

BAL VIKAS

(Part-2)

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VEER GYANODAYA GRANTHMALA

This granthmala is an ambitious project of D.J.I.C.R. in which we are publishing the original and translated works of Digambar Jain sect written in Hindi, English, Sanskrit, Prakrit, Apabhramsh, Kannad, Gujrati, Marathi Etc. We are also publishing short story type books, booklets etc. in the interest of beginners and children.

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Ganini Gyanmati Mataji :At a Glance

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- INSPIRATION FOR THE DEVELOPMENT OF TIRTHS** : Jambhoojweep at Hastinapur, Eternal Tirth Ayodhya, Rishabhdev Deeksha Tirth at Prayag (Allahabad), Nandyavarta Mahal Tirth at Lord Mahavir Birthplace-Kundalpur (Nalanda) & other Tirthankar Birthplaces etc. have been developed. 108 ft. high idol of Lord Rishabhdev at Mangitungi (Maha.) is in the process of development.
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- INSPIRATION FOR VARIOUS CHARIOTS** : Jambhoojweep Gyan Jyoti (1982), Samavsaran Shrivihar (1998), Mahavir Jyoti (2003) travelled throughout the country for the dissemination of Jain Principles by her inspiration. May Pujya Mataji live long with initiating new ideas into the masses.

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LESSON-1

FOUR AUSPICIOUS (MANGALS)

There are four auspicious;

Chattari Mangalam, Arihant Mangalam, Siddha Mangalam, Sahu Mangalam, Kevali Pannatto Dhammo Mangalam. Chattari Loguttama, Arihant Loguttama, Siddha Loguttama, Sahu Loguttama, Kevali Pannatto Dhammo Loguttama Chattari Saranam Pavvajjami, Arihant Saranam Pavvajjami, Siddha Saranam Pavvajjami, Sahu Saranam Pavvajjami, Kevali Pannatto Dhammo Saranam Pavvajjami.

Which destroy sins and give pleasure are called Mangals.

Meaning—In the universe, there are only four auspicious;

1. Arihant Parmeshthis are auspicious
2. Siddha Parmeshthis are auspicious
3. Sadhu Parmeshthis are auspicious
4. Religion preached by the Omniscient Soul (Kevali Bhagwan) is auspicious.

There are four Supremes in the universe;

1. The Worthy Souls (Arihants) are Supreme in the world.
2. The Liberated Souls (Siddhas) are Supreme in the world.
3. The Saints are Supreme in the world.
4. Religion preached by the Kevali Bhagwan is Supreme in the world.

In the universe I take shelter/protection with the four;

1. I seek protection with the Worthy Souls (Arihants).
2. I seek protection with the Liberated Souls (Siddhas).
3. I seek protection with the Sadhus (Saints).
4. I seek protection with the religion preached by the Kevali Bhagwan.

Q1. How many Mangals are there in the universe?

Q2. What is the meaning of Chattari Saranam Pavvajjami?

Q3. What is the opposite of Mangal and what does it mean?

Q4. What is the meaning of loguttama?

LESSON-2

MORNING PRAYER (USHA VANDANA)

Utho Bhavya Khil Rahi Hai Usha, Tirth Vandana Stavan Karo ,
Aarta Raudra Durdhyan Chhod Kar , Shri Jinvar Ka Dhyam Karo. (1)

उठो भव्य खिल रही है उषा, तीर्थ वन्दना स्तवन करो।

आर्तारौद्र दुर्ध्यान छोड़कर, श्री जिनवर का ध्यान करो।।1।।

Ashtapad Se Rishabhdev Jin , Vasupujya Champapur Se ,
Urjayant Se Shri Nemishwar, Mukti Gaye Vandon Ruchi Se. (2)

अष्टापद से ऋषभदेव जिन, वासुपूज्य चम्पापुर से।

ऊर्जयन्त से श्री नेमीश्वर, मुक्ति गये वन्दों रुचि से।।2।।

Pavapuri Sarovar Se Isa Usha Kaal Me Shri Mahavir ,
Vidhut Klesh Nirvana Gaye Hain, Namon Unhain Jhat Ho Bhavteer. (3)

पावापुरी सरोवर से इस, उषा काल में श्री महावीर।

विधुत क्लेश निर्वाण गये हैं, नमों उन्हें झट हो भवतीर।।3।।

Bees Jineshvar Moksh Gaye Hain , Shri Sammed Shikhar Giri Se,
Aur Asankhya Sadhugan Bhi, Shiv Gaye Unhain Vandon Ruchi Se. (4)

बीस जिनेश्वर मोक्ष गये हैं, श्री सम्मेद शिखर गिरि से।

और असंख्य साधुगण भी, शिव गये उन्हें वंदों रुचि से।।4।।

Jinvar Gandhar Munigan Ki, Nirvan Bhumiyan Sada Namu,
Panch Kalyanak Bhumi Tatha Atishayayut Kshetra Sabhi Pranamo. (5)

जिनवर गणधर मुनिगण की, निर्वाण भूमियाँ सदा नमो।

पंचकल्याणक भूमि तथा, अतिशययुत क्षेत्र सभी प्रणमो।।5।।

Shalipisht Bhi Sharkarayut, Madhurya Swadkari Jaise ,
Punya Purush Ke Pad Raj Se Hi, Dhara Pavitra Hui Vaise. (6)

शालिपिष्ठ भी शर्करयुत, माधुर्य स्वादकारी जैसे।

पुण्य पुरुष के पद रज से ही, धरा पवित्र हुई वैसे।।6।।

Tribhuvan Ke Mastak Par Siddha-Shila Par Siddha Anantanant,
Namo Namo Tribhuvan Ke Sabhi Tirth Ko Jisse Ho Bhav Ant. (7)

त्रिभुवन के मस्तक पर सिद्ध-शिला पर सिद्ध अनन्तान्त।

नमो नमो त्रिभुवन के सभी, तीर्थ को जिससे हो भव अन्त।।7।।

Tirth Kshetra Vandan Se Nantanant, Janma Krit Paap Haro,
Samyak Gyanmati Shraddha Se, Shighra Siddha Sukh Prapt Karo. (8)

तीर्थक्षेत्र वन्दन से नन्तान्त, जन्म कृत पाप हरो।

सम्यक् ज्ञानमती श्रद्धा से, शीघ्र सिद्ध सुख प्राप्त करो।।8।।

LESSON-3

IMPORTANCE OF PILGRIMAGES (HOLY PLACES)

Suresh—Sir! My father has asked me to read “Tirth Vandana” daily, because it is auspicious and give heavenly pleasure. Please explain me the meaning of Tirth (holy places)?

Teacher—Yes Suresh! You have asked a very good question. Please listen attentively. Tirth is that place from where one crosses over the endless worldly ocean.

Because of this quality, teaching of Arihant Bhagwan is the only religion, which can be called as true “Tirth.” At the same time the places where Tirthankars or any other great persons are born or attain salvation and their other events of Panchkalyank have taken place, are called “Tirths”, because footsteps of great persons have made them auspicious.

Naresh—My mother often says that being a human being one should go to Sammed Shikharji for worship at least once during his life time, why so sir?

Teacher—Although you should also go to Girnarji, Champapuri, Pawapuri, Ayodhya, Hastinapur and many such holy places for worship, but to go to Sammed Shikharji for worship has a special importance. It is a common saying (belief): **'Ek Bar Vande Jo Koi, Tahi Narak Pashu Gati Nahi Hoi.'**

He, who once visits Sammed Shikharji for worship, will never go to hell or become a tiryanch (an animal). Virtually he is a Bhavya Jeev who will liberate himself within forty nine births. It is by law that he will attain salvation. Therefore look children, you must visit to great holy Tirth Sammed Shikharji for worship.

- Q. 1.** Why Sammed Shikharji is called a great holy Tirth?
Q. 2. Which Gati do we not get after visiting Sammed Shikharji?
Q. 3. Who is called Bhavya?

LESSON-4

BARAH BHAVANA

Twelve Holy Emotions (Thoughts)
(Written by-Aryika Chandnamati)

(Tune - Chalat Musafir Moh liyo Re.....)

I'm praying to you Jinavar deva!

I'm praying to you

Praying to you, I'm saying to you-2

I'm praying to you Jinvar deva.

I did not know about my soul,

I could not think about myself.

So tell me that path deva.....I'm praying to you.....

1. Anitya Bhavana

All things are momentary in world,

Everybody doing the birth and death.

It is also nature of Universe.....I'm praying to you.....1

2. Asharan Bhavana

Unprotected are the souls of creatures

They are feeling fruition of Karmas.

Any body doesn't help here.....I'm praying to you.....2

3. Sansar Bhavana

Soul moves in Universe from eternal,

And could not attain true happiness.

Now I want ending sorrow.....I'm praying to you.....3

4. Ekatva Bhavana

I came alone and will go alone too,

There is neither any friend nor enemy.

None takes my manifold sufferings.....I'm praying to you.....4

5. Anyatva Bhavana

Soul is separate from my body,

All relatives are different from me,

I think, my soul is as God.....I'm praying to you.....5

6. Ashuchi Bhavana

Although my soul is so sacred,
But He became impure by Karmas.
Please bless me to get pure soul...I'm praying to you....6

7. Ashrav Bhavana

The inflow of Karmas grows my Universe,
And it also originates the Passions.
Sacred and sinful kinds of Ashravas...I'm praying to you....7

8. Samvar Bhavana

The inflow of Karmas stopped where,
That condition is known by Samvar.
I want to attain this manner....I'm praying to you....8

9. Nirjara Bhavana

After the fruition of those Karmas,
Dissociation of them then takes place.
Two kinds of this holy Nirjara....I'm praying to you....9

10. Lok Bhavana

Universe is situated from eternal,
Which is divided in three Lokas.
We are wandering without knowledge....I'm praying to you...10

11. Bodhidurlabh Bhavana

Human life is the best than all lives,
But difficult is, to attain Ratnatraya.
Give me that Right Path, deva.....I'm praying to you....11

12. Dharma Bhavana

Religion is the nature of thing, say Granthas,
I want to receive nature of the soul.
Then, I will get Salvation.....I'm praying to you...12
These are called as twelve Anupreksha,
Meditated by all great persons.
"Chandnamati" wants to get them.....I'm praying to you....

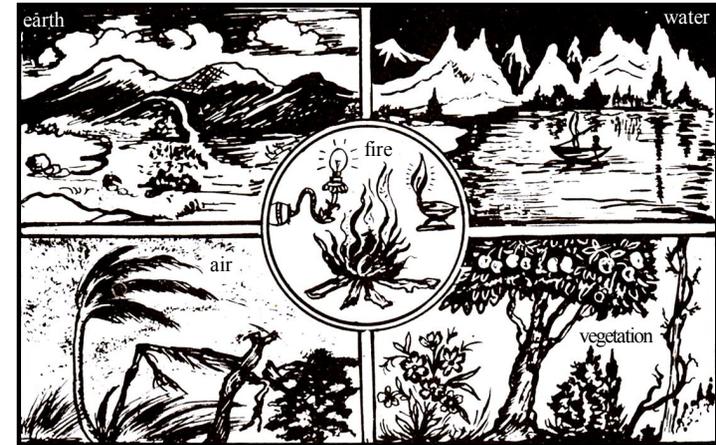
Q.1. How many holy emotions are there?

Q.2. What is the Characterstic of Ekatva Bhavana and Dharma Bhavana?

Q.3. Recite Asharan and Ashuchi Bhavana?

LESSON-5

STHAVAR LIVING BEINGS



Worldly souls are of two kinds:

1. Tras Jeev
2. Sthavar Jeev

Living beings having one sense are called Sthavar. These living beings consist of body only with the touch sense.

Sthavars are of five kinds—

1. Prithvi-Kayika (Earth-bodied)
2. Jal-Kayika (Water-bodied)
3. Agni-Kayika (Fire-bodied)
4. Vayu-Kayika (Air-bodied)
5. Vanaspati-Kayika (Vegetation-bodied)

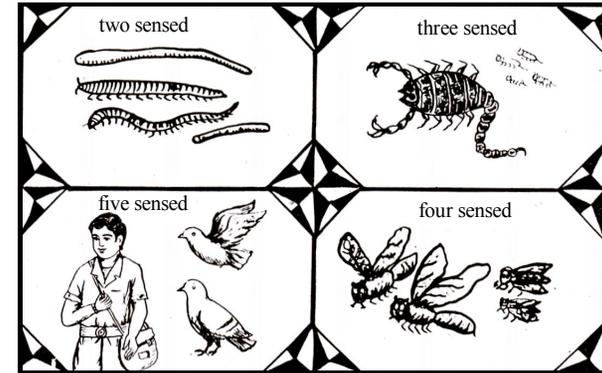
1) **Earth-bodied beings** : are those whose entire body is made of earth like soil, stone, mica, gold etc. Minerals dug from mines are called earth-bodied but when they are removed from their original place, they become lifeless.

2) **Water-bodied beings** : are those whose whole body is water-based like ice, hail, dew etc.

- 3) **Fire-bodied beings** : are those whose whole body is fire-based like flame of the lamp, fire, lightening etc.
- 4) **Air-bodied beings** : are those whose whole body is air-based like wind, storm etc.
- 5) **Vegetation-bodied beings** : are those whose whole body consists of vegetation like trees, creepers, fruits, flowers etc.

- Q.1. How many kinds of worldly living beings are there?
- Q.2. Define the Sthavar living beings?
- Q.3. Who are called fire-bodied beings?
- Q.4. Whether charcoal after being extinguished, has life or not?
- Q.5. Whether oranges, bananas are lifeless or alive?

LESSON-6 TRAS LIVING BEINGS



“Living beings having two or more senses are called Tras living beings.”

Tras living beings are of four types:

- 1) Having two senses.
 - 2) Having three senses.
 - 3) Having four senses.
 - 4) Having five senses.
- 1) Living beings having power of touch & taste only are of two senses and are called two sensed living beings like worm, earthworm, leech etc.
 - 2) Living beings having power of touch, taste & smell only are of three senses and are called three sensed living beings like ant, bed-bug, scorpion etc.
 - 3) Living beings having power of touch, taste, smell & vision are of four senses and are called four sensed living beings like bees, honeybees, wasps etc.
 - 4) Living beings having power of touch, taste, smell, vision & hearing i.e. having five senses are called five sensed living beings like human beings, deities, infernals, beasts, birds, animals (tiryanch) etc.

- Q.1. How many types of Tras living beings are there?
- Q.2. Are you Tras or Sthavar living being?
- Q.3. Do three sensed living beings have ears?
- Q.4. How many senses does a blind & deaf man has?

LESSON-7

KINDS OF PANCHENDRIYA TIRYANCH

There are three kinds of Panchendriya Tiryanch—

- 1) Jalchar
- 2) Thalchar
- 3) Nabhchar.

- 1) JalcharTiryanch live in water like crocodile, fish, tortoise etc.
- 2) Thalchar Tiryanch live on the earth like bull, horse, monkey etc.
- 3) Nabhchar Tiryanch live in the sky like pigeon, parrot and other birds etc.

Saini-Asaini

Panchendriya Tiryanch are of two types—Saini & Asaini.

Those who have wisdom/mind by which they understand lectures and teachings are known as Saini as-elephant, bull, dog, frog etc.

Those who have no wisdom/mind and so they do not understand lectures and teachings are known as Asaini. Some types of parrots, snakes living in water etc. are Asaini.

Human beings, deity and hellish beings all are Saini only. Living beings having one, two, three or four senses are all Asaini.

In Panchendriya Tiryanch all are Saini except some who are Asaini. Living beings having two, three or four senses are also known as Vikalatraya.

- Q.1. Are human beings divided in Jalchar etc?
- Q.2. Who are called Vikalatraya?
- Q.3. Are you Saini or Asaini?
- Q.4. Can a four sensed living being be called a Saini?

LESSON-8

ASHT MOOLGUN

“Eight Basic Merits (Virtues)”

Once upon a time a tribal Pururava wished to kill a Jain saint. However, his wife stopped him by saying that he is a forest deity. Thereafter he bowed to the saint. The saint explained him about the virtues of life. The tribal accepted the vow of not taking wine, honey, meat and all the five Udambar fruits. Since he accepted this vow he was born in the heaven as a deity after his death. Later on the same soul of the deity became Lord Mahavir.

Eight basic merits or virtues (Asht Moolgun) are-

- Renunciation of 1) Wine
2) Meat 3) Honey 4) Banyan
5) Peepal 6) Pakar 7) Kathumar &
8) Goolar.

One who has given up eating of the above eight articles, possess Asht Moolgun.

Second type of eight basic merits (Asth Moolgun) are-

- 1) Not to drink wine.
 - 2) Not to eat meat.
 - 3) Not to eat honey.
 - 4) Not to eat after sunset.
 - 5) Not to eat any five of the Udambar fruits.
 - 6) Not to kill living beings or having compassion for all living-beings.
 - 7) To drink only filtered water.
 - 8) To worship five Great souls (Panch-Permeshthis).
- The qualities which are fundamental are called



Moolgunas. As there can not be a tree without root, similarly one can not be a real Shravak (householder) without accepting the above eight basic qualities.

Eating even a drop of honey is equivalent to the sin of burning of seven villages.

Similarly you are committing a great sin by consuming (eating) meat or wine. You are killing innumerable tras living beings by eating any of the 5 Udambar fruits of banyan, peepal, pakar, kathumar or goolar. Therefore you should abstain from all these things.

- Q.1. Who is the tribal Bhil in the picture?
Q.2. What do you mean by Moolgunas or basic merits?
Q.3. Name the eight basic merits?
Q.4. If the first type of 8 Moolgunas are included in the second type or not?
Q.5. Name the five Udambar fruits?

LESSON-9

VOW-NOT TO EAT AFTER SUNSET



Once a jackal took a vow of not to take food¹ of all the four kinds in night hours after sunset, from a Jain saint named Sagarsen. One day the jackal was very thirsty. He got down in a Bavadi (well) to quench his thirst. There was darkness in the well, taking it to be night he came up in the open. Seeing light on the surface he again went down. Again & again he walked up & went down, presuming the darkness as night. On account of his vow for not taking anything in night, he died. With the influence of this vow he was born as a human being and was named as Preetinkar Kumar. He accepted Muni Diksha (Initiation) and liberated himself from all his Karmas and attained salvation.

Look children! by eating in night, human beings are born as animals in their next birth like owl, cat etc. Moreover an animal (jackal) not only became a human being but the God by liberating his soul from Karma bondage. Therefore all of us should accept a vow of not eating in night.

- Q.1. Point out in the picture, where did the jackal take birth after his death?
Q.2. By eating at night where is one born after death?
Q.3. What is the result of eating at night?

1. Food-Renunciation of 4 types of meals i.e. Anna(grain)-Roti, Puri etc., Khadya-Laddu, Pera etc., Lehya-Rabri etc. & Paye-Water, Thandai etc.

LESSON-10

KINDNESS FOR CREATURES



Once upon a time Mrigsen fisherman accepted a vow from a Jain saint that the first fish caught by him will be freed after tying a black thread. On the same day after catching the first fish, he marked it and left it in the river to go. Throughout the day the same fish was caught in his net five times and every time he left it in the river. The same night Mrigsen fisherman was bitten by a snake & he died. He was born as Dhankirti Seth & was saved five times from the attempt of murder in his life. Later Dhankirti became a Jain Saint & observed the vows. Thus he was born as Ahamindra deity in Sarvarth Siddhi.

Dear children look, nothing is more important in the world than to save the life of other living beings & nothing is a greater sin than to kill them (or to be violent on them). So always be kind to all the living beings.

- Q.1. Where is Mrigsen in the picture?
- Q.2. How many times he saved the life of the fish & what was the reward he got for this act?
- Q.3. To kill bedbug, scorpion or snake etc. is a sin or not?
- Q.4. Can it ever be auspicious to kill anybody?

LESSON-11

FILTERED WATER

There are countless (unlimited) lives in a single drop of water; this has been told by Jain Preceptors. Drinking unfiltered water causes not only the killing of countless lives but it is also bad for health. Even modern scientists have found that one drop of unfiltered water contains 36450 lives. Therefore everyone should always drink filtered water. It should be filtered with double fold thick cloth.



Filtered water is without livingbeings (pure) for 48 minutes only. Again Tras Jeevas are born in the filtered water therefore it should be filtered again. If a clove or a cardamom is mixed in the filtered water then it is called "Prasuk", which remains pure for another 6 hours. If filtered water is boiled it remains pure for 24 hours.

- Q.1. How many lives have been acknowledged in a drop of water by the scientists and Jain preceptors?
- Q.2. How should be the filter cloth of water?
- Q.3. How much time the boiled water remains free from lives?

LESSON-12

BOWING TO FIVE SUPREME SOULS (SPIRITUAL GUIDES)

Arihant, Siddha, Acharya, Upadhyay and Sadhus are five Supreme Souls (Parmeshthis). One is relieved of his sins by bowing before them.

Arihant—One who has destroyed the four Ghatiya Karmas, is embodied with forty six virtues and who is devoid of the eighteen faults are called Arihant Parmeshthi (Worthy Soul).

Siddha—One who has destroyed all the eight Karmas, having eight virtues and live on the upper most end of the universe are called Siddha Parmeshthi (Liberated Soul).

Acharya—One who possesses thirty six virtues, is the head of a Sangh (consisting of Munis, Aryikas, Shravakas & Shravikas), teaches, initiates (gives Deeksha) and gives prayaschit (rule of repentance) to disciples is the Acharya Parmeshthi (Preceptor).

Upadhyay—One who has the knowledge of all the eleven Angas and fourteen Purvas or has read (studied) all the main scriptures of that time and teaches the pupils of the Sangh is called Upadhyay Parmeshthi (Spiritual Teacher).

Sadhu—One who observes the twenty eight basic principles (Moolgunas), is busy in learning (studies) and meditation for observing Ratnatraya is known as Sadhu Parmeshthi.

Acharyas, Upadhyayas and Sadhus do not wear clothes and are completely nude Munis (Saints).

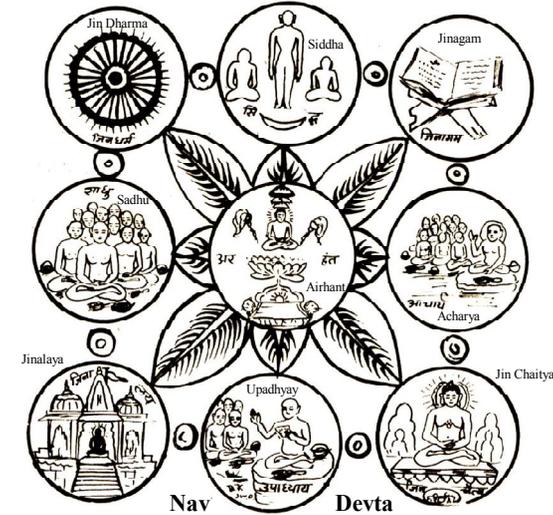
Upto here we have specially described the eight basic virtues (eight Moolgunas).

Q.1. What are the qualities of Arihant, Upadhyay and Sadhu Parmeshthis?

Q.2. What is the difference between Acharya, Upadhyay and Sadhu?

LESSON-13

NINE SUPREMES (NAV DEVTA)



Arihant, Siddha, Acharya, Upadhyay, Sadhu, Jindharna, Jinagam & Jinchaitya & Jinchaityala are called nine Supremes (Nav Devta).

In the previous lesson we have already described the qualities of first five Supremes.

Religion preached by Lord Arihant is called Jindharna i.e. Jain religion. Its basic principle is non-violence. Preachings of Lord Jinendra & the spiritual books or scriptures that have been presented by Gandhars & Preceptors on the basis of the religion preached by Jinendra Dev (Worthy Souls) are called Jinagam.

Idols of Worthy Souls are known as Jinchaitya and the temples of Lord Jinendra are known as Chaityalaya. One gathers plenty of punya by going to a Jain temple and getting the darshan (vision) of the idols of Worthy Souls. According to holy Padma-Puran (Parva 32) by mere thinking of going to the temple for darshan one gets the punya of one day fast

(Upvas), to prepare oneself to go to the temple gives the punya for two days' fast, to start for the temple gives the punya for three fasts, going for temple gives the punya for four fasts, just walking a small distance is equal to five fasts, on reaching the half way it is equal to fifteen fasts, visibility of the temple gives the reward of one month's fast, on reaching the temple the reward is equal to six months' fast, on entering the door the reward is equal to one year's fast, while on circling around the shrine it is equal to the reward of one hundred years' fast, looking at the idol of Jinendra Dev it is equal to one thousand years' fast and reciting the Stuti of Lord is equal to the punya of infinite number of fasts. From this point of view one should go to the temple and have the darshan of the Lord daily.

Q.1. Whether five Supreme Souls are included in nine Supremes or not?

Q.2. What is the reward of the darshan of a Jain idol?

Q.3. What is the difference between Jinchaitya and Jinchaityalaya?

LESSON-14

KINDS OF DESTINY (GATI)

That which takes one from one Paryay (body form) to another is known as destiny (Gati).

There are four kinds of destinities (Gatis)-Narak Gati (Hellish beings), Tiryanch Gati (Subhuman beings), Manushya Gati (Human beings) and Dev Gati (Celestial beings).

1. Narak Gati—Due to Nam-Karma effect, one is born in hell & it is called as Narak Gati. In hell, misery of killing & torture is going on all the time among the inhabitants. There is not a single moment of peace of mind.

2. Tiryanch Gati—Due to Namkarma influence, living beings are born in Tiryanch Gati. In this Gati, they suffer the miseries being elephant, horse, Vikalatraya & Sthavars.

3. Manushya Gati—Due to Namkarma influence one is born in Manushya Gati as a man (male), woman (female) or neuter gender.

4. Dev Gati—Due to Namkarma influence one is born as a celestial being or deity. Deities have Vaikriyak body and enjoy the divine pleasures.

Dear children! which Gati do you like out of four?

Sir, we like the human birth.

Why so ?

Because in Manushya Gati, we can observe religious deeds & practice penance & destroy the Karmas, thus our soul can be liberated.

Very well children! you have understood correctly.

Q.1. In which Gati one sensed living beings can be placed?

Q.2. Describe Narak Gati & Dev Gati.

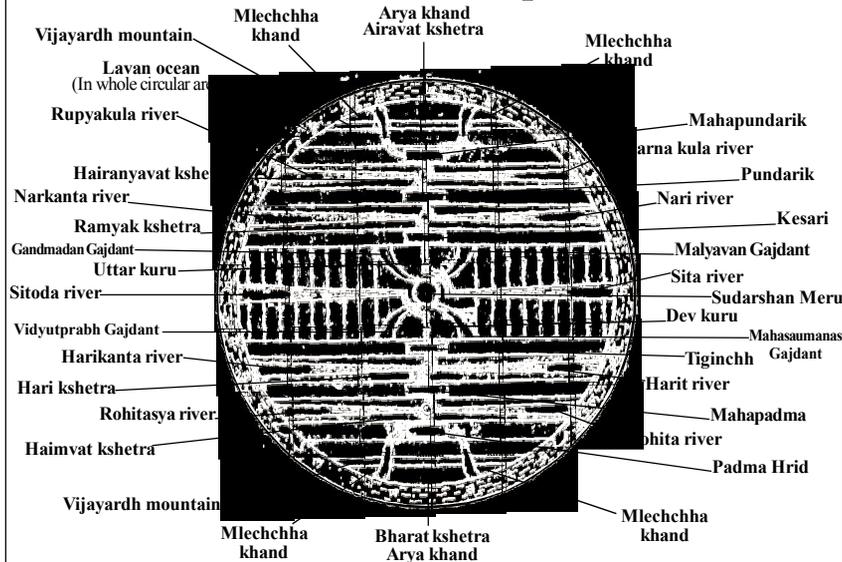
Q.3. In which Gati are you?

Q.4. Tell the Gati of monkey, elephant, ant & woman.



LESSON-15 JAMBOODWEEP

Jamboodweep



* In figure the numbers 1,2,3,4.....up to 32 are indicating the presence of Videh Kshetras. Names of 32 Videh Kshetras are as follows-1. Kachchha 2. Sukachchha 3. Mahakachchha 4. Kachchh kavati 5. Avarti 6. Langlavarta 7. Pushkala 8. Pushkalavati 9. Vatsa 10. Suvatsa 11. Mahavatsa 12. Vatsakavati 13. Ramya 14. Suramya 15. Ramniya 16. Manglavati 17. Padma 18. Supadma 19. Mahapadma 20. Padmakavati 21. Shankha 22. Nalini 23. Kumud 24. Sarit 25. Vapra 26. Suvapra 27. Mahavapra 28. Vaprakavati 29. Gandha 30. Sugandha 31. Gandhila 32. Gandhamalini

The first island of Middle Universe (Madhya Lok) is one lakh Yojan (40 crore miles) in circumference and looks like a round plate, which is known as Jamboodweep.

It is surrounded by innumerable islands and seas.

Where are we in this Jamboodweep? We are just in the Southern corner of this island. Listen! this island is divided in seven regions known as Bharat, Haimvat, Hari, Videh, Ramyak, Hairanyavat and Airavat.

These regions are partitioned by six mountains known as Himvan, Mahahimvan, Nishadh, Neel, Rukmi and Shikhari.

Bharat Kshetra is equal to one hundred & ninetieth part of

Jambudweep i.e. $526\frac{6}{19}$ Yojan. It is again divided in six parts, one part is called Aryakhand; Bharat Varsh (i.e. our country INDIA) is situated in the centre of Aryakhand; we & you all the people live in it. Today's whole world is situated in Aryakhand.

The symbolic structure of Jambudweep has been built at Hastinapur (Meerut-U.P.) in 1985. Sumeru Mountain of 101 Ft. height is situated at its centre. Tourists and devotees from all over the country and abroad come to visit this heavenly structure and understand the essence of Jain-Geography. U.P. Tourism has defined this Jambudweep as the index of Hastinapur along with calling it as 'Man Made Heaven' with 'Unparallel Superlatives'.

- Q.1. What is the name of the first island?
- Q.2. What is the measurement of Jambudweep in miles?
- Q.3. What is the name of six mountains?
- Q.4. How much is the fraction of Bharat Kshetra in comparison to Jambudweep?
- Q.5. Where is Videh Kshetra in the picture ?
- Q.6. Where is Himvan Mountain in the picture ?

LESSON-16

16 BIRTHPLACES OF 24 TIRTHANKARS

The land where Tirthankar Lord is born becomes auspicious pilgrimage centre for all times to come. Ayodhya is the eternal birthplace of Tirthankars, however at present there are 16 Birthplaces of 24 Tirthankars as follows—

AYODHYA	—5 TIRTHANKARAS LORD RISHABHDEV, LORD AJITNATH, LORD ABHINANDANNATH, LORD SUMATINATH, LORD ANANTNATH
SHRAVASTI	—LORD SAMBHAVNATH
KAUSHAMBI	—LORD PADMAPRABHU
VARANASI	—LORD SUPARSHVANATH, LORD PARSHVANATH
CHANDRAPURI	—LORD CHANDRAPRABHU
KAKANDI	—LORD PUSHPADANTNATH
BHADRIKAPURI (BHADDILPUR)	—LORD SHEETALNATH
SINHPURI (VARANASI)	—LORD SHREYANSNATH
CHAMPAPURI	—LORD VASUPOJYANATH
KAMPILPURI	—LORD VIMALNATH
RATNAPURI	—LORD DHARMANATH
HASTINAPURI	—3 TIRTHANKARAS LORD SHANTINATH, LORD KUNTHUNATH, LORD ARANATH
MITHILAPURI	—LORD MALLINATH, LORD NAMINATH
RAJGRIHI	—LORD MUNISUVRATNATH
SHAURIPUR	—LORD NEMINATH
KUNDALPUR (NALANDA)	—LORD MAHAVIR

These birthplaces are the origin centres of Jain culture, so one should always remain conscious for their protection and development.

LESSON-17

ANGER-A PASSION (KRODH KASHAYA)



That which binds the soul and gives misery or makes it a slave is called passion (Kashaya).

Passion is of four kinds:-

- 1) Anger (Krodh)
- 2) Pride (Maan)
- 3) Illusion (Maya)
- 4) Greed (Lobha).

Anger-It harms one's own self before it can harm others.

Kamath raped his younger brother Marubhuti's wife. Therefore the King punished Kamath & turned him out of the kingdom. He became a Tapasi and was performing penance by lifting a big rock in both of his hands. Due to attachment for his elder brother, Marubhuti went to Kamath to bring him back. But Kamath in the state of anger threw the rock on his brother who died on the spot.

Later on Marubhuti's soul purified himself and was born as Lord Parshvanath. Whereas the soul of Kamath suffered the miseries for ten births and every time tortured the soul of Marubhuti. In the end also, the Jeev (soul) of Kamath created severe calamities during the penance of Lord Parshvanath.

Due to the sin of anger, Kamath suffered the miseries of hell and Tiryanth (animal life) whereas the soul of Marubhuti, due to the quality of forgiveness, overcame the disturbances created by Kamath and attained the title of 'SANKAT MOCHAN' or 'DUKH-HARAN' Lord Parshvanath.

Therefore one should avoid anger.

- Q.1.** How many passions are there ?
Q.2. What was the relation between Kamath & Marubhuti ?
Q.3. Out of the two who became LORD PARSHVANATH ?
Q.4. What is the harm of anger?

LESSON-18

PRIDE-A PASSION (MAAN KASHAYA)

Four thousand kings, without a thought accepted the vow of "Jaineshwari Diksha" (as a Jain saint) along with Lord Rishabhdev. Lord Rishabhdev meditated for six months; but all the other saints could not bear thirst and hunger; they started eating fruits & drinking river water. Prince Marichi Kumar was one of them and was very proudy. He started many different false religions (Pakhand Mat), on account of his pride. After the achievement of 'Kevalgyan' (Complete Knowledge) by Lord Rishabhdev,



all the other corrupted saints repented and again took the vow (Deeksha). They all attained salvation; but Marichi neither repented nor accepted the vow. He told that he would preach his religion and would be worshipped by Indra Dev. Like this he disregarded the words of

Lord Rishabhdev and did not leave the false religion. On account of this pride of the false religion, he suffered the miseries of Tras & Sthavar lives for innumerable years. Once when he was in the form of a lion, a Riddhidhari Muni (Jain saint) explained him the real values of life. The lion followed the right path (of Samyaktva) and accepted the vow of five great principles (Anuvratas). When the lion died, it was born in heaven and subsequently attained the Lordship

in his tenth birth and was known as Lord Mahavir. After reading the story one should give-up the passion of pride.

- Q.1. How many Kings renunciated the worldly pleasures along with Lord Rishabhdev?
- Q.2. Why did prince Marichi abstain himself from accepting the vow again?
- Q.3. Upto how Many births did he suffer the miseries of life and death due to passion of pride?
- Q.4. How did he upgrade his life in later times?

LESSON-19

ILLUSION-A PASSION (MAYA KASHAYA)

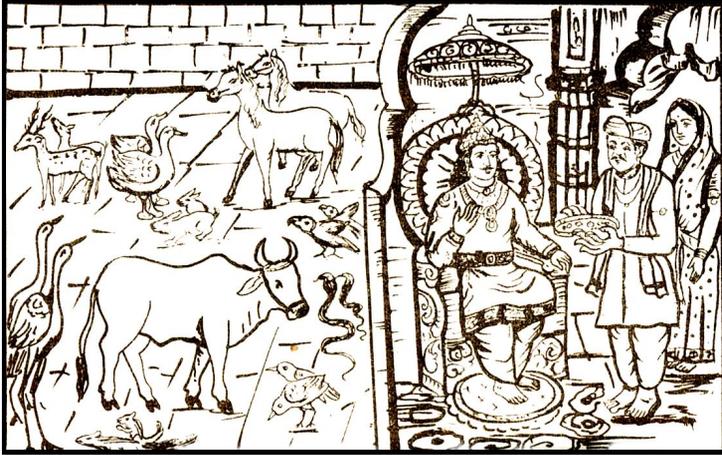


Once upon a time Shree Gunnidhi Muni was on fast for four months. He was sitting on a mountain and the heavenly deities were praying before the Riddhidhari Muni. At the end of the four months of rainy season (Chaturmas), the Muni flew away by the sky path. That very moment another Muni named Mridumati came to the village for food (Ahar). Shravakas (householders) took him as Gunnidhi. They prayed and worshipped him with devotion. The Muni, due to illusion did not disclose his identity, thinking that devotion towards him would suffer if the Shravakas knew the actuality. Afterwards, when the saint died, he was reborn as a deity. But due to the sin of illusion, he became an elephant in his next birth and was known as Trilokmandan. It was the same elephant, whom Ravan controlled under him. One is born in animal (Tiryanch) life because of illusion, therefore everybody should abstain from illusion and have the simple nature.

- Q. 1. Looking at the picture, point the Muni who was born in his next birth as an elephant?
- Q. 2. What was the illusion of Mridumati Muni and why he did it?
- Q. 3. In which period 'Trilokmandan' elephant was born?
- Q. 4. What was the name of the Muni, who was on the fast for four months?

LESSON-20

GREED-A PASSION (LOBH KASHAYA)



Once a queen saw a person collecting wooden logs from a river. She requested her husband (the King) to give him some wealth. The King called the person. The person demanded a bull to complete the pair of a bull, he already had. The King went to his house to examine his bull. He saw there hundreds of pairs of birds and animals made of precious stones (jewels). His wife gave a Ratnathal (large jewel plate) full of jewels to her husband to present to the King. As the Seth took that plate in his hands, due to excessive greed, his fingers turned to look like snakehoods. Seeing all this, the King rebuked him & named him as “PHANHAST”. After death that greedy person was born as a snake in his own wealth storage. There he was killed by his own sons. After death, because of its greed the snake was born in the fourth hell.

- Q. 1. Who is the greedy Seth in the picture?
- Q. 2. How much pairs of birds and animals he had?
- Q. 3. Why he was named as ‘PHANHAST’?
- Q. 4. What is the harm of greed?

LESSON-21

PHILOSOPHY OF KARMA(KARMA SIDDHANT)

Teacher—This universe is in existence from time immortal and has no end i.e. this was in existence; this is in existence and this will exist for infinite times. No one has created it.

Pupil—Sir! If this universe has not been created by God then who gives happiness and sorrow to us?

Teacher—Dear children! we are happy or suffer miseries according to our own fate. Some people call the fate as Creator or Brahma.

Pupil—What is fate, Sir?

Teacher—Look! Any humanbeing who has good or evil thoughts or speaks good or vulgar language or performs good or bad acts; accordingly he is bounded by good or evil Karmas. Those Karmas according to time give their fruits. It is known as fate.

Pupil—What is the harm if we accept God as the creator of the universe?

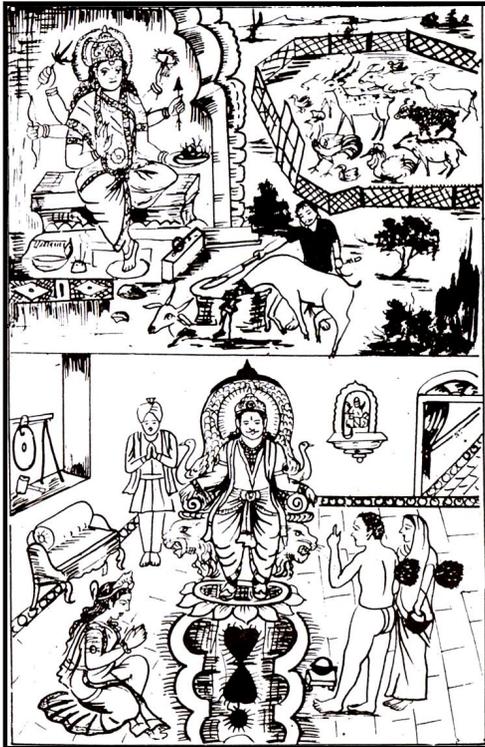
Teacher—If God is supreme and kind, why He should give miseries/worries or sorrow to anyone? If you say the person did sin, then why God has created sin? And why He created sinful people? That is why He is not the creator of the universe, happiness or sorrows (merits or demerits). Every single soul himself does good or bad acts, as a result of his acts he himself suffers happiness or miseries. That very soul when looks inside of himself is enlightened and becomes the Supreme Soul (Parmatma).

- Q.1. When this universe came into existence?
- Q.2. What are the defects if we accept the God as the creator of the universe?
- Q.3. How happiness and sorrows come to us?
- Q.4. How Karmas are bounded with the soul?
- Q.5. Can every living being become a Supreme Soul?

LESSON-22

VIOLENCE (HIMSA)

Non-pious acts are known as sin (pap). Sin is of five kinds; violence (himsa), falsehood (jhuth), theft (chori), unchastity (kushil) and possessiveness (desire to accumulate worldly objects).



Violence—To kill others or self non-vigilantly is called violence. Who do this sin, are known as killers, cruel or violent persons.

Emperor Yashodhar sacrificed a cock made of wheat-flour in front of Chandmaridevi as per his mother's instruction for getting peace. Due to this intentional killing (sankalpi himsa), both the son and mother after death were born as

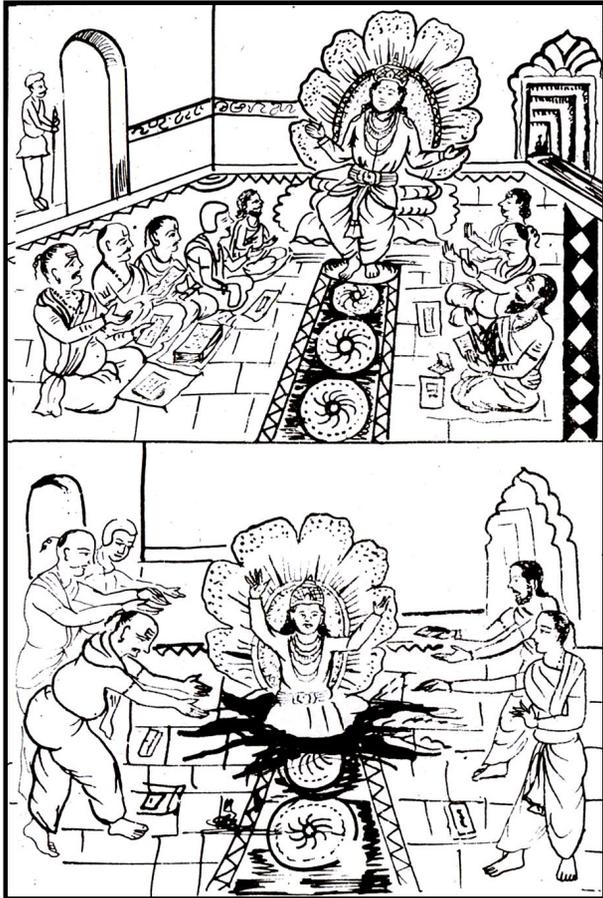
peacock & dog. Again & again thereafter they were born as crocodile & snake, fish & crocodile, he & she goat and he goat & buffalo respectively. Again they were born as hen & cock. During these six cycles of death & birth they suffered innumerable miseries. At the time of the death of the cock & hen, a Muni recited Namokar Mantra to them. On account of this, both of them were born to the queen of the King Yashomati (son of Yashodhar) as twin brother & sister/son & daughter. They were named as Abhayaruchi & Abhayamati. During their childhood, they remembered their past births (Jati-smaran) & they gave up the world. They accepted the vow of Kshullak & Kshullika. Once a butcher fetched them for sacrifice. At that time Kshullak Maharaj narrated his prebirths' incidents to Chandmaridevi & the King who left killing & took a vow of non-violence.

- Q.1. What is sin?
- Q.2. How many kinds are of sin?
- Q.3. Who is King Yashodhar in the picture?
- Q.4. In which Yoni (birth) the King suffered after doing the sin of killing/sacrifice?
- Q.5. Who were Kshullak & Kshullika in their previous birth?
- Q.6. How the King left killing?

LESSON-23

LIE (JHUTH)

Lie—Not to describe an article or incident as you have seen or heard is called a lie. Any talk which accounts for the destruction/ distortion of religion or religious person or any other living being though it may be true is also called a lie. On account of this sin people are known as deceiver (dishonest).



Parvat, Narad & Vasu all the three were taught by one teacher. Once in a gathering Parvat translated the meaning of

'Ajairyashtavyam' as sacrifice (Hawan) should be performed with he-goats. Pandit Narad questioned him at that time & told him that our respected teacher taught us the meaning of "Aj" as old rice, which should be used in rites. Parvat did not accept it. They then went to the court of King Vasu for justice. The king decided in the favour of Parvat under the pressure of Parvat's mother. The King did not agree, although the public in general asked him not to do so, yet he continued to tell the lie.

On account of the sin of telling a lie, the throne of the King went underground & he died. He was reborn in hell. Therefore one should never tell a lie (untrue).

- Q.1. Explain falsehood (lie)?
- Q.2. What Parvat did?
- Q.3. What Narad explained for the word 'Aj'?
- Q.4. What King Vasu did & what was the result of it?
- Q.5. What are the harms of telling a lie?

LESSON-24

THEFT/ STEALING (CHORI)

Theft—Without being given to accept or pick-up any article which is fallen/lying/ forgotten/ left or give it to someone else is called theft. Who so ever do this kind of sin are called thieves.



Once pious Surendradatta Seth gave plenty of wealth to his friend Rudradatta for doing/performing daily worship in the temple & he himself went to some distant place for earning more money. Rudradatta wasted all the wealth in gambling etc. including all the seven vices. He started stealing & was killed by a head-constable. Thus he went to hell. After that he was born as Mahamatsya & suffered the miseries of innumerable cycles of births & deaths. Later he was born as a sinful son with ugly looks in the family of a poor Brahman. This was all due to the crime of theft. During his childhood one day he followed a Digambar Muni, where he was afraid of committing sins, accepted celibacy & became a Muni (Saint). Later on his death, he was born in heaven as Ahamindra deity. Look Children! By committing the crimes of theft etc. one has to suffer the miseries of hell, animal life & even in human life. While with the company of a Muni one gets heaven & can even liberate himself.

- Q.1. What is the meaning of theft?
- Q.2. Describe the life of the child with a begging bowl in the picture?
- Q.3. What is the result of theft?
- Q.4. How the sinful child became Ahamindra deity?

LESSON-25

UNCHASTITY (KUSHIL)

Kushil—Sexual enjoyment with other than self wife or husband is known as unchastity. On account of this crime one is named as loose character, crooked or wicked person & is looked down in the society.



Ravan, being attracted by the beauty of Sita, kidnapped her. He tried his best to overpower her by many ways/tricks but he failed miserably. In the end Ravan was killed in the battle field by Lakshaman, the brother of Ram & went to the hell.

Look! Just because of a desire to possess other's wife, Ravan had to go to hell. Then, the persons, who enjoy the sexual pleasure with others' wife, definitely have to suffer the miseries of hell. Therefore one should refrain from committing the crime of unchastity. Sita protected her celibacy. On her trial (examination) even the fire could not burn her & became a pond of water. Even today Sita is famous all over the world for protecting her celibacy & Ravan is defamed for incontinence. No mother would like to name her child Ravan but would be pleased to call him/her as Ram or Sita.

- Q.1. What was the mistake committed by Ravan?
- Q.2. How Ravan died & where he went after death?
- Q.3. Why any mother does not name her child as Ravan?
- Q.4. Why Sita gave fire test & what was the reward she got?

LESSON-26

POSSESSIVENESS (PARIGRAH)

Parigrah—Attachment for land ,building, wealth, cereals, animals, buffalos etc. or a desire to accumulate more of these & other worldly things is called Parigrah (possessiveness), whoever commit this sin, are called greedy, misers etc.

One Seth inspite of possessing huge wealth was very miser. He neither used to give anything to others nor used to eat or wear himself rightly. He used to eat oil cake (Khal or Pinyak) to fulfill his stomach. Due to this oily smell used to come out of his body and he got the name of 'Pinyakgandh'. He used to tell his children to play Kushti



(wrestling) with neighbourhood children so that the oil of their bodies might automatically stick to his children. Once a labour found a box full of gold bars while digging a pond for the King. The Seth purchased ninety eight gold bars at the rate of iron bars one after the other from the labour. The King came to know all about this. He confiscated all the wealth of the Seth & sent his family to jail. On hearing this incident Pinyakgandh broke his legs and because of his excessive greed he went to hell after his death. Therefore one should resist from holding unlimited wealth & should earn the money honestly. We should fix some limit for holding various possessions.

Q.1. Why Parigrah has been classified as a sin?

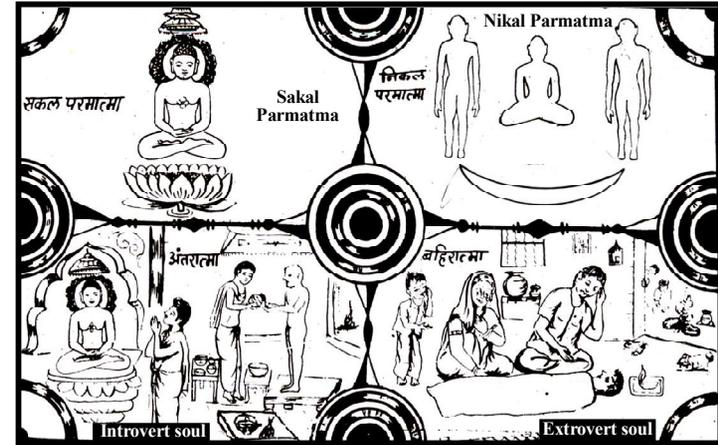
Q.2. Who is Pinyakgandh in the picture?

Q.3. Which kind of miser he was? Which kind of sin he committed?

Why he broke his legs & where did he go after death?

LESSON-27

KINDS OF SOUL



Upyog (Consciousness) is the characteristic of the soul. It is of two kinds—Knowledge (Gyan) & Perception (Darshan). Souls are of three kinds—Extrovert souls (Bahiratma), Introvert souls (Antaratma) & Supreme souls (Parmatma).

From times immemorial the soul is bounded with Pudgal Karmas. On account of this Karma bondage our body is formed. Body is formed of lifeless Pudgal particles so it is also lifeless.

As when the water & milk are mixed together, they become totally one but even then they can be separated, similarly body & soul are bounded together totally, but they can also be separated. It is due to Paudgalik body that the soul suffers the miseries of the cycles of births & deaths.

Extrovert soul (Bahiratma)—Who considers that the soul & the body are one & the same and due to special attachment for the body, considers self to be happy or sorrowful in the comfortable or panic conditions of the body and considers

self to be destroyed in the destruction of the body. This makes him an extrovert soul. (Bahiratma).

Introvert soul (Antaratma)—One who regards the soul & the body as two separate objects is called Antaratma. He knows that the soul is enlightened & everlasting while the body is lifeless & mortal. He makes efforts for separating the soul from the body. Householders with right faith (Samyaktva) & Munis are Introvert souls.

Supreme soul (Parmatma)—One who has destroyed all the four destructive Karmas is Arihant Parmeshthi (Worthy Soul) & who has been liberated from all the eight Karmas is known as Siddha Parmeshthi and they all are Supreme Souls, we also call them Bhagwan Jinendra Dev etc .

- Q.1.** How many kinds are of the soul?
Q.2. What is the quality of Introvert soul?
Q.3. How is the formation of body & what is its relation with the soul?
Q.4. Are you a Introvert soul or a Supreme Soul?
Q.5. What is the reason of the miseries of births & deaths?

LESSON-28 JINVANI STUTI

Veer Himachal Te Nikasi Guru Gautam Ke Mukh Kund Dhari Hai,
Mohamahachal Bhed Chali Jag Ki Jartatap Door Kari Hai.
Gyanpayonidhi Manhi Rali Bahubhang Tarangani Son Uchhari Hai,
Ta Shuchi Sharad Gang Nadi Prati Main Anjuleekari Sheeshdhari Hai. (1)

वीर हिमाचल ते निकसी गुरु गौतम के मुख कुण्ड धरी है।
मोहमहाचल भेद चली जग की जड़तातप दूर करी है।।
ज्ञानपयोनिधि मांही रली बहुभंग तरंगनि सों उछरी है।
ता शुचि शारद गंग नदी प्रति मैं अंजुलीकरि शीशधरी है।।।।

Ya Jagmandir Men Anivar Agyan Andher Chhayo Atibhari,
Shri Jinaki Dhunideep Shikhasam Jo Nahin Hot Prakashanhari.
To Kis Bhanti Padarath Panti Kahan Lahate Rahate Avichari,
Ya Vidhi Sant Kahan Dhani Hain Dhani Hain Jin Bain Bare Upakari.(2)

या जगमंदिर में अनिवार अज्ञान अंधेर छयो अतिभारी।
श्री जिनकी धुनिदीप शिखासम जो नहीं होत प्रकाशनहारी।।
तो किस भांति पदारथ पांति कहाँ लहते रहते अविचारी।
या विधि संत कहें धनि हैं धनि हैं जिन बैन बड़े उपकारी।।2।।

—Doha—

Ja Vani Ke Gyan Ten, Sujhe Lokalok,
So Vani Mastak Chadho, Sada Det Hun Dhok.

—दोहा—

जा वाणी के ज्ञान तें, सूझे लोकालोक।
सो वाणी मस्तक चढ़ो, सदा देत हूँ धोक।।

LESSON-29

LORD MAHAVIR

Once upon a time Pururava, a tribal lived in a forest of Videh named Madhu. He prepared himself to kill Shri Sagarsen Muni by pulling the arrow on his bow. His wife stopped him by saying “Do not kill him, he is the divine of the forest”. Pururava went near him and left drinking wine & eating meat & honey on account of Muni’s preachings.

When Pururava died he became a deity in the heaven. After completing his life in heaven, he came down & was born as one of the sons of Bharat Chakravarti. His name was Prince Marichi Kumar. Without understanding the implication, he accepted the vow of a Digamber Muni along with his grand father Shri Rishabh Dev. He could not bear the miseries of hunger & thirst and being corrupt, he propagated many wrong faiths (Pakhand Mat). He was less passionate therefore he got some happiness but because of his wrong faith he went to Itar Nigod. He suffered the miseries of the cycles of births & deaths for innumerable times in tras-sthavar lives.

After a long period when he was in the form of a lion, one day he hunted a deer & was eating it as food. At the same time two Riddhidhari Munis (saints possessing super power) named Ajitanjay & Amitgun revealed there from the sky path. They told him “Oh King of animals! you are supposed to be Lord Mahavir in your tenth birth. As per your association with wrong faith, you have suffered terrible miseries of animal life & in hell.

Listening to the teachings of the saints the lion remembered the previous life of hell. He repented & wept with sorrow. Therefore the saint explained him the principle of Right Faith (Samyaktva). The lion accepted the five partial vows (Anuvratas). He was determined to have a passionless death with “Sallekhana”. Later after his death, he was born

as a deity in the heaven. During his eighth birth as Nand Muniraj, he practiced the Solah Karan Bhavanas (particular 16 reflections) & the penance of hard kind. At last, he became the Indra of sixteenth heaven after his death.

In his next birth he was born to Mata Trishla on the earth. Before six months of the pregnancy of Mata Trishla, the heavenly deities started showering of crores of jewels daily in the courtyard of the mother who was the queen of King Siddharth, the ruler of Kundalpur which was situated in the country of Videh. Mother saw sixteen auspicious dreams. The soul of the Indra came down from heaven into the womb of the mother on the 6th day of the bright half of Asharh. The deities came to Kundalpur & celebrated the Garbha Mahotsava.

On the 13th day of the bright half of Chaitra, mother Trishla gave birth to a son. That very time the deities took the child over to Sumeru Mountain & celebrated the Janmabhishek Utsav & named the child as Veer & Vardhman.

Lord Mahavir did not marry. At the age of thirty due to some reason he turned down the worldly pleasures & became a Digambar Muni (Saint) on the 10th day of the dark half of Magshir. This day was celebrated as Deeksha Kalyanak by the deities.

In the city of Kaushambi, Subhadra Sethani used to give the rice of Kodo in earthen bowl to eat to Chandana. Due to suspicion and anger she kept Chandana tide with iron shackles. One day Lord Mahavir came to Kaushambhi for taking food (Ahar). Chandana came forward with great devotion. At the same time all her chains were broken. Beautiful hairs were grown over her head, her clothes and jewellery became charming. Due to her moral character (Shil) her earthen pot turned into golden utensil and the rice of Kodo into delicious rice. She welcomed Lord Mahavira with Navdha Bhakti

(particular nine kinds of devotions) and served him food.

After twelve years of performing hard penance, on the 10th day of the bright half of Vaishakh, He was enlightened with Supreme Knowledge (Kevalgyan). The deities built an assembly hall (Samavasarana). Saudharma Indra very wittingly brought Indrabhuti Gautam in the Samavasarana on the 1st day of the dark half of Shravan. On entering the gate of the Samavasarana Gautam attained Right Faith (Samyaktva). He became a disciple of Lord Mahavir and adopted Jaineshwari Deeksha. Thereafter the divine voice (Divya-dhwani) of Bhagwan was revealed for the upliftment of innumerable living beings sitting in the assembly of twelve Compartments (Sabhas).

After thirty years, Bhagwan came to Pawapuri. He got Salvation by destroying all the eight karmas on the end of the 14th day of the dark half of Kartik i.e. in the morning of Amavasya. He became Liberated Soul (Siddha) and will live at Siddhashila peacefully forever. The deities celebrated that night by lightening the lamps. Thereafter in the same remembrance the festival of light i.e. Deepawali is celebrated till date. Jal Mandir is situated at Pawapuri (Nalanda) from where Lord was salvated. Standing postured idol of Lord Mahavir has been consecrated at Panduk Shila Campus just in front of Jal Mandir. Gautam Gandhar was salvated from Gunavaji (Nalanda), where also well-established Tirth is situated.

Bhagwan Mahavir was 72 years old, His height was of 7 hands with a golden glittering body. His symbol is Lion and so His idol is recognized by this symbol. He is commonly known by the following five names—Veer, Vardhman, Sanmati, Ativeer and Mahavir.

The birthplace of Lord Mahavir-Kundalpur (Nalanda-Bihar) has been developed with the grand construction of 'Nandyavart Mahal Tirth'. Nandyavart is the name of the 7 storeyed palace, in which Lord was born.

POOJA OF BHAGWAN RISHABHA DEVA

-Aryika Chandnamati

Music - Dhire dhire bol koi.....

**Rishabha deva Lord Rishabha deva,
I Worship Lord Rishabha deva,
First Tirthankar of universe,
Great Tirthankar of universe, Rishabha deva.....**

**Nabhiraya is name of your father,
Marudevi is name of holy mother.
Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam. Rishabha.....**

Om hrim Shri Rishabhadeva Jinendra! Atra avatar avatar samvaushat.

Om hrim Shri Rishabhadeva Jinendra! Atra tishtha tishtha tha tha.

Om hrim Shri Rishabhadeva Jinendra! Atra mam sannihito bhava bhava
vashat sannidhikaranam.

—ASHTAK—

I take pure water of Sarayu sindhu, Three Jaldhara for self purification.

Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.

Purudevaji, Gurudevaji, accept please! my poojanam,

Doing Jinvar your poojanam.....Rishabha deva.....1

Om hrim Shri Rishabhadeva Jinendraya Jalam nirvapamiti swaha.

Sandal gives coolness to all creatures, So I bring sandal ending heatness.

Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.

Purudevaji, Gurudevaji, accept please! my poojanam,

Doing Jinvar your poojanam.....Rishabha deva.....2

Om hrim Shri Rishabhadeva Jinendraya Chandanam nirvapamiti swaha.

White rice is the form of Akshat, I worship to you with that Akshat.

Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.

Purudevaji, Gurudevaji, accept please! my poojanam,

Doing Jinvar your poojanam.....Rishabha deva.....3

Om hrim Shri Rishabhadeva Jinendraya Akshatam nirvapamiti swaha.

Flowers are blooming in the garden, I bring for worshipping to you Bhagwan.

Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.

Purudevaji, Gurudevaji, accept please! my poojanam,

Doing Jinvar your poojanam.....Rishabha deva.....4

Om hrim Shri Rishabhadeva Jinendraya Pushpam nirvapamiti swaha.

Plate of many dishes is ready, I bring it for worshipping to you.

Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.

**Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam.....Rishabha deva.....5**
Om hrim Shri Rishabhadeva Jinendraya naivedyam nirvapamiti swaha.

**Lamp is light for my soul, So I bring one deepak for thyself.
Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.
Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam.....Rishabha deva.....6**
Om hrim Shri Rishabhadeva Jinendraya Deepam nirvapamiti swaha.

**Many essence are available on earth, I bring some quality for Prabhuvar.
Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.
Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam.....Rishabha deva.....7**
Om hrim Shri Rishabhadeva Jinendraya Dhoopam nirvapamiti swaha.

**Mango, Orange and many dry fruits, Offer them to attain salvation fruit.
Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.
Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam.....Rishabha deva.....8**
Om hrim Shri Rishabhadeva Jinendraya Falam nirvapamiti swaha.

**Jal Chandan Akshat excetra Dravyas, These are mediator for purifying soul.
Adinath! Adishwar! Nabhilalan, I do to your feet so my naman.
Purudevaji, Gurudevaji, accept please! my poojanam,
Doing Jinvar your poojanam.....Rishabha deva.....9**
Om hrim Shri Rishabhadeva Jinendraya Arghyam nirvapamiti swaha.

—PANCH KALYANAKA'S ARGHYA—

Music-Om Jai.....

**Om Jai Vrishabhesh Prabho, Swami Jai Vrishabhesh Prabho.
Son of Marudevi maa, Worshipped by Indra Vibho.
Krishna dooj Ashadha, You Came in Garbha, Swami.....
Kuber showered ratna, In the queen's palace. Om Jai.....(1)**
Om hrim Shri Rishabha deva Jinendraya Ashadhakrishna dwitiyayam
Garbha Kalyanakaya Arghyam.....

**Rishabha deva had born on, Chaitra Krishna Navami, Swami.....
Janmabhishek by Indra, On holy Panduk shila. Om Jai.....(2)**
Om hrim Shri Rishabha deva Jinendraya Chaitra Krishana Navamyam
Janma Kalyanakaya Arghyam.....

**Rishabha deva took Deeksha, Chaitra Krishna Navami, Swami.....
After one year, King Shreyans gave Ahar. Om Jai.....(3)**
Om hrim Shri Rishabha deva Jinendraya Chaitra Krishana Navamyam
Deeksha Kalyanakaya Arghyam.....

**On Falgun vadi Gyaras, attained Kevalgyan. Swami.....
After one thousand year, In purimtalpur Udyan. Om Jai...(4)**
Om hrim Shri Rishabha deva Jinendraya Falgun Krishna EkaDashyam
Gyan Kalyanakaya Arghyam...
**On the Kailash Parvat, eight Karma ended. Swami.....
Rishabha deva gained Moksha, Magh Krishna Chaudash. Om Jai.....(5)**
Om hrim Shri Rishabha deva Jinendraya Magh Krishna Chaturdashyam
Moksha Kalyanakaya Arghyam.....

—JAIMALA—

Music-Tan dole mera man dole.....

**Jai Jai Prabhuvar, O Adishwar, You are father of universe,
We come to you with eight dravyas.
When Kalpvriksha were in ending condition on the Earth.
All public was wanting to live and knowledge of the truepath. Prabhuji.....
Rishabha deva was born, people learnt then, you started karmabhumi here,
We come to you with eight dravyas.....1**

**Saudharm Indra married you to Yashaswati and Sunanda.
Hundred one sons and two daughters born by both Queens. Prabhuji.....
All of them taught, Education start, today's Brahmilipi also.
We come to you with eight dravyas.....2**

**Once Neelanjana was dancing in, Palace of Adinath.
She expired after sometime then second girl appeared. Prabhuji.....
Seeing this scene, Deeksha taken, he went to teerath Prayag,
We come to you with eight dravyas.....3**

**Kevalgyan attained Prabhuji, after one thousand year.
All creatures learnt their duty by Divyadhvani there. Prabhuji.....
Gandhar, Munivar, Indra, human, Animal also in Samavasarna,
We come to you with eight dravyas.....4**

**I always bestow my head to, great Jina Adinath.
Who is worshipped by the host of, Indras and Chakravarti. Prabhuji.....
Want Siddhagati, 'Chandanamati', so she prays to you Prabhuji.
We come to you with eight dravyas.....5**

Om hrim Shri Rishabha deva Jinendraya Jaimala Poornarghyam
nirvapamiti swaha.

—SORTHA—

**Rishabha deva Jinraj, give me salvation Prabho,
You got the NIRVAN, rest on Siddhashila Vibho.
Ityashirvadah, Pushpanjalim kshiptet.**