend Puṣpadāla also gone for same. Even after 12 years, memory of his single - eyed wife used to victimize him. Vāriṣeṇa knew everything. Other day he with his friend Puṣpadāla reached to his renounced royal palace and asked him to see beautiful women just as female celestial deities. Thought activity of Puṣpadāla got transformed beholding those beautiful

women. He felt bad and thought that fie on me. My friend Vāriṣeṇa left so beautiful women having beauty like female celestials and I am still memorizing my single-eyed women. No, all is worthless. After attaining to purity in dispositions / thought activity and observing the vow of saint truly, Muni Puṣpadāla attained liberation.

- (7) **Affection towards co - religionists** - Showing love / affection towards religious people just like a calf is affection towards co-religionists.

Saint Vishnukumar became famous in same.

Tale

Brahmin Bali falled heinous calamities on skylad saints of city-Ujjain. Supreme devout of lord Jina - saint Vishnukumar removing those calamities, observing an organ of affection towards co-religionists, eradicating the karmas, attained liberation. The day calamities on saints removed out, that day is celebrated as the day of Raksha bandhan.

- (8) **Glorification** - To glorify discipline of Jina by worshipping Jina, installing an

idol of Jina, chariot moving, providing Jaina sacred books is an organ of glorification.

Saint Vajrakumar became famous in same.

Tale

There was a king named Pūtagandha. He was having queens - two in number. The one is Daridrā - A buddhist and other- Urvilā - A Jaina adherent. During the festival Aṣṭahnikā (8 days Jaina worship festival), Urvilā decorated her Jaina chariot with various parasols, flywisks and garlands of flower. As chariot started to move forward, Daridrā said - Stop! Chariot of Buddhists will move before it. King was fully lustful one. He loves Daridrā so much. Thereafter, Urvilā reached to saint Vajrakumar and prayed for security and said - If Jaina chariot will not move before, then she'll go for hunger strike. Saint ordered Vidyadhras to move for glorification of discipline of Jina / Namostu which result into moving of Jaina chariot before buddist chariot. In a way saint Vajrakumar glorified the Jaina religion.

Question 104. Pen down the glory of right faith.

- Answer -**
- (1) Right faith is the first staircase to move to liberation.
 - (2) Nothing supreme other than right faith in this whole world.
 - (3) A righteous person never become hellish being, animal, female, coward, worthy of lower grade of life, handicapped, one having less age and poor after attaining to death.
 - (4) A righteous person is enthusiastic, famous, lustrous, knowledgeable, powerful, conqueror, one with name and fame, wealthy and at the top in human beings.
 - (5) Due to influence of right faith, the one attain to the supreme ranks like Indra, Cakravartī, Dharaṇendra, Tirthaṅkara and all. Thereafter, become liberated.



7

ĀLOCANĀ PĀṬHA

(Penned down by poet - Jouhari lal)

Doha

Bando pancho param guru, choubisi jinarraj,
Karun shuddha aalocanna, shuddhikaran ke kaaj.

Suiye jin araj hamaari, hum dosh kiye ati bhaari,
tinki ab nirvrti kajai, tum saran lahi jinraajai.

ik ve te chau indri va, man rahit sahit je jeeva,
tinki nahi karuna dhaari, nirdayee hoi ghaat vicharee.

samarmbh samaarambh aarambh, man vach tan keene prārambh,
krta karit modan karike, krodhadi catuṣṭaya dharike.

shot aath ju imi bhedante, agha keene parichhedante,
tinki kahu kolo kahaani, tum jaanat kevaljnaani.

vipreet ekant vinay ke, sanshaya ajnaan kunayake,
vash hoyā ghor agh keene, vacatai nahi jaaya kahine.

kugurun kee seva keenee, keval adayaakari bheenee,
yo vidhi mithyatva bhramaayo, chahugati madhidosh upaayo.

himsa puni jhooth ju choree, par vanitaaso drig joree,
aarambh parigrah bheeno, pan paap ju ya vidhi keeno.

saparas rasnaa ghraanan ko, drig kaan vishay sevan ko,
bahu karam kiye manmaane, kachhu nyaay anyyay na jaane.

phal panch udambar khaaye, madhu maans madya chit chaye,
nahi ashtamoolgun dhaari, kuvisan seye dukhkaaree.

duibeas abhakh jin gaaye, so bhee nishi din bhungaaye,
kuch bhedaabhed na paayo, jyon tyon kari udar bharaayo.

anantaanubandhee so jaano, pratyaaakhyaan apratyaaakhyaano,
sanjalana caukdi guniye, sab bhed ju shodash muniye,

parihlaas arati rati shog, bhaya glaani trived sanjog,
panvees ju bhed bhaye im, inke vash paap kiye ham.

nidrāvash shayan karaaee, supne madhi dosh lagaee,
phir jaagi vishaya van dhaayo naanaavidh vish fal khaayo.

kiye aahaar nihaar vihaara, inme nahi jatan vicara,
vin dekhee dharee uthaee, vin shodhee vastu ju khaae.

tab hi parmaad sataayo, bahuvidhi vikalp upjaayo,
kachhu sudhi budhi naahi rahee hai, mithya mati chhayee gayee hai.

marjaadaa tum dhing leene, taahao me dosh ju keene,
bhin bhin ab kaise kahiye, tum Jnaanvishain sab paiye.

ha, ha! mein dutha apradhee, tras jeevan raashi viraadhee,
thaavar kee jatan na keenee, urme karunaa nahi leenee.

prithivee bahu khod karaai, mahalaadik jaagaa cinaaee,
puni vin gaalyo jal dholyo, pankhaatein pavan vilogyo.

ha ha! mein adyaachaaree, bahuharatikaaya ju vidaaree,
taamadhi jeevan ke khandaa, hum khaaye dhari aanandaa.

ha ha! parmaad basaaee, bin dekhe agani jalaee,
taamadhi je jeev ju aaye, te hu parlok sidhaaye.

beedhyo anna raati pisaayo, eendhan bin sodhi jalaayo,
jhaadu le jaagaa buhaaree, chintee aadik jeev bidaaree.

jal chhani jivaanee keenee, so hu puni daari joo deenee,
nahi jal thaanak pahucaaee, kiriyaa bin paap upaaee.

jal mal morin girbaayo, krimi kul bahu ghaat karaayo,
nadiyan bich cheer dhuraaye, kosanke jeev maraaye.

annaadik shodh karaaee, taamein ju jeeva nisraayee,

tinkaa nahi jatan karaayaa, galiyaare dhoop daraayaa.
puni dravya kamaavan kaajai, bahu aarambh himsaa saajai,
kiyo tisnaavash agh bhaaree, karunaa nahi raheh vicaaree.

ityaadik paap anantaa, hum keene shree bhagvantaa,
santati chirkaal upaabee, vaanee tain kahiya najaaee.

taako ju udhaya ab aayo, naanaavidh mohi sataayo,
fal bhujant jiye dhukh paave, bachatein kaise kari gaave.

tum jaanat kevaljnaanee, dukh door karo shivthaanee,
hum to tum sharan lahee hai, jin taaran virad sahee hai.

jo gaonpatee ik hove, so bhee dukhiyaa dukh khove,
tum teen bhuvan ke svamee, dukh metahu antarjaamee.

Droapadi ko cheer badaayo, seeta prati kamal rachaayo,
anjan se kiye akaamee, dukh metyo antarjaamee,

mere avgun na citaaro, prabhu apno virad samhaaro,
sab dosh rahit kari svaamee, dukh metahu antarjaamee.
indraadik padvee nahi chahu, vishyani me naahi lubhaau,
raagaadik dosh hareejai, parmaatam nij pad deejai.

Doha

dosh rahit Jindevjee, nijpad deejyo moye,
sab jeevan ke sukh bade, aanand mangal hoye.
anubhav maanik paarkhee 'Jouharee' aap jinand,
ye hee pad mohi deejaye, charan sharan aanand.



8 JINAVĀNĪ BHAKTI

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 peecheve 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)



APPENDIX I

GLOSSARY

A

Abstinence	- प्रत्याख्यान
Accident karma	- परघात कर्म
Activity of mind, speech and body	- योग
Admantine ligatures	- वज्रनाराच संहनन
Aggregation	- संघात
Anger	- क्रोध
Aversion	- द्वेष
Attachment	- राग
Attribute	- गुण
Auspicious	- शुभ

B

Bodily shape / configuration	- संस्थान
Bondage	- बंध

C

Celibate	- ब्रह्मचारी
Charming	- सुभग
Clairvoyant knowledge	- अवधि ज्ञान
Cold effulgence karma	- उद्योत कर्म
Completioning	- पर्याप्ति
Consumable enjoyment obstructing	- भोगान्तराय

D

Deceit	- माया
Deep drowsiness	- प्रचला-प्रचला
Deep slumber	- निद्रा-निद्रा
Deluding karma	- मोहनीय कर्म
Destructive karma	- घातिया कर्म
Detached / Unattached	- वीतराग
Developed	- पर्याप्त
Discourse / sermon / preaching	- प्रवचन
Dispositions	- भाव
Donation obstructing	- दानान्तराय
Drowsiness	- प्रचला
Dwarf figure	- वामन संस्थान

E

Emancipation / Liberation / Salvation	- मोक्ष
Equanimity	- समता

F

Faith obscuring karma	- दर्शनावरणीय कर्म
False accusation karma	- अपघात कर्म
Falsity	- मिथ्यात्व
Famine	- दुर्भग
Feeling producing karma	- वेदनीय कर्म
Fruition	- उदय

G

Gains obstructing	- लाभान्तराय
Grade of life	- गति
Greed	- लोभ
Gross body	- औदारिक शरीर
Half interlocking & pinning joints	- अर्द्धनाराच संहनन
Hot effulgence karma	- आतप कर्म
Hunch baked	- कुब्जक संस्थान
Idiocy	- मूढ़ता
Immobile	- स्थावर
Inauspicious	- अशुभ
Inference	- अनुमान
Infinite bonding	- अनंतानुबंधी
Iota	- परमाणु

K

Karmic body	- कार्माण शरीर
Karmic nature causing	
ligatured osseous structure	- असंप्राप्तसृपाटिका संहनन
Knotless / unknotted	- निर्ग्रन्थ
Knowledge obscuring karma	- ज्ञानावरणीय कर्म

L

Longevity determining karma	- आयु कर्म
Lower part symmetrical	- स्वाति संस्थान
Luminous body	- तैजस शरीर
Lustrous body	- आदेय

M

Misshaped structure of body	- हुण्डक संस्थान
Mobile	- त्रस

N

Neo or Quasi Karma	- नो कर्म
Non - abstinence	- अप्रत्यास्थान
Non - destructive karma	- अघातिया कर्म
Non - gravity - levity karma	- अगुरुलघु कर्म
Non - ocular	- अचक्षु

O

Obstructive karma	- अन्तराय कर्म
Ocular	- चक्षु
Omniscient knowledge	- केवल ज्ञान
Osseous structure	- नाराच संहनन

P

Pain feeling karma	- असाता वेदनीय कर्म
Partly symmetrical	- न्यग्रोध परिमंडल
Passion	- कषाय
Perfect bone joints	- वज्रवृषभनाराच संहनन
Physical Karma	- द्रव्य कर्म
Physique determining karma	- नाम कर्म
Pinned / Nailed body joint	- कीलक संहनन

Pleasant	- मनोज्ञ
Pleasure feeling karma	- सातावेदनीय कर्म
Potential obstructing	- वीर्यान्तराय
Precise / right / rational faith	- सम्यग्दर्शन
Pride	- मान
Psychical Karma	- भाव कर्म

R

Discipline of Namostu	- नमोऽस्तु शासन
Repeated enjoyment obstructing	- उपभोगान्तराय
Respiration	- उच्छ्वास
Reverence/Devoteful faith	- श्रद्धा
Righteous person	- सम्यग्दृष्टि
Righteousness	- सम्यक्त्व

S

Scriptural knowledge	- श्रुतज्ञान
Sensory knowledge	- मतिज्ञान
Skeletal structure	- संहनन
Skyclad	- दिगम्बर
Slumber	- निद्रा
Smouldering	- संज्वलन
Somnambutistic state	- स्त्यानगृद्धि
Spatial movement	- वहायोगति
Status determining karma	- गोत्र कर्म
Symmetrical configuration	- समचतुरस्त्र संस्थान

T

Telepathical knowledge	- मनः पर्यय ज्ञान
Transformational body	- वैक्रियक शरीर
Translocational body	- आहारक शरीर

U

Unpleasant look	- अनादेय
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V

Varyforms	- वर्गणाएँ
Vices/Demerit/Sin	- पाप
Virtue/merit	- पुण्य
Vower/vowful/votary	- व्रती

W

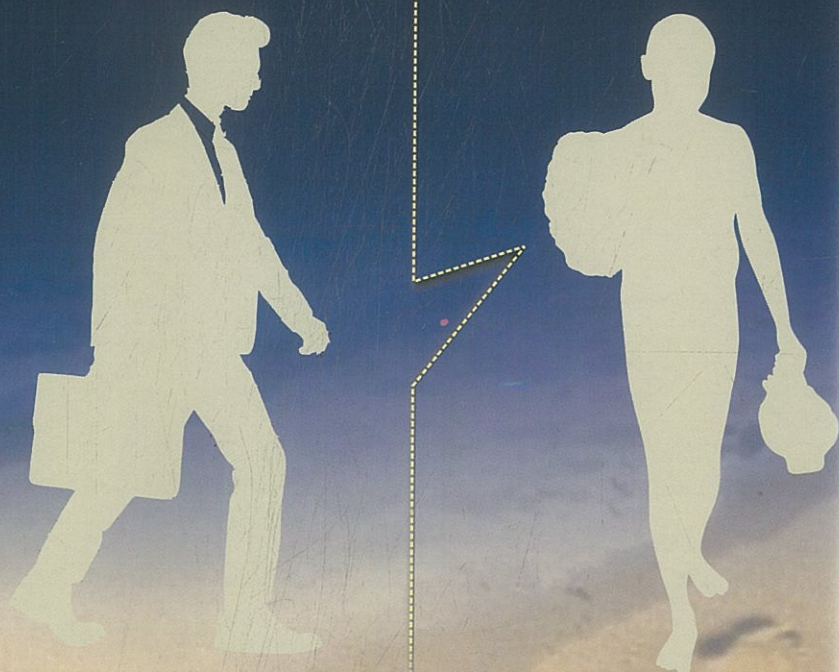
Wrong Believer	- मिथ्यादृष्टि
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Guide to Transliteration

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	r̥	ढ	ḍha	ष	ṣa
लृ	l̥	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

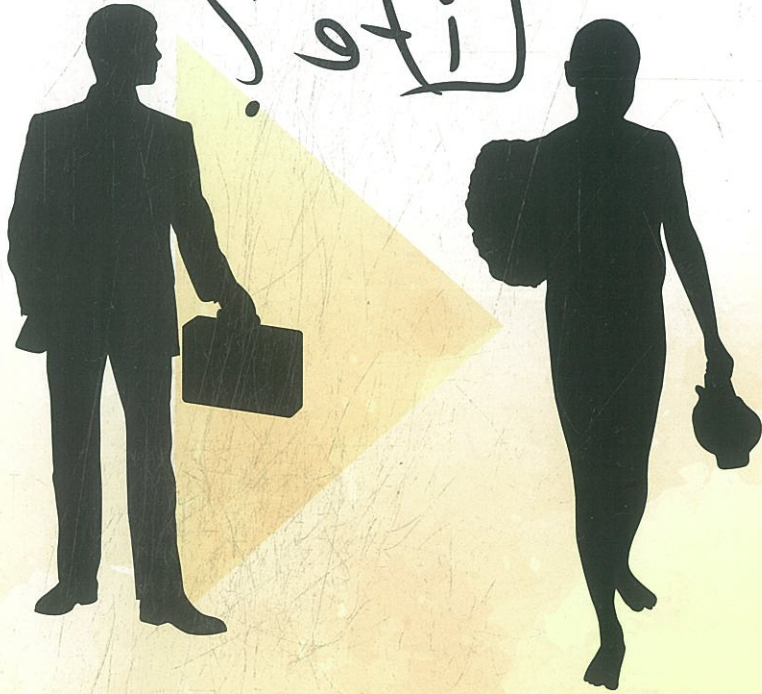


MANY BECAME

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...



*Success never
comes overnight*