

GATEWAY OF HINDU DHARMA



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*arranged the publication of
this book*

*on the auspicious occassion
of marriage of
their son*

Vivek

Suri Acharya Dharam Sagarai Nameh

Gateway of Jain Dharma

Writer

Dharam Chand Shastri

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His Blessings of Acharya Bharat Sagar Ji

Learned Author of this book 'Gateway of Jain Dharma' Pt. Dharam Chand Shastri has really tried to fulfill the desire of mankind, which is striving for world peace. The president of Bharat Varshiya Anekant Vidvat Parishad he edited and under took the publishing work of 75 religious books. He is dedicated to the service of mankind. He is always busy in spreading Jain Philosophy throughout the world. This holy book is the outcome of his sincere willingness to bring world peace and uplift the moral character of the man.

I always encourage him to serve mankind in all the possible ways. My blessings are with him and I hope the readers will be immensely benefited and will achieve mental peace and spiritual bliss with the goodwishes of welfare of each creature.

Foreword

All creatures of the world wish to be happy and lead peaceful life. To make life happy, the man has made tremendous progress in scientific field and has accumulated wealth. But wealth can provide facility not peace of mind. In this age of material prosperity every body is thirsty of mental peace.

Peace can be achieved only by adhering to basic principles of religion i.e. Non-violence and Truth. Only religion can save the world from possible atomic disaster. Law of the land is some times in operative, specially in case of hidden crimes. The fear of Hell and temptation of Heaven play an important role in preventing the wrong doer and inspiring the good deeds.

Pt. Dharam Chand Ji Shastri has devoted his whole life for the service of mankind. He was not tempted to marry. He led saintly life and spread principles of Jain religion in almost all the countries of the world. He is strong preacher of vegetarianism. This most needed book is the outcome of his continuous study, dedication and eagerness to spread Jain religion throughout the world.

All the subject matter of this book is so arranged that even beginner can have basic knowledge about Jainism. This must be considered as a good orgury

because in a war worn world bankrupt of spiritual values there is a ray of hope that the Indian thought of perennial nature may feed the spiritually starved world which is in search of genuine idea serving as a solace and hope for the spiritually vanished humanity.

Leading the life according to routine mentioned in this Holy book, will certainly bring world peace and all can achieve Heavenly happiness in this world even.

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Dharam Chand Shastri

Introduction

In the era of emotioned pollution and international hegemony, non-voilence and mutual acceptance. The only light house, provided the minimal for the survival of mankind. Jainism, a most scientific and natural thought can serv to provide ideality most craved for terrestrially. Through this humble book O venture to under take the same.

The book is a pure treatise Jain Philosphy, neverthless provides numerous definitions and plain meanings to universally accepted terms like matter, Body, Soul, Time, space and movement. I also en-dearous to cover what is good and what is bad including the character qualities and virtues of a saint and of a house holder. As human being we have certain obligatious too.

Finally the book also convers the Jain Philosophy and its supreme Maha Mantre, various explainatious to God, Tirathankar, Arihant, Sidh, Acharya etc. I have also covered in brief the method and manner of worshipping (Pooja Vidhi) and paying obeisance to God and saints. The essential commandments for a Jain follower regarding his conduct, food and living are also mentioned.

The book may find its immerse and universal utility for those who wish to know more about Jainism and rear the feeling of becoming a desciple of Jain philosophy. The book can serve as a guide to the younger generation of Jain Sanaraks.

In the end I deem it my duty to thank Prof. Bhutt, Prof. TIKAM CHAND JAIN, Sh. Ram Chand Jain and Miss Jai Mala Jain without their help and guidance this book would not have been completed.

S. No. Name of Chapter Page No.

Part Ist

1.	Maha Mantra Namokara	1
2.	The Four Mangals	6
3.	Tirthankara	9
4.	Existing 20 Tirthankaras	17
5.	Devadarsana	18
6.	Aum (OM)	21

Part IInd

1.	Living Being	1
2.	Mobile beings (Trasa beings)	6
3.	Non living	8
4.	State of existence (Gati)	12
5.	Sense Organs	15
6.	Tortures (Kasaya) and Sin	18
7.	Sin (Papa)	20
8.	Main Qualities of the Pancha Paramesthi	22

Part IIIrd

1.	Requisites	1
2.	Non Violence	10
3.	Non Eatables (abhaksya)	12
4.	Limitations of Eatable Substances	14
5.	Meditation (Bhavana)	16

Part IVth

1.	11 Stages of the house holder having partial vows (Naishthik follower)	1
2.	Addiction	5
3.	Mian qualities of a house holder (sravaka)	15
4.	2- (Tattva)	23
5.	Three Gems	25
6.	Theory of Karma	28
7.	Influx of Karma	29
8.	Bondage of Karma	37
9.	Stoppage of Karma	38
10.	Shedding	40
11.	Liberatiobn	41
12.	The doctrine of Anekantavada	42
13.	Karma	45

Part Vth

1.	The Omniscient Vitaraga	1
2.	Lord Mahavira's Adoration	2
3.	Complaint of a fish	4
4.	Eat not meat	4
5.	An Eulogy to the Lord	5
6.	Never Kill the Beings	7
7.	Meal During Day Only	8
8.	As you sow, So shall you reap	9
9.	If	10
10.	Words of a mother bird	11

11.	Samavasarana	12
12.	Live and Let Live	13
13.	Maha Mantra Namokara	14
14.	Devotional Song	16
15.	A Happy Life or An Easy Sail	18

Lord Parshwanatha

Stuti

(1)

Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's
Day and Night I do Lord!
Meditate upon you, Parshwanatha!
Give me place In thy Schedule O Lord!
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

(2)

Thou art son of Ashwasena,
And the wonder child of wamanata,
Having left the kingdom,
Getting highest Wisdom, Parshwanatha!
Thou hath destroyed the mountain of karma's!
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

(3)

There came Devendra from Heaven,
And the yeksha Dharnendra from Bhavan,
Yekshi Padamavati Came there Cheerfully,

Singing O Lord!
They hath to destroy the mountain of karma's
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of Karma's.

(4)

I don't want the bliss of Heaven, O Lord!
Protect Soon from this ignorance, O Lord!
Salutation's to you, with devotion to be,
at thy mercy,
Shower samyagdarshan on me O Lord!
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

(5)

Crores and crore times, I do salutations,
With physical, Vocal, mental perfections,
Bless me "Sugyan" O Lord!
As to arrive at you, Parshwanatha!
At the peak of the universe Moksha.
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

PART - I

Singing O Lord!
They hath to destroy the mountain of karma's
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of Karma's.

(4)

I don't want the bliss of Heaven, O Lord!
Protect Soon from this ignorance, O Lord!
Salutation's to you, with devotion to be,
at thy mercy,
Shower samyagdarshan on me O Lord!
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

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With physical, Vocal, mental perfections,
Bless me "Sugyan" O Lord!
As to arrive at you, Parshwanatha!
At the peak of the universe Moksha.
Having bowed down to you,
With devotion my Lord, Parshwanatha!
I shall destroy the mountain of karma's.

PART - I

Maha Mantra Namokara

(A great reverence Mantra)

Q.1 Chant the Namokara mantra.

Ans. Nāmo Arhantānam

Nāmo Siddhānam

Nāmo Āyariyānam

Nāmo Uvajjhāyānam

Nāmo Loe Savva Sahunam .

Q.2 What is the meaning of the Namokara mantra ?

Ans. Salutations to all the Arhantas, (Ford founder)

Salutations to all the Siddhas, (Liberated=The Accomplished)

Salutations to all the Ācharyās, (Pontiffs)

Salutations to all Upadhyāyas, (Preceptors)

Salutation to all Digamber Jain Monks of the world.

Q.3 What do you know about the Namokara Mantra ?

Ans. A mantra in which one salutes or pays regards to the five supreme souls (Pancha Paramestis) is called the Namokar Mantra.

Q.4 How many clauses (Pads) are there in the Namokara Mantra ?

Ans. There are five clauses in the Namokara Mantra.

1. Namō Arhantānam
2. Namō Siddhānam
3. Namō Āyariyanam
4. Namō Uvajjhāyanam
5. Namō Loe Savva Sahunam

Q.5 How many letters are there in the Namokara Mantra ? (according to Devnagri script).

Ans. There are 35 letters in the Namokara Mantra.

Namō Arhantānam

Namō Siddhānam

Namō Āyariyanam

Namō Uvajjhāyanam

Namō Loe Savva Sahunam

$$7+5+7+7+9 = 35$$

Q.6 How many short vowels (matras) are there in the Namokara Mantra ?

Ans. There are 58 short vowels (matras) in the Namokara Mantra according to Devnagri script.

1 2 3 4 5 6 7 8 9 10 11
N a m o a r a h a n t a n a m ,

1 2 3 4 5 6 7 8 9
N a m o S i d d h a n a m ,

1 2 3 4 5 6 7 8 9 10 11
N a m o a y a r i y a n a m ,

1 2 3 4 5 6 7 8 9 10 11 12
N a m o u v a j j h a y a n a m

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
N a m o l o e S a v v a S a h u n a m
11+9+11+12+15 = 58

Q.7 What is the importance of this mantra ?

Ans. Aiso pancha namoyaro,

Savva pavappanasano,

Mangalanam cha Savvesim,

Padhamam havai mangalam.

This mantra which (where in solutions is offered to The Pancha Paramesthis), destroys all sorts of sins and is the foremost benediction (auspicious) amongst all the benedictions.

Q.8 Who is paramesthi (Supremely adored being) ?

Ans. One who attains any of the highest ranks of purified or purifying souls is known as paramesthi.

Q.9 What is the number of paramesthi ?

Ans. There are five paramesthi, namely

1. Arhanta, 2. Siddha, 3. Acharya, 4. Upadhyaya, 5. Sadhu (saint).

Q.10 Who is an Arhant paramesthi ?

Ans. An Arhant paramesthi is one whose four destructive (ghatiya)karmas have been destroyed (dissociated). He is devoid of attachment and is the omniscient. But he has a corporeal soul.

Q.11 Who is a Siddha paramesthi ?

Ans. One who has no concern with the birth and the death and is away from the eight karmas is known as a Siddha paramesthi. Siddha has an incorporeal soul.

Q.12 Where does a Siddha paramesthi dwell ?

Ans. A Siddha paramesthi lives in the uppermost part of this universe known as siddhasila.

Q.13 Who is an Acharya paramesthi ?

Ans. An Acharya paramesthi is one who himself follows the rules of code of conduct and makes others follow the same. Besides, he imparts education of conduct and preaches the disciples and the followers.

Q.14 Who is an Upadhyaya a paramesthi ?

Ans. An Upadhyaya paramesthi is one who (is both a reader and a teacher) reads himself and

teaches his disciples. Besides he himself follows the rules of code and conduct.

Q.15 Who is a saint (sadhu) paramesthi ?

Ans. One who is dispossessed of all the things, who has abandoned or forsaken all the five misdeeds (i.e violence, lie, stealing, non chestity and holdings) who is away from violence committed at the time of cooking (Arambha) & who is concentrated in knowledge, meditation & penance is known as saint (sadhu) paramesthi.

THE FOUR MANGALS

Q1. Chant the Mangala clauses.

Ans. Chattari Man'galam,
Arahanta Man'galam,
Siddha Man'galam,
Sahu Man'galam,
Kevalipannatto Dhammo Mangalam.

Q2. Chant the Loguttama Clause.

Ans. Chattari Loguttama,
Arahanta Loguttama,
Siddha Loguttama,
Sahu Loguttama,
Kevalipannatto Dhammo Loguttamo.

Q3. Chant the Saranam clause.

Ans. Chattari Saranam Pavvajjami,
Arahante Saranam Pavvajjami,
Siddhe Saranam Pavvajjami,
Sahu Saranam Pavvajjami,
Kevalipannattam Dhammam Saranam Pavvaj-
jami.

Q4. How many benefactors (mangalas) are there in this world ?

Ans. There are four benefactors in this world.

Q5. What are these ?

Ans. These are - 1. Arahanta 2. Siddha 3. Digam-
bera monk (saint) 4. Kevali pranit dharma. (The
religion propounded by the Omniscient).

Q6. How many supreme entities are there in the world ? Who are these ?

Ans. There are four supreme entities

1. Arhanta 2 Siddha 3. Sadhu (Digamber
monk) and 4. The religion propounded by the
Omniscient.

Q7. How many Saranas (Shelters) are there in the world and what are these ?

Ans. There are four shelters in the world namely :

1. Arhanta 2. Siddha 3. (Digamber monk) and
4. The religion propounded by the Omniscient.

Q8. Are parents not shelter ?

Ans. No, Neither parents nor the family is a shelter
or refuge. All are related to one another with a
feeling of selfishness.

Q9. Which of the paramesthis are known as Sadhu (the saint) ?

Ans. The pontiff, the preceptor and the monk are
known as Sadhu (the saint) .

The Āh̄cārya, the upādhyāya and the Sādhu (all digamber monks).

Tirthankara

Q1. Who is a tirthankara ?

Ans. One who runs a tirth (pilgrimage), preaches others and passes through fivefold auspicious occasions of life (panchakalyanaka) is called a tirthankara.

Q2. Who is God ?

Ans. All those, who are Omniscient, and Omnipotent but without any malice and free from attachment are known as Gods.

Q3. State the number of tirthankars ?

Ans. There are 24 tirthankaras.

Q4. State the names and emblem of the tirthankaras of the present time.

Ans.

Names	Emblem
1. S̄rī R̄isabha Nātha jī (Adinatha)	Bull/Ox
2. S̄rī Ajita Nātha jī	Elephant
3. S̄rī Sambhava Nātha jī	Horse
4. S̄rī Āphinandana Nātha jī	Monkey
5. S̄rī Sumati Nātha jī	Ruddy goose/ ostrich
6. S̄rī Padmaprabhji	Lotus
7. S̄rī Supārswa Nātha jī	Fylfot

- | | |
|---|-----------------|
| 8. Śrī Chandraprabha Jī | The Moon |
| 9. Śrī Puspadanta jī
(Suvidhi Nātha) | Crocodile |
| 10. Śrī Seetala Nātha jī | Kalptaru |
| 11. Śrī Sreyansa Nātha jī | Rhinoceros |
| 12. Śrī Vasupujya jī | He-Buffalo |
| 13. Śrī Vimāla Nātha jī | Pig |
| 14. Śrī Anant Nātha Jī | Porcupine |
| 15. Śrī Dharma Nātha jī | Adamant |
| 16. Śrī Santi Nātha jī | Deer |
| 17. Śrī Kunthu Nātha jī | He-Goat |
| 18. Śrī Araha Nātha jī | Fish |
| 19. Śrī Malli Nātha jī | Vase |
| 20. Śrī MuniSuvrata Nātha jī | Tortoise/turtle |
| 21. Śrī Nami Nātha jī | Red lotus |
| 22. Śrī Nemi Nātha Jī | Conch |
| 23. Śrī Parswa Nātha Jī | Snake |
| 24. Śrī Mahāvira Jī | Lion |
- (Vir, Ativir, Sanmati, and Vardhamāna)

Q5. Why do the tirthankara's have emblems ?

Ans. Emblem is the tirthankara's mark of identification.

Q6. Name the places of birth of the 24 tirthankaras.

Ans.

- | Name of the tirthankar | Birth City |
|------------------------------|-----------------|
| 1. Śrī Ādinātha Jī | Ayodhya |
| 2. Śrī Ajita Nātha jī | Ayodhya |
| 3. Śrī Sambhava Nātha jī | Śrāvastī |
| 4. Śrī Abhinandana Nātha jī | Ayodhya |
| 5. Śrī Sumati Nātha jī | Ayodhya |
| 6. Śrī Padmaprabha jī | Kausambi |
| 7. Śrī Suparswa Nātha jī | Banārasa |
| 8. Śrī Candraprabha jī | Chandra Puri |
| 9. Śrī Puspadanta Jī | Kākandī |
| 10. Śrī Seetala Nātha jī | Bhaddala Pura |
| 11. Śrī Sreyansa Nātha jī | Singha Puri |
| 12. Śrī Vasupujya jī | Campā Puri |
| 13. Śrī Vimāla Nātha jī | Kampilā |
| 14. Śrī Ananta Nātha jī | Ayodhya |
| 15. Śrī Dharma Nātha jī | Ratna Puri |
| 16. Śrī Santi Nātha jī | Hastinā Pura |
| 17. Śrī Kunthu Nātha jī | Hastinā Pura |
| 18. Śrī Araha Nātha jī | Hastinā Pura |
| 19. Śrī Malli Nātha jī | Mithilā (Nepāl) |
| 20. Śrī Munisuvrata Nātha jī | Rājgrihī |
| 21. Śrī Nami Nātha jī | Mithilā (Nepāl) |
| 22. Śrī Nemi Nātha jī | Saurī Pura |

23. Śrī Pārswa Nātha jī

Bānārāsa or
Varanasi

24. Śrī Mahāvira Jī

KundalāPura

Q7. Where did the 24 tirthankara get salvation from ?

Ans.

Name

Place

1. Śrī Ādi Nātha Jī

Kailās Mountain

2. Śrī Vāsūpūjya jī

Chāmpā Pūrī

3. Śrī Nemi Nātha Jī

Girnārā Mountain

4. Śrī Mahāvira Jī

Pāvā Pūrī

and the rest 20 tirthankara Gods attained liberation from the SammedSikhar Siddh Ksetra (also named as Pārāsānātha Hill)

Q8. Amongst the 24 tirthankaras, how many are there having more than one name ? Who are they ?

Ans. They are these -

1. Ādinātha Jī 2. Pūspadānta Jī 3. Mahāvira Jī

Q9. How many names do Ādināthajī and Pūspadānta jī respectively have ? and what are these ?

Ans. Ādināthjī has two names -

1. Ādināthajī 2. Rṣabhanātha jī

Pūspadānta jī also has two names -

1. Pūspadānta jī 2. Sūvidhinātha jī

Q10. How many names does Mahāvira jī have and what are these ?

Ans. Lord Mahāvira has five names e.g.

1. Vira 2. Ativira 3. Sanmati 4. Vardhamāna 5. Mahāvira.

Q11. What are the colours of the bodies of the 24 tirthankaras ?

Ans. The colour of Chandraprabha jī and Pūspadānta jī is white.

The colour of Munisuvrata jī and Neminātha jī is black.

The colour of Padmaprabha jī and Vāsūpūjya jī is red.

The colour of Suparswanātha jī and Parswanātha jī is green.

The colour of the rest sixteen tirthankaras is yellow alike that of the heated gold.

Q12. Whose spiritual reign is going on now a days ?

Ans. Now a days the spiritual reign of Lord Mahāvira, the 24th tirthankara is going on.

Q13. State the number and names of the (Pancha balayati) tirthankaras who were bachelors since their childhood ?

Ans. 1. Vāsūpūjya jī 2. Mallinātha jī

3. Neminātha jī 4. Pārswanātha jī

5. Mahāvira jī

Q14. State the numbers and the names of the tīrthankaras holding three titles (portfolios) altogether.

Ans. Sṛī Sāntinātha, Sṛī. Kunthunātha and Sṛī. Arahānātha jī were the three tīrthankaras who held three titles namely the tīrthankara, the universal monarch and the cupid.

Q15. Who were the 24 tīrthankaras of the olden/primitive times ?

Ans. Names of the 24 tīrthankaras of olden times.

- | | |
|------------------------|-------------------------|
| 1. Sṛī Nīrvāna Jī | 2. Sṛī Sāgara Jī |
| 3. Sṛī Sṛīdhara Jī | 4. Sṛī Vimala Prabha Jī |
| 5. Sṛī Mahasādhu Jī | 6. Sṛī Sudatta Jī |
| 7. Sṛī Amalāprabha Jī | 8. Sṛī Uddhara Jī |
| 9. Sṛī Angira Jī | 10. Sṛī Sanmati Jī |
| 11. Sṛī Sindhu Jī | 12. Sṛī Kusumanjali Jī |
| 13. Sṛī Shivagana Jī | 14. Sṛī Utsaha Jī |
| 15. Sṛī Gyāneswara Jī | 16. Sṛī Parmeswara Jī |
| 17. Sṛī Vīmaleswara Jī | 18. Sṛī Yogeswara Jī |
| 19. Sṛī Kṛṣṇamati Jī | 20. Sṛī Gyānmati Jī |
| 21. Sṛī Suddhamati Jī | 22. Sṛī Bhadra Jī |
| 23. Sṛī Atikrānta Jī | 24. Sṛī Sānta Jī |

Q16. Name 24 tīrthankaras of the future times ?

Ans.

- | | |
|------------------------|-------------------------|
| 1. Sṛī Mahāpadma Jī | 2. Sṛī Suradeva Jī |
| 3. Sṛī Supārswa Jī | 4. Sṛī Swayamprabha Jī |
| 5. Sṛī Sarwatmbhūta Jī | 6. Sṛī Devaputra Jī |
| 7. Sṛī Kulaputra Jī | 8. Sṛī Udanka Jī |
| 9. Sṛī Prosthila Jī | 10. Sṛī Jaikṛti Jī |
| 11. Sṛī Munisuvrata Jī | 12. Sṛī Arajī (Amam) |
| 13. Sṛī Nispāpa Jī | 14. Sṛī Niskasaya Jī |
| 15. Sṛī Vipula Jī | 16. Sṛī Nirmala Jī |
| 17. Sṛī Chitragupta Jī | 18. Sṛī Samadhigupta Jī |
| 19. Sṛī Swayambhū Jī | 20. Sṛī Anivṛitta Jī |
| 21. Sṛī Jai Jī | 22. Sṛī Vimala Jī |
| 23. Sṛī Devpala Jī | 24. Sṛī Anantavīrya Jī |

Q17. Can we also become tīrthankara ?

Ans. Of course we also can become tīrthankara.

Q18. State the name, place, and the period where the 24 tīrthankaras got salvation from.

Ans. The twenty four tīrthankaras attained salvation from the Bhārata region in the fourth period.

Q19. Was Sṛī Ramachandrajī an Arahanta tīrthankara ?

Ans. No, He wasn't. He was only Arahanta and at present he is an accomplished.

Q20. Who can become a tīrthankara ?

Ans. One who practises sixteen observances at the holy feet of the omniscient or the sruta omniscient can become a tirthankara.

Q21. Where are their souls now ?

Ans. Now a days they are in Siddhasila. (the upper part of the world)

Q22. When and how do the emblems of the tirthankaras get fame ?

Ans. When a tirthankara is born, the Indra with his queen consort escorted by his retinue & several other celestial beings comes to the parents of the tirthankara child to take him to mountain Meru for the sprinkling ceremony on the eve of his birth. The queen consort of Indra hands the tirthankara child over to Indra. Meanwhile the Indra finds a certain mark at the sole of the tirthankara child, and adopts it for his own flag, as his emblem. Eventually the same becomes a distinctive sign for the respective tirthankara.

Existing 20 Tirthankaras

Existing tirthankaras are found in Videha region. They have a fixed number of twenty only.

Q1. Name the twenty existing tirthankaras.

Ans.

- | | |
|------------------------|------------------------|
| 1. Sri Simandhara Ji | 2. Sri Yugamandhara Ji |
| 3. Sri Bahū Ji | 4. Sri Subāhu Ji |
| 5. Sri Sanjāt Ji | 6. Sri Swayamprabha Ji |
| 7. Sri Rsabhānatha Ji | 8. Sri Anantavīrya Ji |
| 9. Sri Suraprabha Ji | 10. Sri Visalakirti Ji |
| 11. Sri VajraDhara Ji | 12. Sri Chandranana Ji |
| 13. Sri Bhadra Bahū Ji | 14. Sri Bhujangama Ji |
| 15. Sri Iswara Ji | 16. Sri Nemiprabha Ji |
| 17. Sri VirSen Ji | 18. Sri Mahabhadra Ji |
| 19. Sri Devayasa Ji | 20. Sri Ajitavīrya Ji |

Q2. Into how many Islands is the Videha region extended ?

Ans. Videha region is extended upto two and half islands.

Q3. State the number and the places of Videha region.

or

How many Videha regions are there and where are they ?

Ans. There are five Videha regions. They are; one in the Jambu island, two in the Dhatakikhanda island and two in the Puskarardha island.

Q4. How many tirthankaras are there in one Videha region ?

Ans. There are four tirthankaras in one Videha region. Thus there are twenty tirthankaras in all the five regions.

Q5. Where does the Videha region fall in Jambu island ? Whether aside or in the centre ?

Ans. It falls in the centre of the Jambu island.

Devadarsana ***(Method of adoring God)***

Q1. What should we do after getting up every morning ?

Ans. After getting up every morning one must recite the Namokara mantra. Thereafter joining both the hands one must remember the 24 tirthankaras on the 24 fingerknots. Pancha paramesthi divine beings should also be contemplated.

Q2. What is our everyday duty ?

Ans. One ought to salute one's reverend people e. g. parents, brothers and sisters etc. Then one

should prepare himself or herself to go to the temple for Devadarsana. So that he/she could have the impulse of being alike the deva or the Supreme being (Arhanta Deva).

Q3. What is the method of devadarsana (Visiting the God) ?

Ans. Every morning being free from the daily routine ablutions putting clean clothes on, taking rice (Aksata) one of the offering things and other best things one should go to the temple. On his/her way he/she should take every step carefully looking at all the living beings, insects etc; and observe silence. Withal one ought to repeat the Namokara mantra silently.

Before entering the temple one should wash ones hands and feet with clean water. Then toll the bell saying Om Jai (hail the lord) three times. Thereafter one should enter the temple and say Om Jai, Jai, Jai, Nissahi, Nissahi, Nissahi followed by Om namah siddhebhayah (salutation to the siddhas), Om Jai, Jai, Jai Namostu, namostu, namostu (hail the fivefold paramesthis) and the Namokara mantra, the mangala clauses, the names of the tirthankaras etc, then if possible one should sprinkle water upon the idol of Lord Jinendra and (perform puja) do worship with the offering material.

Thereafter one should take three rounds of the temple citing the Namokara mantra or any of

the eulogies. These three rounds however should be taken with a view to abolish birth, oldage and death and to gain right faith, right knowledge and right conduct. Then we ought to pay obeisance (comprising five organs of the body) to the omniscient Lord Jinendra deva.

After adoration one should read religious book and think over or meditate over self appearance, just recalling the image of God before oneself. Thereafter one should also contemplate over the fact that (he/she) may also become omniscient God, if treads on the very path shown by Lord Jinendra.

Eventually while going back home from the temple one ought to have the feeling of seeing the lord once again and say assahi three times.

Q4. Why should we go to temple ?

Ans. One should go to temple to have the knowledge of the self and get the filthy deeds and malice within oneself extincted.....

so that one could create God like qualities within oneself by developing the attributes that already exist within him or her.

AUM (OM)

It is epitomised and Combined into one word A3 Um expressive of fivefold Parmesthies as below.

$$A^3 \text{ Um} = 3a + U + m$$

1. a = Arhant (the omniscient)
Namo Arahantānam = I bow to the Arahants.
2. a = Asarirī (the Non-corporeal emancipated souls);
Namo Siddhānam = I bow to the Siddhas.
3. a = Āchārya (the pontiff i.e, the head of saints)'
Namo Āyariyānam = I bow to the pontiff
4. U = Upādhyāya (the preceptor of the saints)
Namo Uvajjhāyānam = I bow to the Upādhyayas.
5. m = Munis Saints ;
Namo loe Savva Sāhuṇam = I bow to all Digambara saints in the world.

According to the Hindus the word AUm is composed of.

1. a = Ananda or bliss.
2. U or au = Aujas or power.
3. ma = Supporter or Protector.

Thus Om or AUm has a triple significance and it devotes the three fold attributes of Brahma ;

First he is all pervading, all protecting and all knowing.

Secondly he is Supremely excellent, high and wise and

Thirdly he is blissful, almighty and all supporting.

I'm which sounds almost as 'AUM' is the most significant name of God. This name is common to Hinduism, Zoroastrianism, Judaism and Christianity.

From its perfect applicability definitive and comprehensive character the word 'OM' is undoubtedly the most emblematic name of the Supreme being.

Living being

PART - II

Living being

Q1. Name the kinds of substances (dravyas) ?

Ans. There are two kinds of substances they are 1. Jiva (Living substance) 2. Ajiva (Non-living substance).

Q2. What is living substance?

Ans. One who can see perceive and understand is known as living substance as horse, ox, tree, bird and man etc.

Q3. What is non-living substance ?

Ans. One who does not have the quality of perceiving and comprehending is known as non-living substance.e.g. inkpot, pen, wax etc.

Q4. Who are you ? a living substance or a non-living substance ? Vindicate your answer.

Ans. I am a living substance. I know, see & feel that's why I am a (animate) substance.

Q5. What are the kinds of living beings ?

Ans. There are two kinds of livings beings e.g.

1. Transmigrating or worldly/Mundane
2. Emancipated or librated (Mukta)

Q6. Who are the transmigrating souls ?

Ans. Those who undergo the pangs of birth and death in the world are known as transmigrating creatures.

Q7. Who are emancipated creatures ?

Ans. Those who are indifferent to the joys and woes of life and death and those who don't come back to this world again are called emancipated creatures. They abide by the topmost part of the universe.

Q8. What are the kinds of transmigrating creature ? name these.

Ans. There are two kinds of transmigrating living beings.

1. Immobile (Sthāwara)

2. Mobile (Trasa)

Q9. What is an immobile living beings ?

Ans. An immobile being is one which has only one touch sense due to rise of Sthawara physique making karma e.g. Earth, water, fire tree, snow & air etc.

Q10. What are the kinds of immobile beings ? Name these.

Ans. Immobile beings are of five kinds.

1. Earth bodied (Pṛthvikāyika)

2. Water bodied (Jalākāyika)

3. Fire bodied (Agnikāyika)

4. Air bodied (Vayukāyika)

5. Vegetable bodied (Vanaspati kāyika)

Q11. What are earth bodied beings ?

Ans. The beings having the earth as their body are called earth bodied. e.g. Earth growing inside the earth gold, silver, diamond, stone etc.

Q12. What are water bodied beings ?

Ans. The beings having water as their body are known as water bodied, e. g. water, dew drops, hails, snow etc.

Q13. What are fire bodied beings ?

Ans. The beings having fire as their body are called fire bodied. As fire and light etc.

Q14. What are air bodied beings ?

Ans. The beings having air as their body are known as air bodied, e. g. the air coming from the fan and the air of the atmosphere.

Q15. What are Vegetable bodied beings ?

Ans. The beings having vegetable only as their body are known as vegetable bodied e. g. fruits & vegetables.

Q16. What are the kinds of vegetable bodied beings ? Name these.

Ans. There are two kinds of vegetable bodied.

1. Common (Sādhāraṇa)

2. Individual souled vegetable (Pratyeka)

Q17. What are common vegetables ?

Ans. Common vegetables are those that give rise to the common physique making karma (Sadharaṇa nama karma). Owing to the rise of Common physique making karma several one sensed vegetable beings adhere to (take in) one body only. The body of common vegetable bodied beings can not be (see beings easily) located by bare eyes. These creatures undergo the process of life and death about 18 times, at a time of each pulse beat. These beings are also known as Nigodiya.

Q18. What are individual souled vegetable ?

Ans. Individual souled vegetables beings are those, that give rise to the individual physique making karma. By the rise of which one beings holds one separate vegetable body. Individual vegetable is but the green vegetable.

Q19. What are the kinds of individual souled vegetable ? Name them and give examples.

Ans. The individual souled vegetable is of two types.

1. Host individual souled vegetable (sādharaṇa sahita pratyeka) Radish, carrot, sweet patato, spinach leaves betel leaf, yam, arum calocasia etc. are the examples of the host individual souled vegetables.

2. Non-host individual souled vegetable (sādharaṇa Rahita pratyeka) mango, lemon,

orange, gourd, banana, melon, lady finger, fenugreek leaves etc.

Q20. Which one vegetable do the jain virtuous persons prefer ?

Ans. A jain virtuous person prefers non-host individual souled vegetables.

Mobile beings (Trasa beings)

Q1. What are mobile beings ?

Ans. Mobile beings who have two, three, four and five sense organs respectively due to rise of mobile physique making karma are called Mobile beings.

Q2. What are the kinds of mobile beings ?

Ans. Mobile beings are of four types - 1. Beings having two sense organs 2. Beings having three sense organs 3. Beings having four sense organs 4. Beings having five sense organs.

Q3. What are the factors of the mobile beings having five sense organs ?

Ans. 1. Rational beings (Saini)
2. Irrational beings (Asaini)

Q4. What is a rational creature ?

Ans. The five sensed being having a mind (reasoning power) is called a rational being. These can be trained educationally. For Example hellish beings, celestial beings, human beings and ox and pigeon etc.

Q5. Who is an irrational beings ?

Ans. The five sensed being having no mind (reasoning power) is called an irrational being These

can't be trained educationally. For example water-snakes, some frogs etc.

Q6. State the kinds of sub-human rational beings.

Ans. These are of three types e.g.

1. Water inhabiting (Jalachara)
2. Earth inhabiting (Thalachara)
3. Air flying (Nabhachara)

Q7. What are the water inhabiting beings ?

Ans. The beings that live in water are called water inhabiting beings e.g crocodile and fish etc. These animals can't live outside the water for a long time.

Q8. What are the earth inhabiting beings ?

Ans. The beings that live on the land and can't fly are called earth inhabiting beings e.g horse, elephant and lion etc.

Q9. What are the air flying beings ?

Ans. The beings that can fly in the sky are called air flying beings such as kite, crow etc.

Q10. Are we rational subhuman ? Why ? Why not?

Ans. No, we aren't. We are human beings. Hence rational human. Rational subhuman are but the birds and the animals. We are not birds and animals, so we are not rational subhuman.

Non-living

Q1. What do you know about non-living?

Ans. The substances which do not possess the quality of perceiving are known as non-living substances e.g. inkpot, pen, pencil, box etc.

Q2. Cite the categories of non-living substance ?

Ans. Non-living can be categorised as
1. Matter 2. Medium of motion 3. medium of rest 4. space 5. time.

Q3. What is matter (Pudgala) ?

Ans. A thing which has the effect of aggregation of colour, taste, smell & touch is called matter (Pudgala).

Q4. What are the kinds of matter ?

Ans. Matter is of two kinds e.g 1. atom (anu) 2. Molecule (skandha).

Q5. What is an atom ?

Ans. The smallest part of the matter is called atom.

Q6. What is molecule (skandha) ?

Ans. The combination of two or more than two atoms is called molecules.

Q7. What is the medium of motion (dharma) substances ?

Ans. That which helps the matter and the beings in their activity while in action, is called the medium of motion. e.g water helps a fish in its motion or activity. This medium of motion is known as formless substance, it does not motivate to act. But the fact that if the creature and the matter can not act with the medium of motion, they can't be neglected either.

Q8. What is the medium of rest (adharma) substance ?

Ans. That which helps the matter and the creatures in their rest while they repose is called the medium of rest. e.g. the pedestrian fatigued after a long walk takes rest under the shade of a tree. The medium of rest is a formless substance, it does not motivate anybody to repose. But the fact that if the creature and the matter can not stay with the medium of rest, they can't be neglected either.

Q9. What is space (Ākāśa) substance ?

Ans. That which provides accommodation to all other five substances is called space substance.

Q10. What are its types ?

Ans. Space is of two types.

1. Universe space (lokākāśa)
2. Non-universe space (Alokākāśa)

Q11. What is universe space (lokākāśa) ?

Ans. A space which can accomodate all the six substances (like creatures, matter, medium of motion, medium of rest and time) is called universe space.

Q12. What is non-universe space (Alokākāsa) ?

Ans. A space where there is nothing except vacuum is called non- universe space, or the space out of the universe is called non- universe space. There are no creatures, matter, medium of motion, medium of rest and time here.

Q13. Are the two parts of the space possible ?

Ans. Certainly not. The space is but a abysm substance. But its two parts are imaginary.

Q14. What is time (kāla) substance ?

Ans. That which assists the contiunity of substances in their modification & movement is called time substance.

Q15. What are its kinds ?

Ans. It is of two kinds.

1. Real time (Nischaya kāla)
2. Conventional time (Vyavahār kāla)

Q16. What is real time (nischaya kāla) ?

Ans. Gradual change in substance is called the real time. Its main characterstic is vartana. The time can't be calculated. There is an existence of time on every part of the universe space.

Q17. What is conventional time (Vyavahāra kāla) substance ?

Ans. Modification in other substances like hour, minute, second, day, month, week and year etc. is called conventional time.

Q18. If someone undergoes penance, or any change may it be said that he/she has undergone the medium of motion ?

Ans. No, here medium of motion (Dharma dravya) deals with nothing but motion. It is not related to religious activity howsoever.

State of existence (Gati)

Q1. What is state of existence ?

Ans. State of existence is a sub type of physique making karma. By the rise of physique making (state of existence) karma a living being takes birth amongst the infernal, the heavenly, the sub-human and the human beings.

Q2. How many states of existence are there ? What are these ?

Ans. There are four states of existence

1. Infernal 2. Plants and animals (sub-human)
3. Human beings 4. Celestial beings.

Q3. Cite the kind of transmigrating beings keeping the state of existence in view.

Ans. Keeping the state of existence in view, the transmigrating or mundane beings can be divided into four categories.

1. Infernal beings 2. Sub-human beings. (Plants and animals) 3. Human beings 4. Celestial beings.

Q4. What is the infernal state of existence (Naraka Gati) ?

Ans. There are seven hellish regions under this earth known as nether region (namely 1. jewel hue 2. Sugar-hue 3. Sand-hue 4. Mire-hue

5. Smoke- hue 6. darkness-hue 7. pitchy darkness-hue) and the denizens of these regions are known as infernal beings who have to undergo excessive suffering. These hellish beings are five sensed rational beings. The minimum and maximum age of an infernal being is determined as ten thousand years and 33 sags.

Q5. What do you mean by sub-human state of existence (tiryanca gati) ?

Ans. All the transmigrating mundane beings except infernal, celestial and human are called sub-human beings. And the state of existence of these is called sub-human state of existence.

Q6. What do you know about the human state of existence ?

Ans. The mundane beings like man, woman and children are the examples of the human state of existence. The human beings only can attain emancipation through penance and meditation. This is why human state of existence is considered to be the best one.

Q7. Explain the celestial state of existence (Deva Gati) ?

Ans. Celestial beings do not have a body of flesh and bones. They do not feel hunger or thirst for ages. And when they feel, nectar drips from their throat and eventually their thirst and hunger is soothed then and there.

They get the best things for their own use. Whenever any human or animal after its demise takes birth as a celestial beings, the very transmigration of soul is called the celestial state of existence. The minimum and maximum age of celestial beings is determined as ten thousand years and 33 Sagaras respectively. These celestial beings take birth in the 16 heavens, the upper planes and other places as well.

Sense Organs

Q1. What are sense organs ?

Ans. Sense organs are the parts of the body that help us differentiating things on the basis of their nature.

Q2. Tell the number and the names of the sense organs.

Ans. 1. Touch (sparsana) 2. Tongue (Rasana) 3. Nose (Ghrana) 4. Eye (Caksu) 5. Ear (karna).

Q3. State the number and kinds of the beings according to the sense organs.

Ans. According to the sense organs, beings can be classified into five types.

1. Having one sense organ
2. Having two sense organs
3. Having three sense organs
4. Having four sense organs
5. Having five sense organs

Q4. What is the sense organ of touch ?

Ans. An organ which help us in knowing about the material things after touching, is called the sense organ of touch e. g. light, heavy, hard, soft, sharp, blunt, hot and cold etc.

Q5. What is the sense of tongue ?

Ans. The sense organ that helps us to recognize something after tasting is called the sense of tongue e.g. sweet sour tart bitter and pungent.

Q6. What is the sense organ of smell ?

Ans. The organ that help us in knowing about something by smelling is called the sense of smell e. g. scent and stink (bad smell).

Q7. What is the sense of sight (Eye)?

Ans. Sense of sight is one which helps us in knowing through eye the colour of the objects by seeing e.g. red, green, yellow, blue and white by seeing.

Q8. What is the sense of hearing ?

Ans. The sense organ that helps us to recognize something after hearing the sound is called the sense of hearing, e. g. sweet and harsh sound.

Q9. Grade the beings as per their sense organs.

Ans. Trees are having one sense organ.

Earthworms are having two sense organs.

Ant and bug are having three sense organs.

Fly, mosquito & bee are having four sense organs.

Elephant, horse, human beings, celestial beings and infernal beings are having five sense organs.

Q10. How many sense organs does the soul have?

Ans. The soul is none of the sense organs. It has no fixed place. So it has no sense organ.

Q11. Name the beings that are absorbed in all the five senses seperately.

Ans. 1. Elephant in sense of touch

2. Fish in taste

3. Bee in smell

4. Moths in sight

5. Deer in hearing

These creatures are absorbed (lost) in the respective senses separately. They till their own lives therein. Viz. infalutation.

Q12. What are your views about man who is lost in all the five senses ?

Ans. The man who is lost in all the 5 senses will have to undergo the pangs of infernal life and the life of birds and animals.

Tortures (Kasaya) and Sin

Tortures

Q1. What is torture ?

Ans. That which causes suffering to the soul is called a torture.

Q2. Name the tortures.

Ans. Wrath (anger) 2. Vanity (Pride) 3. Deception 4. Temptation.

Q3. What is Warth (Anger)?

Ans. To loose temper or mental equilibrium is called wrath or anger. Intense anger is called warth.

Q4. What is vanity/pride ?

Ans. To feel proud, egoistic or to give oneself to airs is called vanity.

Q5. What is deception or Fraud.

Ans. To cheat or deceive somebody is known as deception or deceit passion.

Q6. What is temptation ?

Ans. To be greedy and to tend towards a certain thing beyond need is called temptation.

Q7. Which one torture of these is the best and how many of these do you have ?

Ans. None is good all the passions are the worst to the soul. Each one leads to pain and affliction. We have all of these. But all are harmful to the soul.

Q8. Which of the tortures do the Arhanta and Siddha have ?

Ans. The Arhant and Siddha have no torture at all.

Q9. Are those who have passions, Gods ?

Ans. No, They are not Gods.

Sin (Papa)

Q1. What is sin ?

Ans. Doing evil deeds is known as sins.

Q2. Name the kinds of sins ?

Ans. Violence 2. Falsehood 3. Stealing 4. Unchastity (Profligacy) 5. Collection/hoarding

Q3. What is violence sin ?

Ans. To tease, to afflict, to beat, to kill and to speak evil words to any living being is called violence sin.

Q4. What is falsehood/lie ?

Ans. To hide the truth is a lie or to speak false words or to describe something wrong is falsehood.

Q5. What is stealing/theft sin ?

Ans. To take away or use a thing without the consent of its owner is called a theft sin.

Q6. What is a profligate or unchastity sin ?

Ans. To see the mother or sister of any other man with mal deed or malice is called a profligate / vicious sin or Immodest conduct towards opposite sex persons with a feeling of cohabitation is unchastity.

Q7. What is accumulation/hoarding sin ?

Ans. To collect all the material things such as money jewels, garments, utensils more than ones need is called the accumulation sin. e.g. A man

needs two pairs of dresses only and he keeps 10 pair with him, this of course will be called a hoarding sin.

Q8. What does the sin lead to ?

Ans. The outcome of committing sin is to take birth in the sub- human state of existence (triyancha gati) or infernal state of existence (Naraka gati).

MAIN QUALITIES OF THE PANCHA PARAMESTHI

Q1. What are the 46 main qualities of Tirthankara (Arihantas) ?

Ans. The 46 main characteristics of Tirthankara are 34 redundants (Atisayas), 8 (pratiharyas) and 4 infinities (Ananta).

Q2. What are the 34 redundants ?

Ans. The 34 redundants are e.g. 10 redundants related to the time of birth, 10 related to the omniscience and 14 done by the heavenly gods.

Q3. What are the 10 related to the time of birth ?

Ans. 1. Surpassingly beautiful countenance
2. Scented body
3. Feeling no sweat (No sweating in body)
4. Devoid of stool & urine
5. Benefactor meal mouthed/ (Benefaterous friendly orator)
6. Incomparable strength
7. Milk like white blood
8. Equiproportional constitution
9. Diamond bones structure adamantine
10. Presence of 1008 auspicious symptoms in body

Q4. What are the 10 redundants of omniscience?

Ans. 1. Being prosperity & plentifulness within a region of eight hundred miles as its radius, or 100 - 100 Yojanas all around
2. To travel in the space
3. People appearing of four faces from one face only.
4. There happens No injury nearby him. Having complete mercy.
5. Without portent (upsarga) No affliction of any kind (portent)
6. No morsel food taking
7. Being omniscient
8. No further growth of nails & hair
9. No winking of eyelids
10. No shadow formation of body

Q5. What are the 14 redundants performed by the heavenly gods or beings ?

Ans. 1. Ardhamāgadhi language
2. Mutual friendship
3. Being clear direction
4. Being a clear sky horizon.
5. Blossoming of flowers of all the six seasons altogether
6. The earth being mirrorlike

7. Construction of golden lotus beneath foot soles.
8. Hozza by deities in the sky (Huzza)
9. Blowing gentle cool air
10. Scented raining
11. The land devoid of nails and thorns
12. All the creatures feeling ecstasy
13. Proceeding of the religious wheel
14. Existence of the eight fold auspicious commodities.

Q6. What are auspicious commodities (mangala dravya) ?

- Ans.**
1. Umbrella (Chhatra)
 2. Bell and vase (Ghanta, Kalasa)
 3. A whisk made of silver threads with silver handle. (Chanwara)
 4. A round shaped pot used for water and sandal (Jhari)
 5. Religious flag (Dhwaja)
 6. Fan (Pankha)
 7. Fylfot (Swastika)
 8. Mirror (Darpana)

Q7. What are the eight pratiharyas ?

- Ans.**
1. Ashoka tree
 2. Throne
 3. Three umbrellas (Chhatra)

4. Halo—circle of effulgence around the head of the Arihant (Bhamandala)
5. Eternal voice or 'OM' Divine letterless speech or sound Divya Dhvani)
6. Showering of flowers by deities
7. A fan like thing made of silk with silver handle always used to give honour to elders (Chanwara)
8. Musical instruments played by deities.

Q8. What are the four eternal quadri compacts or infinitudes ?

- Ans.**
1. Infinite perception
 2. Infinite knowledge
 3. Infinite bliss happiness
 4. Infinite valour

Q9. Which quality of Arihanta paramesthi is manifested by the loss of a certain deed ? Name the deed also.

- Ans.** The quality of (i) Infinite knowledge - by the loss of knowledge blockade (ii) Infinite perception by the loss of perception blockade (iii) Infinite bliss by the loss of delusion and enchantment and (iv) Limitless valour by the loss of obstructions.

10. What is the difference between the Arihanta God and the kewali God?

- Ans.** There is no difference between the Arihant God and the kewali God. Both are synonyms.

Q11. What is the difference between a Tirthankara and an Arihant ?

Ans. A Tirthankara has 46 main qualities. But Arihanta does not have all the 46 main qualities.

There are many Arihant omniscient Gods but Tirthankaras are only twenty four. Those who are Tirthankara are Arihant also, but Arihanta may or may not be a Tirthankara.

Q12. Within whom does the eternal voice rise ?

Ans. It is not a hard and fast rule that Arihanta kewali has Divine (letterless) sound (Divya Dhvani) but those who are Arihanta Tirthankara have Divine (letterless) sound (Divya Dhvani) undoubtedly.

Q13. Is there any other difference between the Arihanta and the Tirthankara ?

Ans. Yes, of course there are :- i.e.

1. When the Tirthankara God comes into the womb, the mother witnesses 16 dreams.
2. The Tirthankara has the opportunity of auspicious occasions (kalyanaka) but the Arihanta does not have so.

Q14. Name the 16 dreams which are seen by Tirthankara's mother?

- Ans.**
1. Elephant
 2. Lion
 3. Bull or ox.

4. The Goddess of wealth taking bath with vases
5. Two garlands
6. The Rising sun
7. The Moon
8. A pair of fish
9. Two filled vases
10. Pond with lotuses
11. The sea
12. Throne
13. Plane of heavenly beings
14. Plane of Dharmendra (one of the heavenly being proper noun)
15. Heap of jewels.
16. Smokless fire

Q15. What are the five auspicious occasions ?

Ans. Five auspicious occasions are the occasions when the tirthankaras (i) Conceive (ii) take birth (iii) asceticise (iv) gain infinite knowledge (v) get salvation.

Q16. Which are the 18 demerits does the Arihanta God not have ?

Ans. The following 18 demerits are not found in Arihanta God.

- | | |
|------------|---------------|
| 1. Birth | 10. Arrogance |
| 2. Old age | 11. Delusion |
| 3. Thirst | 12. Tear |

- | | |
|-----------------|-------------|
| 4. Hunger | 13. Sleep |
| 5. Astonishment | 14. Anxiety |
| 6. Affliction | 15. Sweat |
| 7. Sorrow | 16. Love |
| 8. Diseases | 17. Hatred |
| 9. Grief | 18. Death |

Q17. What are the 8 main attributes of Siddha God ?

Ans.

- | | |
|---------------------------------|----------------------------------|
| 1. Right Belief
(Samyaktva) | 1. Ksayika Samyaktya |
| 2. Infinite knowledge | 2. Ananta Jyān |
| 3. Excessive Pleasure | 3. Infinite Happiness
(Bliss) |
| 4. Infinite valour | 4. Anant Sakti |
| 5. Acuteness (Sukshys
Matra) | 5. Suksmatva |
| 6. Penetration (Awaga
Hava) | 6. Avagahantva |
| 7. Intervene | 7. Agurulaghutva |
| 8. Infinite Perception | 8. Avyābadhatva |

Q18. Which qualities of Siddha paramesthi are manifested by destruction of karmas?

Ans. The qualities of (i) infinite knowledge by the destruction of knowledge obscuring (ii) Infinite perception by destruction of perception obscuring (iii) Right Belief by destruction faith deluding karma (iv) Limitless valour by destruction

of obstructing karma. (v) Penetration by the loss of life determining (vi) Acuteness by the loss of name determining (physique making) (vii) Intervening by loss of status determining and (viii) Undisturbability (ix) Infinite Bliss by the loss of conduct deluding karma.

Q19. What are the 36 main qualities of the Acharya paramesthi ?

Ans. 12 Penances, 10 characteristics of soul (religion) 5 fivefold conducts, 6 Essential duties.
3. Process of curbing activities of body, speech and mind (guṇti) are the 36 main peculiarities of the Ahcarya paramesthi.

Q20. What are 12 penances ?

- Ans.**
1. Fasting.
 2. Reduced diet
 3. Special restriction for begging food.
 4. Giving up delicious food
 5. Using cushions neither for sitting nor for sleeping.
 6. Mortification of the body
 7. Expiation
 8. Reverence
 9. Serving others
 10. Study
 11. Renunciation

12. Meditation

Q21. What are the 5 fivefold conducts (ahcara) ?

Ans. Conduct of faith

Conduct of knowledge

Conduct of austerity

Conduct of character

Conduct of strength

Q22. What are the 6 Essential Duties ?

Ans. 1. Equanimity 2. Prayer

3. Praise 4. Criticizing self for faults

5. Self study 6 Devoid of bodily pleasure.

Q23. What are the 3 processes of curbing activities ?

Ans. 1. Mind control

2. Body control

3. Speech control

Q24. What are the 25 qualities of Upadhyaya paramesthi ?

Ans. Possessing and imparting to others the knowledge of 11 Angas & 14 purvas are the 25 characteristics of Upadhyaya paramesthi.

Q25. Name the 11 Angas (scripture) ?

Ans. 1. Conduct Volume (Ācharanga)

2. Decision making volume (Sutrakrtanga)

3. Ascending places volume (Sthānanga)

4. Concomitance volume (Samavayanga)

5. Problem elaborations volume (Vyākhyā Pragyaṇṭi)

6. Discription of tales & Myths (Gyatr Kathāṅga)

7. 4 stages of jain follower (Upasakādhyāyāṅga)

8. Gaining knowledge descriptions of the ways infinite obstacles (Antakrata kewali) (Antkrasāṅga)

9. Discription of saints who took birth in the five celestial planes above the 16 heavens after overcoming several obstructions - (Anuttaropapadikadasāṅga).

10. Question volume (Prasna Vyākaranāṅga)

11. Outcome of holy and unholy deeds - (Vipaka Sutrāṅga)

Q26. Name the 14 Purvas.

Ans. 1. Volume containing the descriptions of original existence and destruction (Utpada Purva)

2. Knoweldge of things (Āgrāyāni Purva)

3. Power (austerity, region or area, thought, self, Viryance Pravada Purva)

4. Existence and non existence of animate and inanimate (Astinasti pravada Purva)

5. Five knowledges on cognizances and three ignorances (Gyanpravada Purva)

6. 10 true statements (Satyapravada Purva)

7. Soul (Ātmapravada Purva)

8. 93 deeds karma (Karma pravada Purva)

9. Attainment (Vidyanuvada Purva)

10. Abstinence (Pratyakhyana Purva)

11. Five fold auspicious occasions (Kalyānavāda Pūrva)
12. Therapeutics (Prānāvāya Pūrva)
13. 72 skills and metre (kriyā visālā Pūrva)
14. Attainment of salvation and its pleasure (Lokabindusara Pūrva)

Q27. What are the 28 characteristics of Digamber Monk paramesthi ?

Ans. 5 great vows, 5 regulating (violence less) activities, 5 sense controls, 6 requisites or essential duties and 7 other remaining characteristics.

Q28. Name the five fold great vows.

- Ans.** 1. Non violence 2. Truth
3. Non stealing 4. Chastity
5. Non attachment

Q29. Name the 5 regulating activities ?

- Ans.** 1. walking 2. Speech
3. Eating 4. Lifting and laying down
5. Depositing waste products.

Q30. What is the five fold sense control ?

Ans. To have a control over the five sense organs i.e. touch taste, smell, sight and hearing is called the five fold sense control.

Q31. What are the six requisites ?

- Ans.** 1. Equanimity 2. Prayer
3. Praise 4. Criticizing self

5. Self study 6. devoid of bodily pleasure

Q32. What are the 7 remaining qualities ?

- Ans.** 1. Uprooting the hair
2. To remain nude or naked
3. Not to take bath
4. To sleep on floor (land)
5. Not brushing the teeth
6. Taking food in hands in standing position
7. Taking food only once a day.

Q33. How may characteristics do the pancha paramesthis have in all ?

Ans. Pancha paramesthis has 143 characteristics in all.

Arihanta	46
Siddha	08
Ācharya	36
Upādhyaya	25
Sadhu	28

Q34. Though Siddha God is greater yet Arhanta God is remembered first. Why ?

Ans. The Arihanta God preaches the living beings how to attain the salvation, so he being a welfare/auspicious seeker is adored first.

Q35. How many of the 46 main qualities of Arihanta God are dependent on the soul ?

Ans. The 4 qualities out of 46 main qualities of Ariantha God are dependent on the soul.

Q36. Name the qualities that depend on the soul.

- Ans.**
1. Infinite Perception
 2. Infinite knowledge
 3. Infinite Bliss
 4. Infinite strength are the qualities that depend on the soul.

PART - III

REQUISITES

Q1. What is worshipping ?

Ans. To pay homage to supreme beings (Pancha Paramesthise) to adore, to eulogise, to chant bhajanās (religious songs, psalms or hymns) to meditate or to speculate and to offer 8 types of things commodities in the lotus feet of omniscient Gods Arihanta & Siddhas is called worshipping.

Q2. Name the nine Supreme beings.

Ans.

- | | |
|-------------------------------|---|
| 1. Arihanta (The omniscient) | 2. Siddha omniscient
(emancipated souls) |
| 3. Āchārya (Pontiff) | 4. Upādhyāya
(Preceptors) |
| 5. Sādhu (Saint) Monk | 6. Jinadharmā (Jain religion) |
| 7. Jināgama (Jain scriptures) | 8. Jina (chaityās) idol |
| 9. Jina (Chaityalaya) temple | |

Q3. Name eight commodities used in worshipping.

Ans.

- | | |
|----------|--------------------|
| 1. Water | 2. Sandal (Safron) |
| 3. Rice | 4. Flowers |

- | | |
|----------------------|---|
| 5. Lamp | 6. Oblation (Naivaidya) |
| 7. Sandalwood Powder | 8. Libation Containing all these things |
| 9. Fruits | |

Q4. What is the outcome of worshipping the Supreme soul (omniscient Arhanta Siddha Gods)?

Ans. By worshipping Jinendra deo one attains right faith and the person who worships or adores it with eight commodities with full reverence, devotion and whole heartedness attains salvation after achieving all the worldly pleasures alike those of the Indra (the king of the gods) and the univesal monarch. Finally he accepts asceticism and attains Moksa where he enjoys the infinite pleasures by attaining eight qualities of the siddhas.

Q5. What is monk's (Saint's) service ?

Ans. To adore a true Digambara monk or saint devoid of any holding and attachments is called monk service.

Q6. How should one serve the monk ?

Ans. There are different ways to serve a true Digambar monk.

1. To give the saint, a diet (meals) and the scriptures (holy books) in charity.
2. To give them warm hospitality.

3. To provide him with the knowledge attaining means or resources.
4. To be a helping hand to him in his daily routine & not to disturb his routine.
5. To treat the disease (if any) he is suffering from.
6. To have a feeling of becoming saint like by adoring them with eight commodities.

Q7. What do you mean by self study ?

Ans. Self study is of five kinds

1. Reading
2. Questioning
- 3 Contemplation
4. Recitation
5. Preaching

Q8. Why is self study necessary ?

Ans. Self study is a must for each and every human being because it adds to our knowledge. Penance is attained by knowledge. The attainment of penance leads to gradual dissociation of karmas and the gradual dissociation of karmas ultimately leads to salvation. Therefore the prime duty of every salvation seeker is self study.

Q9. What is reading ?

Ans. To read the scriptures or holy books with correct pronunciation is called reading.

Q10. What is questioning ?

Ans. To ask questions on a subject matter with a view to clear ones doubts is called questioning.

Q11. What is Contemplation ?

Ans. To think over the existence of self, non-self, right path of salvation through knowledge acquired is called contemplation.

Q12. What is recitation ?

Ans. Recitation is the repetition of the text again and again with correct pronunciation.

Q13. What is preaching ?

Ans. Narration of moral stories and discourses on right faith knowledge conduct is called preaching.

Q14. What is the purpose of these five types of study ?

Ans. The objects are :

1. Extraordinary knowledge for attaining right belief etc.
2. Incessant exertion in the right direction.
3. Wholesome fear of worldly existence
4. Progress of austerities
5. Freedom from transgressions.

Q15. What is restraint ?

Ans. To have a control over the five senses (organs), inclinations wishes and to protect the six types of beings is called a restraint.

Q16. What are the kinds of restraint ?

Ans. Restraint is of two kinds :

1. Creatures restraint

2. Organs restraint

Q17. What is penance ?

Ans. Control over desires is called penance.

Q18. State the kinds of penance.

Ans. Penance is of two types :

1. External 2. Internal

(i) **External** : (a) Fasting (b) Reduced diet (c) Special restrictions for begging food (d) Giving up stimulating and delicious dishes (e) lonely habitation (f) Mortification of the body

(ii) **Internal** : (a) Expiation (b) Reverence (c) Service (d) Study (e) Renunciation (f) Meditation

Q19. What is Charity ? State its types.

Ans. To give a portion of one's lawful possessions unto some needy person, with a view to get nothing material in return is called charity.

1. Charity of diet (food)
2. Medicine
3. Scriptures
4. Shelter

Q20. What is the nature of diet, Medicine, knowledge (Scripture) and shelter ?

Ans. 1. To give food to the saint, lady saint, a jain follower (man / woman both) with a feeling of charity and devotion according to one's own

capacity is called a charity of food (meal charity)

2. To give pure and maliceless medicines to the saints with a view to cure his disease is called medicine charity.

3. To share one's knowledge (existing) with the holy men, to give them books to read and other stationery matter is called knowledge charity. To arrange camps (religious) is also one of the knowledge charities.

To give shelter to the living beings or to take them out of dangerous circumstances is called shelter charity.

Q21. What is ninefold devotion ?

- Ans.**
1. Calling (Havking)
 2. Higher seat-offering
 3. Feet cleansing
 4. Worshipping
 5. Obeissance (five organs)
 6. Purity of heart (mind)
 7. Purity of tongue
 8. Purity of body
 9. Purity of food

Q22. What is calling ?

Ans. When the charity seeker comes to us for the charity, we welcome him saying, Respected saint please accept our obeissance three times

(Namostu-3) and the diet and the water both are pure. This is what is called calling.

Q23. What is the nature of higher seat ?

Ans. When the charity seeker accepts the invitation of taking food he is escorted to the place generally above the ground on a special stool of wood where he takes his food. To make him sit on this seat is called higher seat.

Q24. What is feet cleansing ?

Ans. To help the monk cleanse or wash his feet is called feet cleansing.

Q25. What is Adoration or worshipping ?

Ans. To adore or worship the monk with eight & pure substances like water, sandal etc. is called adoration or worshipping.

Q26. What is obeissance ? (Salutation)

Ans. To observe do obeissance by prostrating before him is called obeissance.

Q27. Explain the purity of heart, purity of speech (tongue), purity of body and purity of food.

- Ans.**
1. The comtemplation devoid of sorrow and anger is called purity of heart.
 2. To avoid speaking harsh and shrill words is called purity of tongue.
 3. One's being away from widow marriage and intercast marriage etc. is called purity of body.

4. To cook meals after an inquest or purifying it e.g. devoid of (cells or small boils is called purity of food).

Q28. What are the seven qualities of a donor ?

Ans. The seven qualities of a donor are :

1. Reverence
2. Satisfaction (contentment)
3. Devotion
4. Science
5. Devoid of temptation
6. Forgiveness
7. Vitality

Q29. Explain all the seven qualities of a donor.

- Ans.**
1. **Reverence** : The act of giving the charity to the worthy seeker with due respects is called reverence
 2. **Contentment** : The act of feeling happiness at the time of giving charity is called contentment.
 3. **Devotion** : The feeling of love and affection towards the quality of the seeker is called devotion.
 4. **Science** : The knowledge of the things worth giving is called science.
 5. **Covetouslessness** : Non belief in procurement of mundane pleasures is called covetouslessness.

6. **Forgiveness** : Not to show anger or feel angry even after the unavoidable circumstances is called forgiveness.

7. **Vitality** : Vitality is such a quality of the donor that she/he being not so wealthy amazes others by her/his act of donation or open heartedness generosity & self sacrifice.

Q30. Name the five fold sins.

Ans. The violent (destructive) deeds through which a householder accumulates sins to his credit are called fivefold sins. e.g.

1. Grinding 2. Pestling
3. Cooking 4. Drawing water from pump well etc.
5. Brooming or sweeping

The sin that a householder adds to his credit owing to the above cited five sins is all extricated by giving donation or charity.

Non Violence

The act of killing any other beings or ones own self causing tortures or inflicting pains, feeling sorrow stricken or putting others in sorrow is called Violence & the state just opposite to this that is (violence less) is called non violence.

Q1. State the kinds of violence.

Ans. Violence is of 4 kinds :

1. Intentional violence (Sankalpī himsā)
2. House hold violence (Āarambhī himsā)
3. Occupational violence (Udyamī himsā)
4. Vengeance violence (Virodhī himsā)

Q2. What is intentional violence ?

Ans. To torture to inflict or to kill any person with a pre-planned notion or scheme is called intentional violence. Mere preplanning even is but a part and partial of this intentional violence.

Q3. What is household violence ?

Ans. The violence that takes place in the kitchen while cooking, washing and other domestic duties is called household violence.

Q4. What is occupational violence ?

Ans. The violence that is caused owing to the destruction of small insects in agriculture industry and other means of earning one's bread, is called occupational violence.

Q5. What is Vengeance violence ?

Ans. The violence that is caused by one while defending one self from the attack of any lion or rascal is called vengeance violence.

Q6. How many violences does a householder refrain from ?

Ans. A householder is refrains from the intentional violence only.

Q7. How many violences are refrained by a monk refrain from ?

Ans. A monk refrains from all the four kinds of violences that is a saint is the priest of non-violence.

Q8. What are the advantages of non-violence ?

Ans. Contentment and happiness is impossible without non-violence it keeps all the mundane displeasures at an arm's length for good.

Q9. What should one do to become a non-violent ?

Ans. One can become a non-violent only when one shows Warth neither upon oneself nor upon the other and never has an ego or pride even after possessing all the means of aristocracy affluency knowledge, valour and countenance. Besides, one takes all the worldly things mortal & momentary does not become deceitful (deceptive) avarious etc. and does not have any affection with the body thinking that it is an unchaste structure or composition.

Non Eatables (abhakṣya)

Q1. What is not eatable ?

Ans. Non eatable is the thing that is not fit for eating.

Q2. What are its types ?

Ans. It is of 5 types e.g.

1. Mobile beings destructing Substances (Trasaghata)
2. Infinite immobile beings destructing Substances (Sthawara ghata)
3. Drowsiness creating (Pramāda kāraka)
4. Disease causing (Anista kāraka)
5. Substances discarded by gentlemen (Anupasevya).

Q3. What are the mobile beings destructing substances ?

Ans. Mobile beings destructing substances are those substances by eating of which the mobile beings are destructed e.g. cauliflower, old pickle, rotten or purified things from the market, meat, flesh, jam, egg, liquor etc.

Q4. What are the infinite immobile beings destructing substances ?

Ans. Infinite immobile beings destructing substances are those substances by eating of which the immobile beings are destructed e.g. radish, carrot, spinach, sweet potato and potato etc.

Q5. What are the drowsiness creating substances ?

Ans. The drowsiness creating substances are those substances by eating of which drowsiness & intoxication overpowers the eater (consumer) e.g. Hashish, Haroin, Drug. Hamp. leaves, opium Tobacco etc.

Q6. What are the disease causing substances ?

Ans. Disease causing substances are those substances by eating of which fever, cough etc. are increased as milk product, sweetdish for a Victim of cough, clarified and butter (Ghee) sweets for a victim of fever etc.

Q7. What are the substances discarded by gentlemen ?

Ans. The substances neglected or feigned by gentlemen are called discarded substances e.g. urine and saliva etc. waste of body.

LIMITATIONS OF EATABLE SUBSTANCES

Q8. Is the time limit of an eatable things, the same through out the year ?

Ans. No, the limit of any eatable thing used by a Jain follower differs from time to time e.g. summer, winter and rainy as follows :

During rainy season - 8 days

During winter season - 30 days

During summer season - 15 days - prepared sweet (sugar like powdered form) wood powder e.g. sandal powder etc.

Q9. Do all the commodities have the same time limit of their consumption ?

Ans. No, different commodities have different time limit according to their nature e.g.

During rainy season - 3 days

During summer season - 5 days

During winter season - 7 days - flour

meals, coriander powder, fried flour (in clarified butter) laddus of gram flour without water.

Q10. Cite the examples of the eatable things having their consumable time limit as one

night, one day, six hours and 48 minutes respectively.

Ans. One night only : Laddus made of gram flour (a kind of sweetmeal made of gram flour droplets), essence of milk, sweetmeal made of the essence of milk.

Boiled milk, specially boiled water and pickles etc.

One day only (12 hours) : bread, fried bread (Paramatha), dried and parched vegetable (Bhujia), Vegetable dipped in gramflour and fried in oil, porridge and other vegetables in which water has been used and with which water is left even after frying.

6 hours : Cooked lentils and rice and other grains which are cooked in water only, water and fruit juice purified with cloves.

48 minutes : filtered with double sieve net, pestled salt, filtered unboiled milk, butter etc.

MEDITATION (Bhāvanā)

Q1. What is meditation ? State its kinds.

Ans. To think over something repeatedly is called meditation. These are 12 in number.

Q2. What are the 12 meditations ?

Ans. 1. Transitoriness
2. Helplessness (no shelter)
3. Transmigration
4. Loneliness
5. Distinctness
6. Impurity
7. Influx
8. Stoppage
9. Dissociation
10. The universe
11. Rarity of enlightenment
12. Truth proclaimed by religion.

Q3. What is transitoriness (anitya bhāvanā) ?

Ans. "Sceptre and crown

Must be tumble down"

And the dust shall equal be made

Means nothing is permanent in the world except the soul, the self all the things are transient like the bubbles of water.

Q4. What is helplessness or no shelter (Asarā bhāvanā) ?

Ans. Helplessness is a situation when one can't save oneself from death at any cost however one endeavours or whatever resources one does have.

Q5. What is transmigration (Samsāra bhāvanā) ?

Ans. Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The worldly beings suffer from pain in four states of existence and they move about in the fivefold whirlpool. The world is worthless in every way. There is not a tinge of happiness in it.

Q6. What is loneliness or solitariness (Ekatva bhāvanā) ?

Ans. Soul is solitary and it alone is affected by the consequences of good and bad karmas. Neither son nor wife share therein. All are influenced by self-interest.

Q7. What is distinctness (Anyatva bhāvanā) ?

Ans. The soul and the body are mixed up like milk and water. But each of them exists distinct from the other. They are not one. Wealth, home, son, wife obviously exist separately. How can they be one ?

Q8. What is impurity of body (asuci bhāvanā) ?

Ans. The feeling like body is a receptacle of impurities. It is developed by bundle of flesh,

blood, pus and excreta and is defiled by bones, fat and the like, and has nine outlets through which dirty matters flow.

Q9. What is influx (Āsrava bhāvanā) ?

Ans. The vibratory activities of mind, speech and body cause the inflow of karmic matters into the soul. The inflow is the source of multifarious miseries.

Q10. What is stoppage (Samvara bhāvanā) ?

Ans. Only those persons are able to check the karmic inflow, who do not incur—merit (punya) and demerit (papa). They concentrate their attention upon self-realisation and stop the inflow of karmas.

Q11. What is dissociation or shedding (nirjara bhāvanā) ?

Ans. Dissociation is the outcome or fruition of karmas. The shedding of karmas on maturity of time is of no avail. The bliss of liberation, manifests itself only when the karmas are destroyed by asceticism & austerities.

Q12. What is universe (Lok bhāvanā) ?

Ans. The universe is neither created nor supported by anybody. It is comprised of six substances and is indestructible. Its contemplation develops true knowledge. To contemplate about the universe which is 14 Raju higher in

the same way is called the meditation on universe.

Q13. What is rarity of enlightenment (bodhi dur-labha bhavana) ?

Ans. The feeling like 'In the precarious world the things like wealth, money, wife & status etc. can easily be had but one can not get the true knowledge and the knowledge of the self easily' is called rarity of enlightenment.

Q14. What is the truth proclaimed by religion (dharma bhavana) ?

Ans. Religion is right belief, right knowledge and right conduct free from deluding ideas. The feeling that 'If you ask for anything into the wish contenting heavenly tree (kalpa Taru), it will provide you that, but the constant devotion on religion gives you all without asking even ; is called the truth proclaimed by religion. Living being attains everlasting bliss when it follows religion.

Q15. How many other meditations (bhāvanā) are there that Emancipate one from this world ?

Ans. There are 16 observances (16 kārāṇa bhavana) that help a man to get emancipated from this world. Besides there are 4 others also namely friendship, ecstasy benevolence and nutaralism.

Q16. Name 16 observances.

- Ans.**
1. Purity of right faith (darsana visuddhi)
 2. Reverence (Vinaya Sampannata)
 3. Observance of vows and supplementary vows without transgressions. (Seela vrata)
 4. Ceaseless pursuit of knowledge (abhiksna gyanopayoga)
 5. Perpetual fear of the cycle of existence.
 6. Charity according to one's own capacity.
 7. Practising austerities according to one's capacity.
 8. Removal of obstacles that threaten the equanimity of ascetics.
 9. Serving the meritorious by warding off evil or suffering.
 - 10 Devotion to omniscient lords (Arahanta bhakti)
 - 11 Devotion to chief preceptors (Acarya bhakti)
 - 12 Devotion to preceptors and the religious scriptures (Sruta bhakti)
 - 13 Devotion to preaches (Pravacana bhakti)
 - 14 Practice of 6 essential daily duties.
 - 15 Propagation of the teachings of the omniscient.
 - 16 Fervent affection for one's brethren.

Q17. How should one observe contemplation of the self? What are its advantages?

Ans. I too am like a pancha paramēsthī. There is no difference between myself and the Siddha paramēsthī on the basis of soul substance

(Dravya). If there is, that is of the mode (paryaya) the feeling like 'When this difference comes to an end I too shall become a Siddha' is called the contemplation of self. The outcome is that the one who contemplates like becomes a Siddha.

Q18. What does the contemplation of 16 observances lead to?

Ans. One who contemplates these 16 observances attain the post of Tirthankara, an incarnation worshipped by all deities, and gets salvation.

PART IV

*11 stages of the house holder having partial
vows (Naiṣṭhika follower)*

Q1. Name the 11 stages that a house holder (having partial Vows) observes or passes through.

Ans. Name of 11 stages of a house holder having partial vows (naiṣṭhika follower) are :-

1. Stage of true faith (darsana Pratimā)
2. Stage of firm vows (Vrata pratimā)
3. Stage of equanimous meditation (Sāmāyika Pratimā)
4. Stage of fasting on eternal festivals (Prosadapavas Pratimā)
5. Stage of refraining from the vegetality (Sachitta tyaga pratimā)
6. Stage of refraining from night meal (Ratri bhukti tyaga pratimā)
7. Stage of total celibacy (Brahmacarya pratimā)
8. Stage of refraining from occupational belongings (Āarambha tyaga pratimā)
9. Stage of refraining from earthly possessions (Parigraha tyaga pratimā)
10. Stage of refraining from giving permission (Anumati tyaga pratimā)
11. Stage of refraining from food made for self (saint's) use. (Uddista tyaga pratimā)

Q2. Elucidate the nature of the 11 stages.

Ans. 1. Stage of true faith : To accept or adopt the true faith devoid of faults, to refrain from all the sevenfold addictions and all the non edible things is called the stage of true faith.

2. Stage of firm vows : To observe five small vows (non violence, truthfulness, non stealing, chastity and non accumulation) without committing transgression and three merit vows (e.g. that aim at the restraint of earthly ambitions, further limiting of the field of activity periodically and purposeless ill will) four teaching vows (Equanimous meditation, fasting, limiting the consumable and non consumable things and charity service of saints) altogether is called the stage of firm vows.

3. Stage of equanimous meditation : To sit for prayer or meditation at a posture (incessantly for 48 minutes, 96 minutes or 144 minutes is called the stage of equanimous meditation.

4. Stage of fasting on eternal festivals : He who applying himself to holy meditation, observes the Prosadhopavasa vrata in the prescribed manner on all the four fast days (two astamis & two chaturdasis) of the month by month not shrinking from exercising the power of his soul to the full is called a stage of fasting on eternal festivals.

5. Stage of refraining from the vegetality :

He who does not eat uncooked and unripe roots, fruits, greens, branches, tendrils (or shoots of hard or thorny plants) balbous vegetables, flowers and seeds as an embodiment of mercy, is called a stage of refraining from the vegetality.

6. Stage of refraining from night meal : He who being mercifully inclined towards all living beings does not take and give (any of the four kinds of food namely grains or things made of grain liquid sweetmeats the semi liquids after sunset) such a one is called a stage of refraining from night meal.

7. Stage of celibacy : He who perceiving that the private parts are the seed, the source and the channels of filth (also) stinking and disgusting to look at, abstains from sexual indulgence - that is called a stage of celibacy.

8. Stage of refraining from occupational belonging : He who renounces the undertakings involved in service, cultivation, trade and other occupations, the causes of violence is called the stage of refraining from occupational belonging.

9. Stage of refraining from earthly possessions : He who gives up the sense of possession in the ten kinds of worldly things (e.g. land, houses, silver, gold, cattle, grain, maid servants

man- servants, clothes and utensils) and finds pleasure in a feeling of renunciation becomes steadfast in the contemplation of his self and in developing contentment in his soul - such a one is a stage of refraining from earthly possession.

10. Stage of refraining from permission : He whose approval is not taken in respect of undertakings material goods and mundance activity of serene judgement, is certainly fit to be called as stage of refraining from permission.

11. Stage of refraining from food for self use : To refrain from the food cooked for one's own self is called the stage of refraining from food for self use.

ADDICTION

Q1. What is addiction ? State its kinds.

Ans. Bad habits are known as addiction. These are seven in number.

1. Gambling 2. Meat eating
3. Drinking 4. Hunting
5. Prostitution 6. Stealing
7. Adultery

Q2. Why is gambling a bad habit ? What are the disadvantages from it ?

Ans. Gambling is one of the bad habits comprising speculation sharemarketing, lottery, bidding, betting, wagering, playing chauparh (a backgammon like game played with three dices) etc. It is harmful to both the loser & the winner. The former is perplexed because he/she loses the bet or the wager and the latter is perplexed because he/she goes on playing in the hope of winning more & more and is never satisfied. Ultimately he/she doesn't have a good reputation in the society. The good gentlemen look down upon him for his being so. For instance: let's take an example of Yudhishthra, the universal monarch at the time of Mahabharata, who alongwith all his four brothers began to play Chauparh with Duryodhana and lost every-

thing; the wealth the kingdom and even his better half Draupadi. Which added an insult to the injury and lead him to his dooms day.

Q3. Why should one avoid meat eating ? What are its disadvantages ?

Ans. Eating flesh or meat of a creature dead or alive having two three four or five sense respectively, is called meat eating, which comprises of several parasites and saprophytes of the same colour but harmful to our mind & body both. These bacterias having entered the human body make one's nature animal like and cause diseases, secondly the grasping power or learning power of the meat eater starts slackening and thirdly the meat eater by killing the living creature adds sins to the credit of his soul, which has to undergo several tortures after palingenesis. For example :

There was a king named Buck, who was very fond of eating meat. One day his cook roasted a young baby for him and the king enjoyed it very much and demanded that the same kind of meat should be served to him daily. Thence onward. The cook had to carry out his orders, so did he. The children from every family were produced in his service turn by turn. Once it was the turn of the only son of a lady. The lady started beating her breast and lamenting bitterly, since early in the morning. Haply Bhima a valiant hero was passing by the way. He heard

her heart rending tale and helped her by putting the vicious & callous king to death.

Q4. Can a non meat eater eat eggs ? Will he then be called vegetarian ?

Ans. No, egg is not a vegetarian food. Egg is the structure of the body of a new born chicker. Hence egg eating is equal to meat eating. Thus the egg eater can't be called a vegetarian.

Q5. Is there any other thing which is as injurious as meat ?

Ans. Of course, there are many such things as sweet-meats, salty, chutney etc. kept open to sell in the market place are as injurious and dangerous as meat. For mosquitoes, flies, insects etc sit on these things and sometimes die upon these. Thus these items are contaminated and poisoned. Many of such kind are nutrinugget, sago, potato, pickle, jam, biscuit, baked bread, cane juice, sauce and fried things etc.

Q6. What are the disadvantages of drinking ?

Ans. The juice produced from the decomposition & fermentation of different things is called wine or liquor. Drinking wine causes several diseases such as cancer, asthma, chest pain, & affects lungs also. An intoxicated person (drunkard) wanders like lunatics. Being obsessed with the narcotics he/she loses self control, power of justification and differentiation as well.

Once the princes of Dwarika were going towards a forest. They felt thirsty and quenched their thirst by drinking wine. Being obsessed with the power of flora they lost their sense and started singing, dancing and talking garrulously. Perchance they came across a hermit named Dwipayana. They abused him and hurled stones at him when he passed by. The hermit lost equanimity & became furious and set the entire Dwarika city into ablaze with the power of his penance. Within a few hours the entire city changed into a heap of ashes. Thus their only mistake resulted in a life long catastrophe.

Q7. Are all the intoxicating things addictions ?

Ans. Yes, Certainly all the narcotic things e.g. (sleep producing things) hashish, hemp, tobacco, heroin, bidi, cigarette, drugs. are addictions. These are the barriers of life & soul. They cause several diseases altogether.

Q8. Comment on hunting and its affect disadvantages.

Ans. To shoot any animal either by arrow or by bullet or kill it for one's sports is called hunting. It results in an infinite sorrow and agony e.g. king Brahamadata was a famous hunter. Once he went to a forest for hunting but could not succeed in his mission. At last when he was returning home he came to know that there had been a saint on meditation in the very wood. Owing to the power of his devotion he misse

his aim everytime. Eventually he in a state of fury went to the sage. The sage had gone for the supper. There was his seat only. The king in the fit of fury set the seat on fire. Meanwhile the sage came back and as per his daily routine sat for meditation on the burning seat without caring for the flames. The saint got omniscience but the king panted to death then & there.

Q9. Is censuring or abusing others also one of the addictions.

Ans. Undoubtedly, abusing and censuring afflicts pain into others, which results in great violence or catastrophe. Using taunts in discourse, afflicting pains by snapping, speaking ill of any body are all addictions.

Q10. What is the outcome of going to a prostitute ?

Ans. To go to a harlot or pross with a view to satisfy one's sexual desire is called prostitution. A pross is a lacherous woman. She is a storehouse of diseases. A physical contact or copulation with a harlot causes AIDS, a health hazardous disease. Hence this is one of the worst addictions.

Who doesn't know Charudatta the son of a rich man. He was very meek, sober & culture. Once he fell into bad company and addicted to prostitution. By and by he spent most of his time money in the company of the prostitutes. His family e.g. parents, wife, elders etc. all sug-

gested him to relinquish this habit but all in vain. Ultimately when all his money was finished, one day the pross locked him into a latrine & withdrew herself from his company. Then he came to himself, if realised its affects and mend his ways.

Q11. Why is stealing an addiction ? What are its consequences ?

Ans. To take away something without the permission of its owner or to usurp a thing forcibly from its owner is called stealing or theft. A stolen thing never lets a man rest in peace. A thief never flourishes. It seems to be beneficial instantly but very harmful and woe begotting in the long run. There was a brahmian named Shivbhuti alias Satyaghosh who always boasted of his honesty. People also believed in him. Once a merchant entrusted him with some jewels and went on a business tour. He came back after about a decade of years and went to the brahmian for getting his jewels back but the brahmian backed out from his promise. Even he refused to recognize him. Eventually the merchant went to the king for justice but the king feigned to overlook the case and got to know the reality through his spies. At last he called for the brahmian cheat and put him into prison for the whole life.

Q12. What is licentiousness ? What are its consequences ?

Ans. To go to any woman other than one's own with whom one has married according to one's religious belief or ceremony, with a view of sexual intercourse or to talk on obscene matter is called licentiousness. Adultry causes "AIDS" like diseases, slackens memory, deteriorates physical power & stemina & begets an ill will in the society. Ravana the most vigorous and learned king of Lanka being fascinated with the beauty, graceful conduct of Sita, the wife of lord Rama, kidnapped her and seduced. But she didn't agree. Consequently he alongwith his entire pedigree had to undergo the pangs of death with the hands of Rama. Hence one ought to behave with other's wife, sister & mother like his own sister or mother.

Q13. Suggest some remedy to get rid of the addictions.

Ans. In order to give up the bad habits one should divert his notion and attention towards good & auspicious works such as worshiping, temple visiting, public service, good company etc.

Q14. Suggest a remedy how to relinquish playing cards.

Ans While playing cards one ought to contemplate and meditate about self & the god like

One Says Soul is one

Two Says Living being are of two kinds

1-Worldly 2- Emancipated

Three Says	Three fold jewel leads to salvation Right belief, knowledge, conduct
Four Says	4 adorations cause salvation
Five Says	5 fold paramesthi is the only shelter in the world.
Six Says	The world is made of 6 (Six substances) conformities
Seven Says	Right faith has 7 ascertained realities (Tattvas)
Eight Says	Right faith has 8 limbs
Nine Says	I am the only living substance out of the 9 'Patharthas'.
Ten Says	10 religions are the aspects of liberation
Jack Says	Body is a slave to the soul
Queen Says	I am not enjoyed by the body The enjoyer is the soul.
King Says	I am the king to destroy the enemies like - material karmas Psychic karma & the body (a jail for imprisonment of soul (No karma)

Q15. Suggest some measures how to get rid of garrulousness and wandering aimlessly.

Ans. To give up the habit of loquaciousness one ought to divert his/her attention towards the prayers of god, hymns and the sermons. And to forsake the habit of walking aimlessly one

ought to go to temple, a pilgrimage to the saints where from one get's guidelines to emancipation.

Q16. How can one give up the habits of reading novels and visiting cinema frequently ?

Ans. One can give up the habit of reading novels by going through the good qualities of great personalities, holy men and women like Sati Anjana, Chandana and Sita. Besides these, one should also read myth and tales such as Sripal Maina Sundari and others renown exemplary personality. On the other hand in order to get rid of the habit of seeing movies frequently one should attend ritual ceremonies, religious music programmes like Bhajans, Worship ceremony and Hymns and do social service etc.

Q17. Suggest some devices how to get rid of the habit of copying in the examination.

Ans. Since copying in the examination sometimes creates the derogatory situation to one caught by the invigilators. Hence one ought to work hard the entire session, attend classes regularly, revise the matter at home, get up early in the morning & above all must have self confidence.

Q18. How can one abstain from drinking ?
or

How can the rate of drinking be reduced ?

Ans. Instead of boycotting the drunkards socially, they should be treated well and affectionately and made aware of the demerits of the drinks

and drugs. Thereafter their attention should be diverted towards devotion, studying scriptures and meditation etc. Thus the rate of drinking may be reduced.

Q19. How can one get rid of the habit of gambling ? Speculation and bidding etc.

Ans. One can get rid of the above cited addictions by living within one's means, having no temptation for money etc. and thinking on both the ends, the profit and the loss of the gambling before switching on to it, for it is but a nine day's wonder.

Q20. Suggest any remedy to get rid of adultery.

Ans. The adulterer must be given ample love and affection at home than that of depriving him of the due. Every embarrassing situation should be dealt carefully. Beside he should be given interesting story books on the affects and demerits of adultery.

Main Qualities of a house-holder (srāvaka)

Q1. Who is a house-holder (Srāvaka) ?

Ans. One who is trustful (reliant) wise and performs religious duties daily is called a house-holder i.e. a man who acts well according to the religion and follows the true omniscient Gods, scriptures and Digamber Monks with reliance is known as a house-holder.

Q2. What are the stages & grades of the srāvakas ?

Ans. The house-holders are of three grades.

1. Paksika house-holder (vowless right believer)
2. Naisthika house-holder (Partial vow observer true-believer)
3. Accomplisher (Sadhaka) house-holder.

Q3. Who is vowless right believer (Paksika house-holder) ?

Ans. A person (true believer) who without accepting any vow has a worthy attitude or inclination towards the religion is called a paksika house-holder.

Q4. Who is a house-holder having partial vow (naisthika house-holder) ?

Ans. A person who has accepted partial vows (Anuvratas etc.) is called a naisthika house-holder.

Q5. Who is accomplisher (sādhaka) house-holder ?

Ans. One who is very alert in observing auspicious activities such as, vows (without transgressions) celibacy etc. leading to asceticism and has relinquished worldly acts and remains in the company of true homeless monks and wants to become monk is called accomplisher.

Q6. Cite the distinctive qualities of a householder or jain follower ?

Ans. There are eight distinctive qualities of a jain house-holder :

a He Abstains from the following

1. Honey 2. Meat
3. Wine 4. Udambar fruits
5. Taking meals at night

b And observes the following

6. Shows Mercy upon all living beings
7. Sees & prays the God (Deva darsana) daily.
8. Drinks filtered water & tries to return the filtrate back in the original well or reservoir.

Q7. Are these the only eightfold qualities of a jain follower or house-holder ? If not, state the others.

Ans. Some of the Acharya Monks have propounded the eight qualities of a jain follower in a different way e.g.

- (1-3) Refraining from Honey, Meat and wine and (4-8) five atomic vows e.g. non-violence

truth, non-stealing, chastity (celibacy) and non-accumulation.

or

Abstaining from 1. Honey 2. Meat 3. liquor (wine) (4-8) five udambar fruits.

Q8. What is the distinctive quality (peculiarity) of jain a house holder ?

Ans. The main qualities of life are known as peculiarities e.g. A plant can have no standing without its root similarly a jain follower too can't be called a jain without these 8 qualities (peculiarities).

Q9. What is honey ? and What are the disadvantages of honey eating ?

Ans. Honey is taken to be an impure substance because it is a vomit of the bees, after sucking the juice of the flowers assimilated with their excreta inside the hive. The consumer however squeezes the hive & stores the essence in an utensil naming it honey & then starts eating it. But I don't think it a wise step to eat such a defiled substance causing death of several bees at the time of squeezing or breaking the hive. Eating of honey but may lead to a hellish life.

Q10. What kind of food is called the meat ? Why should one refrain from it ?

Ans. One gets meat by killing mobile creature having two, three, four & five senses respectively and

the one who does not eat meat is known as vegetarian that is, the person abstains from meat. It makes no difference, as to whether the meat is from a dead animal or a living one, it is roasted or unroasted but instantly innumerable saprophites and parasites, (mobile & immobile) of the same colour come into existence. Consequently one is subjected to many fold sins on eating the meat. And this habit of meat eating gives birth to callous, unkind & brute nature. Hence one ought not eat meat.

Q11. What is the disadvantage of drinking ?

Ans. By drinking, the good qualities like learning, intuition, truth, beneficence, forgiveness are destroyed. A drunkard can hardly differentiate a true thing from a false one. He is not a reliable person.

Q12. How far is the drinking injurious to health ?

Ans. Drinking causes many diseases like cancer, fits, lunacy and several other abdominal diseases. One drop of wine only contain as many tiny beings as could fill the space of three worlds altogether. Hence eating or drinking these parasites means killing several other creatures.

Q13. What is the disadvantage of egg eating?

Ans. Egg is a meat like thing from which hen, duck, birds etc. are created. May it be hatched or unhatched after all it is the killing of a five sensed being. Many of the scientists have proved that

egg contains a dreadful substance called colestrol? Which causes heart diseases, high blood pressure, ulcer etc. Besides they also add that it upsets our diagestive system also.

Q14. Why should a jain follower abstain from Udambara fruits ?

Ans. Banyan fruit, long pepperfruits of the citron leaved tree, fig and fruit of the ficus glomreta tree etc. consist of mobile beings. To refrain from these fruits is called the abstaing from Udambar fruits.

Q15. Why should one avoid night meal or (taking food at night) ?

Ans. In order to protect creatures to maintain the spirit of non- violence to keep oneself healthy, to keep oneself mentally healthy. One ought to have day meal only, this leads to a life of sanctity & peace. In day/sun-light insects do not come out from the dark places and are not produced but in night even after glowing of moths etc. are produced fall in meal that one eats.

Q16. What are the disadvantages of taking meal at night ? Give four answers with some scientific proof (reason) ?

Ans. It has already been proved by science that the plants discharge poisonous gases at night which pollute the enviroment. Air is everywhere so the place where the food is kept will also be polluted. Besides, there are several other tiny insects that

can't be easily seen at night. They may also fall into the food and we to eat those. Which ultimately lead to several abdominal ailments.

On the other hands there are many parasites or tiny creatures that can't exist during the light of the sun, do exist at night. Their birth however can't be stopped. These also fall into the food and spoil it.

Doctors are also of the view that one ought to take at least 6 hours rest or repose after meal.

Q17. Why do JAINS abstain from night meal ? (taking meals at night)

Ans. Jain religion is scientifically a non-violent religion. This religion protects every being. To do so a true jain never has his meal at night. Meals at night causes indispositions and this indisposition hinders a man to follow the religion, wholeheartedly and rightly.

Q18. Why should one have mercy over the creatures ?

Ans. To take a vow not to kill or hurt any creature and help do assist and service according to one's capacity is called mercy over the creatures.

Q19. Why should we (salute) pay obeisance to the pancha paramesthi ?

Ans. In order to achieve the qualities like the pancha paramesthis, we should pay obeisance to them. This is also a noble duty of jains. And by

paying reverence to the respected people one attains the education, discipline limits and produces many other qualities.

Q20. Why is it necessary to drink the filtered water ?

Ans. Water contains innumerable living beings (livestock) so in order to stop these being drunk or eaten up we should take the water after filtration. Doing so one follows the spirit of mercy over the living beings & the non violence on the other hands.

Q21. What is the view of scientists regarding the filtration of water ?

Ans. Scientists are of the view that ordinary unfiltered water contains 36450 microbes and unfiltered water drinking gives rise to several abdominal diseases.

This fact however has been emphathetically put forth by the scientists in this century only but the jain Acharyas (Monk) propounded the theory ages ago and made it the prime duty for every jain follows. This is the reason why a jain hermit drinks boiled & filtered water.

Q22. What are the primary rules that a jain has to follow ?

Ans. There are 3 primary rules that a tyro jain has to follow namely.

1. Abstaining from night meals.
2. Drinking filtered water.
3. Going to temple daily for 'Darsana' of Arihanta God.

2 - ('Tattva)

Q1. What is reality (Tattva) Tato ?

Ans. The intrinsic nature of a thing is called reality. (Tato)

Q2. Name the realities that lead us to salvation.

Ans. These are 7 (seven) in number namely

1. Animate (Jīva) 2. Inanimate (Ajīva)
3. Influx (Āsrava) 4. Bondage (Bandha)
5. Stoppage (Samvara) 6. Gradual dissociation (Nirjara)
7. Liberation (Moksa)

Q3. What is animate ?

Ans. An animate is characterized by knowledge and perception.

Q4. What is inanimate ?

Ans. An inanimate is devoid of the quality of knowledge & perception.

Q5. What is influx ?

Ans. The inflow of auspicious and evil karmic matter into the soul is called influx.

Q6. What is bondage ?

Ans. The mutual intermingling of the soul and the karmas is called bondage.

Q7. What is stoppage ?

Ans. The obstruction or the inflow of karmic matter into the soul is called stoppage.

Q8. What is gradual dissociation or Shedding of karmas ?

Ans. The separation or falling off of part of karmic matter from the soul is called gradual dissociation or shedding of karmas.

Q9. What is Liberation ?

Ans. The complete annihilation dissociation of all karmic matter (bound with any particular soul) is called liberation.

Q10. What is the importance of the above cited sevenfold realities ? (Tatos)

Ans. By meditating these sevenfold realities (Tato) one knows the real nature of the soul and thereby gets the right path to salvation.

Three gems

Q1. What are the three zems ?

Ans. Right faith (Samyag darsana), right knowledge (Samyag gyana) and right conduct (Samyag charitra) are called the three gems.

Q2. What is right faith (Samyag darsana) ?

Ans. To have a firm cordial belief in the omniscient, scriptures and the Possession-less saint, and the six substances & 7 realities (living, non-living, influx, bondage, stoppage dissociation and liberation) and the actual nature of the soul, different to the other substance is called right faith.

Q3. What is right knowledge (Samyag gyana) ?

Ans. Knowledge a substance such as that actually are called right knowledge.

Q4. What is right conduct (Samyag charitra) ?

Ans. Accompanied with right belief the attainment of Equanimity on cessation of activity leading to the taking in of karmas (by a wise person engaged in the removal of the causes of transmigration) is called right conduct.

Q5. Which is the path of liberation ?

Ans. Right faith, right knowledge and right conduct altogether constitute the direct right path of liberation. Without the completion of these three gems liberation is utterly impossible.

The Omniscient (Deva) The Scriptures (Sāstra) and the Digambara Saint Sadhu (Guru)

Q6. Who is the omniscient ?

Ans. A self-engrosses chaste soul who is devoid of all sorts of blemishes and knows & sees simultaneously in one unit of time all the things/substances with their attributes & modes of past, present & future is known as the omniscient.

Q7. What are the kinds of the omniscient ?

Ans. There are two types of omniscient.

1. Arhanta 2. Siddha

Q8. Who is an Arhanta ?

Ans. An Arhanta omniscient is one whose four destructive (ghatiya) karmas have been destroyed. He is all knowing (omniscient) and has a body due to rise of non-destructive karmas, but is devoid of attachment, aversion etc. blemishes?

Q9. Who is a Siddha ?

Ans. The omniscient who has no physical body i.e. has escaped the birth and the death and is freed from all the eight karmas is known as a Siddha. He has an incorporeal soul and lives in the upper most part of this universe.

Q10. What are scriptures (Sāstra) ?

Ans. The statements or the gospels of the Arhanta omniscient, which can't be objected by any

body repleted with beneficial teachings and full of the preaching & free from passions, possessions and tortures are called scriptures.

Q11. Who is a saint (Sādhu) ?

Ans. One who is dispossessed of all the things who has abandoned or forsaken all the five misdeeds i.e. (violence, lie, stealing, non-chastity and holdings) who is away from worldly occupations & possessions and who is concentrated in knowledge, meditation and penance is known as saint.

THEORY OF KARMA

Suppose there is a boat sailing on the sea. Perchance there becomes a hole in it and the water starts coming inside the boat. This is influx. The water keeps on storing in the boat. This is bondage. And when we block the hole, it is called stoppage. Now there will be no further entry of water. Then we start removing the water out of the boat i.e. it is called gradual dissociation or shedding and eventually when the water in the boat is finished, it is called liberation.

INFLUX OF KARMA

Just as water flows into the sea by means of streams, so does the karmic matter into the soul through the channel or medium of activity. Hence activity, which is the cause of influx of karma, is called influx.

Q1. State the kinds of influx.

- Ans.** 1. Psychic influx (Bhāva Āsrava)
2. material influx (Dravya Āsrava)

Q2. What is psychic influx (bhāva āsrava) ?

Ans. The impure disposition of the soul due to which the karmas make their influx is called psychic influx.

Q3. What is material (dravya āsrava) influx ?

Ans. The influx of karmic matter into the soul is called material influx.

Q4. What are the kinds of material influx ?

- Ans.** There are eight types of material influx.
1. Knowledge obscuring karma (gyānāvarṇī)
 2. Perception obscuring karma (darsanāvarṇī)
 3. Feeling producing karma (vedniya)
 4. Deluding karma (Mohaniya)
 5. Life karma (āyu)
 6. Physique making karma (nām karma)
 7. Status determining karma (gotra karma)

8. Obstructive karma (antarāya karma)

Q5. What gives rise to the influx of knowledge obscuring karma ?

Ans. To disturb somebody while reading, not to tell something on religion deliberately, to tear the book to censure one's principle or any scholar to be proud of one's knowledge to be lazy in study, to misguide or to preach like king vasu lie etc. deeds give rise to the influx of knowledge obscuring karma.

Q6. What are the disadvantage due to the influx of knowledge obscuring karma ?

Ans. The influx of knowledge obscuring karma hinders the path of knowledge giving imparting knowledge and self-realisation.

Q7. What gives rise to the influx of perception obscuring karma ?

Ans. To cause any obstruction or hinderance while one's seeing any scene. To be proud of one's seeing something to hurt one's sight, day sleeping feeling sluggishness after seeing the saints, to accuse the gentlemen etc. lead to the influx of perception obscuring karma.

Q8. What are the disadvantages of the influx of perception obscuring karma ?

Ans. Due to the influx of perception obscuring karma the perception attributes of the soul does not develop or manifest.

Q9. What gives rise to the influx of pleasant feeling karma ?

Ans. Compassion towards living beings in general and the devout in particular, charity, asceticism with attachment etc. (restraint-cum-non restraint, involuntary dissociation of karma without effort, austerities not based on right knowledge) contemplation, equanimity freedom from greed etc. give rise to the influx of pleasant feeling karma.

Q10. What are the consequences of the influx of pleasant feeling karma ?

Ans. Owing to the influx of pleasant feeling karma one enjoys the worldly pleasures.

Q11. What causes the influx of unpleasant feeling karma ?

Ans. Suffering, sorrow, agony, meaning, injury, lamentation, in oneself in others or in both lead to the influx of karmas which causes unpleasant feeling.

Q12. What is the outcome of the influx of the unpleasant feeling karma ?

Ans. Owing to the rise of the influx of the unpleasant feeling karma one feels agonised.

Q13. What gives rise to the influx of faith deluding karmas ?

Ans. Attributing faults to the omniscient the scriptures, to the congregation of ascetics the true

religion and the celestial being leads to the influx of faith deluding karma.

Q14. What is its outcome ?

Ans. Owing to the rise of the faith deluding karma falsehood prevails, one can't discriminate or perceive the self & wanders in the world for endless period.

Q15. What gives rise to the influx of the conduct deluding karmas ?

Ans. Intense feelings (anger, pride, Greediness, deceitfulness) induced by the rise of passions causes the influx of the conduct deluding karmas.

Q16. What are its consequences ?

Ans. Owing to the rise of conduct deluding karma one can't enjoy the pleasures attributing to the soul and feels disheartened.

Q17. What gives rise to the influx of infernal life ?

Ans. Excessive infliction of pain to other beings and attachment to belonging cause the influx of karmas which lead to life in the infernal region.

Q18. What is its outcome ?

Ans. Owing to the rise of the influx of infernal life one takes birth in the infernal region and pass as a very (Sorrowful) dissipated life & miserable life.

Q19. What gives rise to the influx of plant and animal life ?

Ans. Deceitfulness causes the influx of life karma leading to the animal & plant life.

Q20. What gives rise to the influx of human life ?

Ans. Slight injury and slight attachment, humility, gentle disposition & excellent behaviour give rise to the influx of human life.

Q21. What gives rise to the influx of celestial life ?

Ans. Restraint with attachment, restraint-cum-non-restraint, involuntary dissociation of karmas (to undergo the state of hunger & thirsty peacefully) and austerities accompanied by perverted faith cause the influx of life karma leading to celestial birth.

Q22. What gives rise to the influx of auspicious physique making karma ?

Ans. Straight forward activities, Lonest, or condour & feeling happy in the company of gentlemen lead to the influx of straight forward activities.

Q23. What are its consequences ?

Ans. Owing to the rise of the influx of auspicious physique making karma. One has a beautiful and charming physique which leads to pleasure.

Q24. What gives rise to the influx of inauspicious physique making karma ?

Ans. Crooked activities (misleading others) and deception give rise to the influx of inauspicious physique making.

Q25. What are its consequences ??

Ans. The rise of the influx of in-auspicious physique making karma leads to the deformed body and displeasure.

Q26. What gives rise to the influx of low status ?

Ans. Censuring others and praising oneself, concealing good qualities in other and proclaim noble qualities absent in oneself, cause the influx of karmas which lead to the low status.

Q27. What gives rise to the influx of high status karma ?

Ans. Disparagement of oneself praise of others proclaiming qualities, which are Present in others and not proclaiming those that are absent in oneself give rise to the high status karma.

Q28. What gives rise to the influx of obstructive karmas ?

Ans. Laying obstacles in charity benefit (advantage) consumable and non-consumable things & effort (energy) lead to the rise of obstructive karmas.

Q29. What are its consequences ?

Ans. The individual does not make gifts, doesn't attain any gain doesn't enjoy consumable as well as non-consumable thing although he wants it. Besides he prevents efforts or exertion not withstanding he wants to make an effort.

Q30. What are the kinds of psychic influx ?

Ans. These are 57 in number e.g.

1. **Five wrong beliefs.**

(i) Unitary (ii) Antagonistic (iii) Doubtful (iv) Respectfulness (v) Ignorance.

2. **Twelve non abstenances.**

(a) **Non abstaining from the killing the following six lives :**

(i) Earth (ii) Waterly (iii) Airly (iv) Firely (v) Plant & vegetables (vi) Mobile beings

(b) **Not abstaining from indulgence in the objects of 5 senses and the mind**

(i) Skin Touch (ii) Tongue (iii) Nose (iv) Eye (v) Ear (vi) Heart (man)

3. **Twenty Five passions.**

(i) Infinite birth (ii) That which hinders partial abstinence (iii) That which disturbs complete self restraint (iv) That which interferes with perfect conduct having anger, pride, deceitfulness, greed each respectively (hence sixteen in number) and (9) nine quasi passions (XVII) Laughter (XVIII) Liking (XIX) Disliking (XX) Sorrow (XXI) Fear (XXII) Disgust (XXIII) The male sex (XXIV) Female sex (XXV) Neuter sex.

4. **Vibrational Activities (yoga).**

(i) True Mind Vibration.

(ii) False mind vibration

(iii) Both true and false mind vibration

- (iv) Neither true nor false mental conjugation
- (v) True speech vibration
- (vi) False speech vibration
- (vii) Mixed true & false speech vibration.
- (viii) Neither true nor false speech vibration.
- (ix) Physical body vibration
- (x) Physically mixed vibration
- (xi) Transformable fluid body vibration
- (xii) Transformable fluid mixed vibration.
- (xiii) Assimilative/miraculous projectable body vibration (Super natural body vibration)
- (xiv) Assimilative/Supernatural mixed body vibration
- (xv) Karmic body vibration

BONDAGE OF KARMA

We know that the mutual intermingling of the soul and the karmas is called bondage which comes immediately after the influx. Hence the stagnation of influx is called bondage.

Q1. What are the kinds of bondage ?

Ans. Bondage is of two kinds.

Bondage of thinking.

Bondage of substance.

Q2. What is the psychic bondage material ?

Ans. The thinking of the soul with which the karmas get bonded is called the bondage of thinking.

Q3. What is the bondage of the substance ?

Ans. The bondage of karmic matter is called the bondage of substance.

Q4. What gives rise to the bondage ?

Ans. Bondage is caused due to the influx of karmas.

Note : [CAUSE AND CONSEQUENCES OF BONDAGE AND INFLUX ARE THE SAME]

STOPPAGE OF KARMA

('SAMVARA')

The obstruction of the new karmic matter or influx is called stoppage.

Q1. What are the kinds of stoppage ?

Ans. Stoppage is of two types e.g.

1. Psychic stoppage
2. Material stoppage

Q2. What is psychic stoppage ?

Ans. The cessation of activities that leads to transmigration is called psychic stoppage.

or

The pure disposition of the soul due to which the entry of the new karmas is obstructed into the soul region is called psychic stoppage.

Q3. What is material stoppage ?

Ans. When the cessation of impure dispositions and activities leading to transmigration is checked and at the same moment fresh inflow of karmic matter is cut off the material stoppage takes place.

Q4. State the types of psychic stoppage.

Ans. Psychic stoppage is of 57 types.

1. Three controls

- (i) Mind (ii) body and (iii) speech.

2. Fivefold regulation of activities

- (i) Walking (ii) Speech (iii) eating (iv) lifting and laying down (v) Depositing waste product.

3. Ten religions

- (i) Supreme forbearance (ii) modesty (iii) Straight forwardness (iv) Purity (v) truthfulness (vi) self restraint (vii) austerity (viii) renunciation (ix) Non attachment (x) Celibacy.

4. Twelve Meditations.

- (i) Transitoriness (ii) helplessness (iii) Transmigration (iv) loneliness (v) Distinctness (vi) Impurity (vii) Influx (viii) Stoppage (ix) Dissociation (x) The universe (xi) Rarity of enlightenment (xii) Truth proclaimed by religion.

5. Twenty two hardships.

- (i) Hunger (ii) Thirst (iii) Cold (iv) Heat (v) Insect bites (vi) Nakedness (vii) Absence of pleasure (viii) Woman (ix) Pain arising from roaming (x) Discomfort of posture (xi) Uncomfortable cot (xii) Scolding (xiii) Injury (xiv) Begging (xv) Lack of gain (xvi) Illness (xvii) Pain inflicted by blades of grass straw hay etc. (xviii) Dirt (xix) Reverence & honour (Good as well as bad reception) (xx) (Conceit of) learning (xxi) Despair or uneasiness arising from ignorance (xxii) Lack of faith.

6. Five conducts.

- (i) Equanimity (ii) reinitiation (iii) Purity of non injury (iv) Slight passion (v) Perfect conduct.

SHEDDING**('NIRJARA')**

Gradual dissociation of karmas is called shedding.

Q1. State the types of shedding.

Ans. Shedding is of two types.

1. Psychic shedding.
2. Material shedding.

Q2. What is psychic shedding ?

Ans. Partial release from bondage due to gradual loss of impurity and increase in purity of thoughts & conduct is called psychic shedding.

Q3. What is material shedding ?

Ans. Gradual dissociation of the material karmas due to increase in purity is called material shedding.

LIBERATION**('MOKSHA')**

Moksha means complete release from bondage or complete shedding of bondage. Owing to the absence of the cause of bondage and with the functioning of the dissociation of karmas the annihilation of all karmas is liberation.

Q1. What are the kinds of Liberation ?

Ans. 1. Psychic liberation.
2. Material Liberation.

Q2. What is psychic liberation ?

Ans. To be free aloof from all the feelings and emotions like love and hate, passions, greed, ignorance etc. is called psychic liberation or the attainment of perfectly pure state of soul free from bondage is psychic liberation.

Q3. What is material liberation ?

Ans. The destruction or dissociation of all the 8 karmas is called material liberation.

The doctrine of Anekantavāda

(Multi fold query) & Syadavāda (Relative pluralism)

Q1. What is the doctrine of Multi fold query (Anekantavāda) ?

Ans. The word 'Anekantavāda' consists of three words 'Aneka', 'Anta', 'Vada'. 'Aneka' means many, 'Anta' signifies attributes or qualities and 'Vada' means description. Therefore etymologically the whole word means the description of many fold attributes.

Such as man is father to some one (Son) son to some one (father) uncle to nephew and niece, elder brother to younger ones etc. This is what called the doctrine of "Multi fold query".

Q2. What is the doctrine of Relative Pluralism or Quo-dammodo doctrine (Syadavāda) ?

Ans. The word of 'Syadavāda' consists of two words; 'Syat' and 'Vada'. This 'Syat' suggests the existence of infinite attributes, although the expression asserts about a particular attribute. 'Syat' suggests that from a particular standpoint the truth reveals itself in a particular form. Thus Syadvada deals with truth having manifold aspects.

To describe the facts and reasons of a certain thing leading to its attributes having manifold aspects is called 'The doctrine of Relative Pluralism'.

Q3. Elucidate 'The doctrine of Relative Pluralism'.

Ans. A creature is mortal and immortal, existing and non-existing and has many other attributes also. A creature in comparison to substance (Soul) is immortal and in comparison to modes (Prayaya) is mortal and is existing in comparison to its substance region time & nature (dispositions) and non-existing in comparison to the substance region time and nature of others. Thus the description of the different attributes having many fold aspects with such expectations is called 'The doctrine of Relative Pluralism'.

Q4. What is the reason of such a differentiation in the different opinions prevalent among the folk ?

Ans. As the attitudes that are prevalent among the people have been caused due to following the attributes partially. If the very principles could be accepted with the same expectation here there can never be any dispute howsoever.

Q5. Can you cite any example which could make 'The doctrine of Relative pluralism' more clear to us ?

Ans. In the parable of seven inborn blind persons it is said that they were describing various limbs of an element as the whole elephant. This made them quarrel. One who had touched the feet thought it like a pillar and one who had touched his ears affirmed him like a winnowing fan. One who had touched his trunk thought it like a rammer and one who had touched the stomach affirmed him like a drum only, the different opinions made all of them quarrel among themselves. Meanwhile one of the clever men happened to come there and heard them. After some time he put forth his decision, " Friends everyone of you is correct. The mistake is that you have the knowledge of partial truth which you suppose to be the whole truth about the elephant. If all your statements are properly combined we get the complete description of the elephant."

The elephant is like a pillar a winnowing fan, a rammer & a drum simultaneously keeping its limbs (feet) ear, trunk & stomach in view respectively.

In the like manner various philosophies have cropped up due to the partial visions of truth. This harbinger of harmony suggests rational reconciliation among the warring concepts and thus the whole truth is revealed.

KARMA

Q1. What is Karma ?

Ans. Karmas are the extremely subtle matter particles (bonded with soul from beginning less time) those which don't let the actual nature of the soul manifest.

This space is full of karmic matter. When the soul is tortured by passions the karmic matter (pudgala karmana vargana) becomes bonded with the soul and thus gains the power of duration & fruition.

Q2. What are the kinds of Karma ?

Ans. There are 8 types of Karmas, namely

1. Knowledge obscuring 2. Perception Obscuring
3. Feeling producing 4. Deluding
5. Life determining 6. Name Physique determining (Physique making)
7. Status determining 8. Obstructive.

Q3. How many subtypes do the 8 karmas have ?

Ans. There are 148 subtypes of 8 karmas e.g.

1. Knowledge obscuring - 5
2. Perception obscuring - 9
3. Feeling producing - 2
4. Deluding - 28

5. Life determining - 4
6. Name determining - 93
7. Status determining - 2
8. Obstructive - 5

Q4. What is knowledge Obscuring Karma ?

Ans. The karma which does not let the knowledge attribute of soul manifest is known as knowledge obscuring karma. As the clouds in the sky don't let the sun appear similarly knowledge obscuring karma don't allow the knowledge to manifest. It is of 5 kinds.

1. Sensory knowledge 2. Scriptural knowledge
3. Clairvoyance 4. Telepathy 5. Omniscience.

Q5. What is perception obscuring karma ?

Ans. The karma that obscures the perception attributes of soul is known as perception obscuring karma. For example a man wants to go inside the temple for darsana but the gate keeper doesn't allow him. In the like manner this karma doesn't allow the Mundane being to perceive the soul. It is of 9 kinds.

1. Ocular perception (Covering)
2. Non ocular perception (Covering)
3. Clairvoyant perception (Covering)
4. Perfect perception Covering
5. Sleep
6. Deep sleep
7. Drowsiness (Sleep sitting posture)
8. Heavy drowsiness (intense sleep in sitting posture)

9. (Committing cruel deed in sleep)

Q6. What is feeling producing karma ?

Ans. The rise of this karma causes pleasant and unpleasant feeling respectively.

The former is one on the rise of which sensuous & mental pleasure in the celestial & other states of existence are obtained whereas on the rise of the latter suffering of many kinds are caused.

Q7. What is deluding karma?

Ans. On the rise of this karma the manifestation of faith & conduct attributes are deluded. As an intoxicated person doesn't discriminate relations like mother & wife but remember himself and acts like a lunatic. In the same way a passionate person degrades from faith & conduct.

It is of two kinds.

1. Faith deluding karma.
2. Conduct deluding karma

Faith deluding karma is just like poison. It is of 3 kinds.

1. Wrong belief 2. Mixed belief
3. Right belief disturbing slightly

Conduct deluding karma is also a poison. It is 4 types having 25 subtypes.

- (i) Infinite births (ii) that which hinders partial abstinence (iii) that which disturbs complete self restraint (iv) that which interferes with per-

fect conduct having anger, pride deceitfulness & greed each respectively, (hence 16 in number) and 9 quasi passions (xvii) laughter (xviii) liking (xix) Disliking (xx) sorrow (xxi) fear (xxii) Disgust (xxiii) the male sex passion (xxiv) Female sex passion & (xxv) Neuter sex passion.

Q8. What is life karma ?

Ans. Life karma is a karma which determines the quantum of life in the particular states of existence as infernal beings, plants & animals, human beings and celestial beings. As a prisoner can't come out of the jail before the period of sentence (imprisonment). In the same way life karma holds a being in a certain body (class into which the being exists).

It is of 4 kinds.

1. Infernal life
2. Plants & animals life
3. Celestial life
4. Human life.

Q9. What is a name (physique making) karma ?

Ans. On the rise of karma a living being attain different shapes of body e.g. An artist draw several pictures similarly acts the name karma or physique making of the body. It has 93 types.

1-4 Four states of existence.

- (i) Infernal (ii) Plants & animals (iii) Human beings (iv) Celestial beings

5-9 Five classes

- (i) Having one sense (ii) Having two sense (iii) Having three sense (iv) Having four sense (v) Having five sense

10-14 Five bodies

- (i) Physical (ii) Transformable (iii) Projectable (iv) Electric (v) Karmic

15-17 Three chief & secondary parts of the body.

- (i) Physical (ii) Transformable (iii) Projectable (IV) Formation

19-23 Binding Karmas

- (i) Physical (ii) Transformable (iii) Projectable (iv) Electric (v) Karmic

24-28 Five molecular interfusion

- (i) Physical (ii) Transformable (iii) Projectable (iv) Electric (v) Karmic

29-34 Six structures

- (i) Perfectly Symmetrical body
- (ii) Upper part alone symmetrical
- (iii) Lower part alone symmetrical
- (iv) Hunch backed body
- (v) Dwarfish body
- (vi) Entirely unsymmetrical or deformed body

35-40 Six joints

- (i) Perfect joint (ii) Less perfect joint (iii) Still inferior joint (iv) Weak joint (v) Very weak joint (vi) Quite a weak joint

41-48 Eight Touches

- (i) Hard (ii) Soft (iii) Heavy (iv) Light (v) Smooth
(vi) Rough (vii) Cold (viii) Hot.

49-53 Five Tastes

- (i) Bitter (ii) Pungent (iii) Astringent (iv) Sour (v)
Sweet

54-55 Two Odours

- (i) Scent (Pleasant Smell) (ii) Stink (Unpleasant
Smell)

56-60 Five Colours

- (i) White (ii) Black (iii) Blue (iv) Red (v) Yellow]

61-64 Migratory form (Movement after death)

- (i) Infernal (ii) animal & plants (iii) Human (iv)
Celestial

65. Neither heavy nor light.

66. Self annihilation or destruction

67. Destruction by others

68. Hot light emitting warm splendour

69. Cold light emitting cool lustre

70. Respiration (Breathing)

71-72 Two movements

- (i) Graceful manners (ii) Awkward manners of
motion.

73. Individual body

74. Common body

75. Mobile being

76. Immobile being

77. Amiability

78. Non amiability

79. Melodious voice

80. Harsh voice

81. Auspicious

82. Inauspicious

83. Minute body

84. Gross body

85. Completion

86. Incompletion

87. Weakness

88. Firmness

89. Lustrous body

90. Lustreless body

91. Glory or Renown (Renown)

92. Disgrace

93. Tirthankara

Q10. What is status determining karma ?

Ans. Status determining karma is the karma by virtue of which a being takes birth in higher or lower lineage. As the potter makes smaller & bigger pots in the like manner status determining karma makes one take birth in higher or lower lineage.

It is of two kinds (i) Higher pedigree 2. Lower pedigree.

Q11. What is obstructive karma ?

Ans. The karma that gives rise to the affliction of like of gain to called obstructive karma. It is of 5 kinds (i) Gift (ii) Gain (iii) Enjoyment of con-

sumable things (iv) Enjoyment of non consumable things (v) energy.

Q12. A child reads much and attends the religious discourses even then he can't learn it, why ?

Ans. The child has fallen a victim of knowledge obscuring karma. That's why he can't learn.

Q13. Appu went to the temple to see God but the door was closed eventually he can not see the God. Why ?

Ans. It happened because Appu has fallen a victim of perception obscuring karma.

Q14. A child occasionally remains indisposed. Tell the karma of which he has fallen a victim of ?

Ans. The child has fallen a victim of unpleasant feeling karma.

Q15. The son of a mother has gone abroad. She starts shedding tears whenever she recalls him. Why ?

Ans. Because she has fallen a victim of deluding karma.

Q16. A creature wanders in infernal hell heaven, birds & animals and human beings. Why ?

Ans. The creature wanders in different state of existence due to the quantum of life.

Q17. Some of the beings are very beautiful & some are ugly. Why ?

Ans. The former is due to the rise of amiability and the latter is due to the rise of disagreeableness.

Q18. Some of the people are noble and some are vile. What is the reason behind it ?

Ans. This happens owing to the lineage karma.

Q19. A man wants to give charity but can't. Why ?

Ans. He can't do so owing to the gift/charity obstruction karma.

Q20. Due to some obstruction during the time when food is being taken the saint lady saint (abbess) reduce an abstemious etc. abandon their diet. Why ?

Ans. They do so owing to the rise of the gain obstructive karma.

21. Which one of these karmas is the best ?

Ans. All of these eight karmas are resulting in pain. None of these is good.

PART - V

THE OMNISCIENT VITARĀGA

Hail ! vitrāga the omniscient, we crave thy blessing.
Fill our minds with knowledge; falsehood redressing.

Let's ever be merciful & keep lie at an arm's length.

Save us from stealing make celibate to
strengthen.

Take temptation away & restore contentment
Jina religion, most beloved let's have attachment.

Devoid of malcustoms let us talk of good ones.

Believe in brotherhood to prosper religion's
horizon.

Have patience in weal & woe, & determined till the end.
Never digress the path of justice & make soul & heart blend.

Eight karmas woe begotting let's think of
remedy.

Always chant thy name, avoiding woe &
tragedy.

Let my soul be chaste for ever & we in good spirits.
May the Muse shower her treasure to kill the ignorance.

Joining hands we bow to thee & pray with in bits head &
heart.

Wash us from head to heel & move easily life's
cart.

Lord Mahavira's Adoration

Disperser of darkness
 Gladdener of hearts
 Harbinger of hope
 Illuminator of the worlds

Truth personified

Like the sun in splendour

Bright Mahāvira

We bow to thee

Holding fast to the great ideal
 Thou hast destroyed the dreadful magnet of desire
 And by the quenchless fire of concentration

Hast consumed utterly

The accumulated defilement;

Faith personified

Ever self centered

Great Mahāvira

We bow to thee.

Lord thou hast understood all

Withstood all

Endured all

Conquered all

And freed Thyself by Thine own exertion

Worthy of adoration
 Will personified
 Lord Mahavira
 We bow to thee.

Complaint of a fish

Pond my house and water life
 Thine intrusion, here causes strife
 If I don't disturb thee
 Why thou beguilest my life ?

Thou too hath life and offsprings like me,
 Why then taketh our life ? prithee !
 Have ruth, mercy for God is above
 We to thee and thou to us love.

Eat not meat

Dear brother eat not meat,
 This doth not befit you indeed.
 Animals birds all living like thee,
 Live not on the corn but on the lea.
 Do hear the apology to set them free,
 Rather take the fruits of the tree.
 Milk, butter all give vitamins to thee,
 Killing animals ; don't defile thine pedigree.

An Eulogy to the Lord

Hail ! the most holy Lord,
 To seek thine shelter, the sinner came.
 Hearing its woe begotten tale,
 Just extinct the life death game.

In the dark mundane wood,
 Karma the enemy seized wits mine.
 Thus I wandered in states four,
 Forgetting utmost soul divine
 Thanks the day and the time,
 When I had a meeting with thee,
 Me the beggar most fortunate,
 For the hour, I saw thee.

Non attached & nacked art thou,
 Sight fixed at the nose.
 Comprising 8 Pratiharyas & attributes infinite,
 Equal to the suns crore.
 Meeting extincted the clumsy falsehood,
 And gave rise to knowledge right,
 Joyous I felt abysmal,
 As a beggar caught diamond's sight.
 Hail the benefacterous lord.
 I prostrate in thy feet.

Have mercy upon thy slave,
That, from this world I could fleet.
Neither do I seek the wealth,
Nor any joy or show,
What I beseech thee most,
Thine feet and my head's bow.

NEVER KILL THE BEINGS

Baby ! never kill the being,
Sin it is, as He is seeing,
Every living being has a soul,
Whether Elephant or a mole.
Pain and sorrow as you feel,
Same intensity the World doth feel,
Never tease.

MEAL DURING DAY ONLY

Tappu dear ! Have your meal.

Veg bread rice in good deal.

Take your meals in day light.

I'd never say 'Take at night'.

Birds and gentle dislike food at night.

May get spoiled without ample light,

Insects worms may sit on your diet.

And beguile your own sight.

Have the meal during the day,

Be healthy wealthy cheerful and gay.

AS YOU SOW, SO SHALL YOU REAP

If ye can't give life

Do not take it either.

If ye can't provide nectar,

Don't serve poison either.

The world is blithe,

And He the great.

Those, do good to others,

For them doth fortunes wait.

Peril is in store,

For one who ever upbraid.

Devoid of warmth,

He faces the shade.

IF

If you can't speak the truth,

Don't tell a lie either.

If can't save anyone (give life)

Don't take its life either.

If ye can not follow the right path,

Don't take the wrong either.

If ye can't lead the way,

Don't mislead either.

If ye can't do good,

Don't procure harm either.

If ye can't lay flowers on the way,

Don't place thorns either.

If ye can't love anybody,

Don't hate either.

Words of a mother bird

Stop ! Stop ! my dear brother,

Do stop eating my eggs.

These only are descendents mine,

This doth the poor bird begs.

The most beloved these to me,

Even more than myself.

Please don't eat them,

This I beseech to thyself.

Samavasarana

All meet in Samavasarana,
 Friend, foe embracing each other.
 Meets the calf, with lion ferocious,
 Maintain fraternity & never bother.

Mongoose plays with the serpent,
 As an infant to its mother.

Toad embraces the cobra furious,

As, tied as the key in lock.

Dear fold ! take a lesson,

Come, and lets live in concord.

Uproot enmity from society,

'tis the message of Jinendra, the lord.

Live & Let live

Followers of the different creed & cast !
 Just look before you leap.
 Killest the being for thy sport,
 And leave dependents to weep.

How thou squeal & pant for just a scratch,
 Grotesque utter ! the life of speechless thou snatch.
 Ghastly seems the sight of open raw flesh,
 How thou chew & digest is but a matter of distress.

Has nature nothing except these creatures ?
 Awake ! hark ! & look ! full is the world with
 vegetarian treasure.

The greenery, the fruit, procure energy a lot,
 Provide thee more calory as I dot.

Living are the animals, He for them has no other name,
 'Live & Let Live' should be our sole aim.

"Take not away the life that you cann't give,
 For all have an equal right to live."

MAHA MANTRA NAMOKARA

Namokara, the great mantra,
 Fills us with knowledge infinite;
 Fulfills our wishes & desires,
 If with head & heart we cite.
 The first clause the Arihantaṇam,
 Makes our soul bath in light;
 And reminds much of Samosaraṇa,
 Unto devotees wishing to take flight.
 The second one the Siddhaṇam,
 Adds power to the soul;
 Makes our psyche pure and serene,
 Adds to experience as a whole.
 Third clause the āyariyaṇam,
 leads us to consecration;
 Relieves from the grief then & there,
 And guides us to Jina's meditation.
 The fourth clause the Uvajjhayaṇam,
 Glorifies the Jina religion;
 Loosens the bondage of karmas,
 This's what the right knowledge vision.
 The fifth the Savvasaṇam,
 Teaches us the Jina principals;

Provides us with higher seat,
 And saves us from the calamity infernal.
 Ye the thriving souls !,
 Chant mahamāntra with head & heart;
 If ye doth with whole hearted by,
 It will make thee placid & smart.
 Vanish all the diseases from,
 The person who chants Namokara;
 The thriving who adopt always,
 become librates/immortal from the mundane
 bazara.

DEVOTIONAL SONG

Beseeching attention, I pray to thee,
 Kindest thou art, wretched & woe begotten me.
 Time lost enough in the mundane wood,
 Wandered in states always in saddest mood.

Karma the worst enemy obstructed me to work,
 Caused pains inflicting & made always shirk.
 Leading sometime to Nigoda & hell the other,
 To hell. Heaven, Human & Su bhuman made me wander.
 To ponder over is but creating a panic,
 But you the saviour is like as tonic.
 Hay ! How could I put forth my own woes,
 If triest, thou can't help upbraiding brows.

The whereabouts of even one state, can't say,
 Eternal thou art from the core of heart I say.
 Orphan alone I am but the wicked these many,
 Caused soul dive in boiling venom & made situa-
 tion uncanny.
 Robbed complete intellect & made us a beggar,
 'tis the difference that I found oh, Stager !
 The sin & the holy deed both sackled me.
 And multiplied my pain in the prison prithee !

I could neither repulse nor detract ,
 For no reason the world bonded, 'tis a fact.
 Now hearing thy praise, I've come to thee,

Being just & merciful do justice to me.
 Do take away the filthy deeds,
 And let the good prosper,
 'tis only vergin Mala's whisper,
 Pray! acquiesce the omniscient observer.

A HAPPY LIFE OR AN EASY SAIL

Eat no egg drink no wine

Live on veg all the life

Eat veg and feed on fruit

But not an animal's life

Torture no creature abuse no being

Do enjoy all the life

Help others and share your view

Be you happy all the life

Do not steal do, not gamble

And be not Vicious all the life

Work hard always earn livelihood

And be contented all the life

Drink no wine smoke no pipe

Use no drugs all the life

Drink juice whey & milk

And be merry all the life