

!! Jainam Jayati Shasanam !!  
卐 Shree Mahaviraye Namah 卐  
卐 Shreemat Sudarshan Gurve Namah 卐



# Basic Understanding of Jainism

(English Adaptation of Jain Saral Bodh)



Jai Jinshashan Prakashan, Delhi



Namo Arihantānam

Namo Siddhānam

Namo Āyariyānam

Namo Uvajjhāyānam

Namo Loe Savvasāhunam



Eso Panch Namokkāro,

Savva-Pāvappanasano

Manglānamcha Savvesim,

Padhmam Havai Mangalam



स्वस्तिक



भद्रारतन



श्रीयन्त्र



कलश



नन्दव्रत



मौन मुसल



वन्दमानक



रुपम

**!! Jainam Jayati Shasanam !!**

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# **BASIC UNDERSTANDING OF JAINISM**

**(English adaptation of ‘Jain Saral Bodh’)**

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## **Publisher’s Note:**

Protecting and respecting the mediums of knowledge not only helps in acquiring knowledge but also is indicative of being cultured and wise. Therefore, showing prudence and wisdom, please keep this book in good condition. Read yourself and share this book with your children, friends, and seekers of knowledge about Jainism. This will be the true payment for the book.

Pravachan Bhaskar Shree Ajit Muni Ji Maharaj has penned the book, ‘Jain Saral Bodh’ for the “Seekers”, with editing being done by Karuna-Purusha Shree Rakesh Muni Ji Maharaj. This book, ‘Basic Understanding of Jainism’ is an adaptation in English of ‘Jain Saral Bodh’. The adaptation is done by Anup K Jain. We are indebted to all.

**Sincerely**

**Jai Jinshashan Prakashan, Delhi**

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## Few Words

This booklet is an introduction to Jainism. Revered Gurudeva Sangh-Shasta Shree Sudarshan Lal Ji Maharaj devoted his life to spreading the knowledge of Jain Dharma within North India. During those times, two books titled ‘Dharma Bodh’ & ‘Jain Saral Bodh’ also helped people understand the true essence of Jain Dharma. This devotion towards spreading knowledge continued seamlessly under the able guidance of Sangh-Nayak Gurudeva Shastri Shree Padam Chand Ji Maharaj.

The book, ‘Jain Saral Bodh’ is edited and improved version of the widely circulated and appreciated ‘Jain Sanskaar’ – written by Pravachan Bhaskar Shree Ajit Muni Ji Maharaj.

This book is useful for both Jains and non-Jains alike. Both, Karuna-Purusha Shree Rakesh Muni ji Maharaj and Pravachan-Bhaskar Shree Ajit Muni ji Maharaj have made special contributions to compile & edit this book, ‘Jain Saral Bodh’. They are both exceptionally knowledgeable, wise, and able. May this book be a boon for the “Seekers”!

**With Blessings!**

**Naresh Muni**

## Special Mention:

Shree Naresh Muni Ji Maharaj is disciple of Revered Gurudeva Sangh-Shasta Shree Sudarshan Lal Ji Maharaj, and has succeeded Sangh-Nayak Gurudeva Shastri Shree Padam Chand Ji Maharaj as Sangh-Sanchalak of Shree Madan-Sudarshan Sangh. He takes keen interest in spreading the Right Knowledge and resolving the inquisitiveness of the “Seekers”. We bow in reverence !

- **Jai Jinshashan Prakashan**

## 1. Jain Dharma

**There are many words for God in Jain Dharma - Arihant, Siddha, Veetraga, Tirthankara, Sarvagya, Parmaatma, Jinendra, Jina.** All of them have the same meaning, that is victor of the soul's enemies like raga (attachment), dwesh (aversion), anger, greed, jealousy, arrogance, false allure/trickery, desires, and lust. Soul which is free of karma; is Kevalgyani (complete knowledge), Kevaldarshi (complete faith); simple, faultless, sinless, and pure - is **Parmaatma**.

**Jain word owes its origin to Jinendra/Jina.** The philosophy propounded by Jinadev or Jinendra Bhagwan is known as **Jain Dharma**. Jains have faith in Jain Dharma, and follow the path shown by Jinendra Bhagwan.

Jainism does not believe in casteism. Jain is not a caste, but Dharma. Anyone of any caste or creed, can be a Jain. You become great by virtue of right karma, not because of caste. Any person with right and pure conduct and thought is a Jain. The conduct/work of a Jain is done with conscience and complete carefulness. Jainism preaches one to be genuine, authentic, trustworthy, principled, and religious.

Dharma has an important place in human life – it helps the soul move forward in its journey towards liberation. Dharma saves us from wrong conduct, saves us from getting into miserable situations, and leads us to enlightenment and salvation. Listening to true Dharma gives birth to tapasaya, forgiveness, equanimity, discipline, self-control, non-violence,

kindness, and compassion. These are also the foundation blocks of Jain Dharma. The person who embraces the path of purity, ultimately achieves salvation and becomes Bhagwan.

Thought-purity, food-purity, care, and importance to every living being, forgiveness & friendliness with all, and firm belief in the principles of karma are essential tenets of Jain Dharma. We are responsible for our own universe, that is, we are the creators, guardians and defenders of our own life-death, and happiness-misery.

The bad qualities of anger, greed, arrogance, ego, attachment, and aversion reside within us; become responsible for karma accrual, and consequently continuous cycle of misery. The growth of good qualities like truthfulness, self-discipline, contentment with the help of tapasaya, self-control, meditation destroys the bad qualities; and results in our soul becoming Parmaatma.

**The originators and innovators of Jain Dharma are Veetraagi.** The essence of their thought and speech is well-being and welfare of all, devoid of any attachment and aversion.

## 2. Jain Tirthankara

Jain Dharma has been in existence since eternity. There is no start point and there will be no end point. Every era has twenty-four Tirthankaras, who reinvigorate Dharma during their times. Every Dharna accepts Teertha. Jain Dharma also talks of Tirthankaras who establish and run Teertha.

**Teertha means** – those who walk the path of Moksha and inspire others to do the same. **Sadhu** (male monk), **Sadhvi** (female monk), **Shravak** (disciplined male householder), and **Shravika** (disciplined female householder) are the best & oldest Teertha. Present Teertha owe their re-energized existence to Bhagwan Mahavir.

### 3. Bhagwan Rishabhdev

An era can also be thought of as a cosmic time cycle. There are two such cycles – Avasarpini and Utasarpini. Each cycle has six periods. There were 24 Tirthankaras during the third and fourth period of the descending half of the Avasarpini time cycle. Of these 24, **Bhagwan Rishabhdev was the first Tirthankara. He was also called Adinatha.** As per Jain History, he was the first King, first Monk, first Omniscient (Sarvagya), first Tirthankara and the first facilitator of Karambhoomi – the land where one works to live. Few historians have compared him to Shiva. He also finds a mention, ‘**Om Namoh Arhanto Rishabhoh**’ in Yajurveda. The son of Nabhirai and Marudevi, Bhagwan Rishabhdev has been described as the originator and author of ten types of Dharma like forgiveness, compassion etc.

**Bhagwan Rishabhdev transformed the era of enjoyment into an era of karma through the creations of sword, pen, and plough.** He created and taught skills like literacy, art & culture, agriculture, self-defense. Females learned 64 skills and males learned 72 skills. He created a structure for community living, society and a system for law & order. During the last phase of his life, he renounced the worldly pleasures by becoming a monk through Self-Baptism & achieved Kevalgyan (complete and perfect knowledge) and became Tirthankara. He established four Teertha, created and transformed the path of Dharma and guided the people on monk-life and worldly-life.

## 4. Bharat Versus Bhaarat-Varsha

The eldest son of Bhagwan Rishabhdev was known as **Chakravarti** (Universal Monarch) **Bharat**. This country, '**Bharat-Varsha**', derives its name from him. This fact is established and proved by mentions in ancient Scriptures like Bhagwat Purana. Renowned Historian Shree Jaichand Vidyalankar also accepts this established fact. Few Thinkers believe that Bharat-Varsha is based on the name Bharat, son of King Dushyant & Queen Shakuntala. The fact is that Bharat-Varsha name existed before the birth of this Bharat, even Arjun belongs to this lineage.

There were 23 Tirthankaras after Bhagwan Rishabhdev. They, during their times, re-energized the way of Dharma and re-created the four Teertha. This helped in keeping the conscience of Dharma alive. Shraman Bhagwan Mahavir Swami was the last Tirthankara. His Order of Dharma continues.

## 5. Bhagwan Mahavir

Bhagwan Mahavir was born about 2600 years ago, 599 years BC in Kshatriya Kund Gram District Vaishali Bihar State. He was born to Queen Trishla and King Siddhartha during unpleasant economic and political times. The religious establishment was infected with wrong beliefs and wrong conduct. The condition of females in society was not good. They were denied the right to education and the right to engage in religious rituals. Mankind was divided into four categories. The state of Shudras (one of the four categories) was worse than animals, with others avoiding even their shadow. The Society was engaged in social ills like system of yagna, sacrifice of living beings, violence in the name of Dharma, and dying on husband's pyre.

In childhood, Bhagwan Mahavir was known as Vardhman. He was married to Yashoda, daughter of King Samarveer. A daughter, Priyadarshna was born to them. On completion of 30 years, Vardhman renounced the world, took deeksha, became a monk and proceeded to the forest areas. His meditative penance (tapasaya) of twelve and a half years, keeping equanimity in the face of innumerable hardships and difficulties, led him to attain Kevalgyan (complete and perfect knowledge) at the age of 42. The intensity of hardships faced by him, the extremely difficult levels of his penance, the spiritual discipline – all these gave him the name, Mahavir. On attaining Kevalgyan, he became Bhagwan Mahavir and started preaching. His sermons were in local language, Prakrit. The messaging was simple and sought to eradicate the then prevalent social ills.

### **Few of his messages are:**

- ▶ ‘Man is great because of his karma, not because of his birth or caste’;
- ▶ ‘Hate the sin, not the sinner’;
- ▶ ‘All beings want to live, not die’;
- ▶ ‘All want happiness and bliss, not sorrow and suffering’;
- ▶ ‘The one you wish to kill is none other than yourself’.

He helped improve the condition of women and shudras by inducting them in his Order of Monks.

His messages like ‘**Violence is violence, no matter the type**’; ‘**Violence is sin, non-religious path to hell**’ helped in significant reduction of sacrifices in the name of religion and religious rituals. His messages also helped reduce the consumption of alcohol and meat. A great number of people reformed, helping their soul by living a life of purity and self-control. The quest for purity of soul continues.

## 6. Salient Principles of Jain Dharma

Non-violence, Pluralism (infinite perspectives), and non-possession are the three main principles of Jainism.

**1. Non-violence:** It is a salient principle to ensure peace and safety of mankind. All living beings wish to live, want happiness and bliss. Giving life, happiness and bliss to others guarantees yours'. There is no greater Dharma than non-violence, just as there is nothing more enormous than sky or higher than Mount Sumeru (Meru). The complete adoption of non-violence in one's conduct and spiritual practice leads to Heaven and Moksha. It is – do not trouble or kill anyone; do not even silently wish wrong for anyone; live and let live; live and help others to live.

**2. Pluralism (infinite perspectives, anekantvaad):** All issues, all subjects should be thought from multiple perspectives. This helps in becoming free of rigidity in thought, extremism, and religious fanaticism. This helps in developing the viewpoint of '**I am also right**' instead of '**Only I am right**'. It reflects largeness of heart, comprehensiveness in understanding and adapting to others. Different viewpoints from varying perspectives could be the truth. This is akin to one person being a father, a son, an uncle, a brother-in-law at the same time. Pluralism will help establish peace, love, and brotherhood.

**3. Non-possession (Aparigraha):** Possession is to accumulate more than your needs or necessities; to have

attachment to accumulated things; have strong attraction towards wealth, women, land, violence, falsehood, theft, sex, and rest of the 18 sins are reflections of Parigraha. Violence, exploitation, bloody revolutions, wars are a result of expansionist (parigrahi) character of a few. Controlling the drive to possess will lead to true equality, equitable distribution of resources. In short, renunciation of Parigraha is Aparigraha.

## 7. Karma Theory

What is it that influences/ impacts all life forms? If all souls are the same, then how is it that one has a human body while another an insect's and a third one has no body? If soul is eternal, then how does one explain 'death'? If soul is formless, then why does it get bound to a body? Why are some people born wealthy while some remain poor? Why do some people suffer while others enjoy best of health? Why do some people live longer while some die as a fetus? The theory of karma explains the "why", the "how" and the "what" of what happens to us. It explains how we accumulate karma and how we can get rid of them.

Karma is the result of Karman particles/ molecules bonding to the soul. Karman molecules are everywhere and all around us in the universe. They are very fine particles and invisible even when one looks through a microscope. These particles are attracted towards the soul due to various unions among mind, speech, and action. "Emotions" like attachment, aversion, anger, greed, arrogance, and deceit (Bhava Karma) also play a role in this process of attraction of Dravya Karma to the soul. These molecules get attached to the soul in the form of body called Karman Sharir. Every person has a tendency for attachment and aversion, resulting in the soul being continually bonded to a body.

An individual is free to think, act and speak. The bonding of Karman molecules to the soul is determined by our "emotions". The exalted, noble souls have succeeded in freeing themselves of such emotions – anger, greed, arrogance,

deceit, attachment, and aversion. They remain unaffected by the surrounding environment. They do not react. They do not judge. They are happy within themselves and feel blissful.

As and when the Karman molecules get bonded to the soul, four characteristics of these molecules are decided. They are nature (prakriti), quantity of molecules (Pradesh), duration of bondage (sthiti) and intensity (anubagh). The attached Karman molecules are primarily divided into eight types:

1. **Gyanavarniya** – Right Knowledge concealing;
2. **Darshanavarniya** – Right Perception concealing;
3. **Antaraya** – Obstructing;
4. **Mohniya** – Delusion creating;
5. **Naam** – Body determining;
6. **Gotra** – Status determining;
7. **Vedniya** – suffering and happiness determining;
8. **Ayushaya** – Age determining.

The first four types, Ghati Karma impact the soul. The last four types, Aghati Karma impact the body.

Elimination of the first four karma helps the soul to attain Kevalgyan, Kevaldarshan. On exhausting the Ayushaya karma, the balance three also get eliminated. This leads to liberation of the soul from acquiring body form. The soul in its pure and original form resides in its final abode - Siddhalaya.

## **8. Jain Dharma – Theistic or Atheistic**

Jain Dharma is a faith of the Believers, acceptance of the existence of Soul, God, World, Universe, Karma accumulation and shedding, and Moksha. There are six foundations for theistic nature of Jain Dharma:

1. Soul exists.
2. Soul is eternal.
3. Soul is the doer of Karma.
4. Soul experiences the consequences of Karma.
5. Moksha exists.
6. Complete and pure Vision, complete and pure Knowledge, complete and pure Conduct – these three are ways to Moksha.

## 9. Are Jains Hindu?

There are three perspectives to define “Jain” –

### 1. Geographical; 2. Sociological; 3. Religious.

Looking from a **geographical viewpoint**, Jain is a Hindu. Everyone born within the geographical boundaries of Hindustan is a Hindu.

From a **sociological viewpoint** as well, Jain is a Hindu given all rituals and customs are similar.

However, the **religious viewpoint** shows that Jain is not a Hindu. The beliefs encompassing God, Scriptures, worship methodology, moksha attainment are all different from Hindu. Jains enjoy a minority status accorded by Central, Maharashtra, Madhya Pradesh, Rajasthan, Uttar Pradesh, Chhattisgarh, Uttaranchal, Karnataka, West Bengal, and Delhi governments.

## 10. Jain Dharma & Renowned Scholars

1. **Lokmanya Bal Gangadhar Tilak**: Jain Dharma is eternal. There is no doubt, it is an undisputed fact. Due to Jainism, Brahmanical Dharma became violence-free. Further, Hindu Dharma became free of meat and alcohol consumption under the influence of Jain Dharma.

2. **Prof. Chatursen Shastri**: I have immense respect for Jain Dharma. During ancient times, many social ills had become a part of Hindu society. Jain Dharma helped in removal of these ills. Comprehensive and in-depth explanations of non-violence form the core of Jain philosophy. Many great and good deeds, and many laudable victories are attributed to Jain kings and people. The teachings of Jainism can help improve the societal fabric. Hindus should be beholden to Jain Dharma for the reforms in Hindu society.

3. **Dr. Herman Jacobi**: Jain Dharma is an independent entity from all perspectives. It has not imitated or followed any other religious philosophy. The salient principles of Jainism are of profound importance for the students of Indian religious philosophies and traditions. Its pluralism opens all the doors to truthful thought.

4. **G.J.R. Furlang**: It is nearly impossible to research the establishment, beginning, birth of Jain Dharma. It is the oldest among all religions of Hindustan.

**5. Mahamahopadhaya P. Ram Mishr Shastri:**

Pluralism is the impenetrable fort of Jain Dharma. No charlatans or adversaries can break into this fort.

**6. Major General Fallang:** Jain Dharma is a very ancient Indian religion; it is difficult to find its beginning. It had spread to Oksana, Casvinia, Ballav, Samarkand. Jainism was rich in thought and knowledge, flourishing in India ruled by Dravidians, uncountable years before Christ. The Teachings of Jain Tirthankaras were being followed much before the Aryans reached the banks of Ganga and Sarswati.

# 11. Jain Mantra – Mahamantra Navkaar (Hymn Obeisance)

Namo Arihantānam
Namo Siddhānam
Namo Äyariyānam
Namo Uvajjhāyānam
Namo Loe Savva-sāhunam

**Eso Panch Namokaro, Savva-pāvappanāsano**

**Manglanām ch Savvesim, Padhamam Havei Mangalam**

**Meaning: 1.** I bow down to all Arihanta (Those who have freed their soul from the four Ghati Karmas and have achieved Kevalgyan and Kevaldarshan).

2. I bow down to all Siddha (The completely liberated souls).
3. I bow down to all Acharya (The spiritual Masters).
4. I bow down to all Upadhyaya (The spiritual Teachers).
5. I bow down to all the Saints (Those who are on the path of Moksha).
6. Bowing down to these five destroys all my sins.
7. Among all the auspicious Mantras, this is the principal one.

This Mantra of Jain Dharma has many special qualities. It contains no names, does not worship any one person. It bows to and worships virtues. Only virtues are worthy of reverence, not any attire or appearance. This Mantra can be recited by anyone, anywhere, and at any time. This auspicious Mantra purifies the impure.

Navkaar Mantra is a journey of a devotee towards becoming a God. The last three verses are of worshipper (devotees), the first two are of worshipped (God). Arihant Bhagwan is a God with visible body, Siddha Bhagwan is a formless (without a body) God. One should meditate on 108 virtues of the five verses. This practice will instill the same virtues in our soul.

Few people believe that the first verse should be pronounced as Arhantanam, instead of Arihantanam. The shedding of Karmas – enemies (Ari) lead a soul to become Arihanta. Thus, “Namo Arihantanam” appears to be the correct version.

Few people say that this is a Sutra, not a Mantra. It appears to be incorrect, because Mantra is defined as a set of few words with vast meaning. Navkaar Mahamantra is a summary of all scriptures and a storehouse of immeasurable knowledge.

## 12. Guru Vandan Sutra

Tikkhutto, Aayaahinam, Pyaahinam, Kremiti, Vandami (I circumambulate (walk around) three times from the right side; I venerate, bow to thee) Namansami, Sakkaaremi, Sammaanemi, Kallaanam, Mangalam (I bow in respect and divine regard; You are beneficial, auspicious). Devayam, Cheiyam (You are Divine, possessor of Right Knowledge). Pajjuvaasami (I worship you). MatheynVandaami (Bowling, I venerate thee).

## 13. Worship of Bhagwan – Why & How?

Sthanakvasi Jain Dharma and its followers do not believe in idol worship. Jain Gods do not experience appreciation or disapproval towards anyone because they are victors over emotions of attachment and aversion. They have no desire or need for being worshipped. Moreover, they are formless and shapeless – therefore to whom and how are you going to worship? The true worship will be to follow and understand the teachings, so that we get close to God and make efforts to be likewise. What is the value of an employer if employee remains an employee lifelong? The real employer is the one who transforms the employee into an employer. Bhagwan is the true Master who shows devotee the path to be Bhagwan – the devotee must follow the path.

To spiritually visit (darshan) an idol, and to worship an idol – are two completely different methods. Human mind is influenced at the sight of any form or appearance, for example, looking at an obscene pictorial creates a disorder in the mind. The feelings of reverence, devotion and worship are triggered in the mind by viewing simple, righteous, beautiful appearance (even in idol form) of a great person, Guru, or Bhagwan. This thought-process appears logical. The process of decking-up, beautifying, making offerings to an idol does not convince a logical mind. It is akin to a child being made to recognize fruits or vegetables with the help of pictures – will eating the paper with the picture take care of

her hunger? Similarly, idol can be a supporting medium for meditation and thought cleansing but cannot be a God. Therefore, spiritually visit (do darshan) an Idol, and feel energized to meditate, self-introspect, and feel positive. That is, the God resides in our noble heart, pure feelings, and excellent thoughts.

Once upon a time, Shree Ram was asked, “where do you reside”? His reply, “I reside in his heart who considers the wealth of others’ as akin to dust, considers the other woman as mother or sister, considers the other man as father or brother, and stays away from jealousy and aversion”.

If you wish to make offerings to God - offer your anger, greed, arrogance, ego, and all negative emotions. Your worship will be well received and accepted. Offering renunciation of your vices and bad habits is the true worship.

## 14. Best Worship of Bhagwan – Samayik

Samayik is an excellent way to worship Bhagwan. Samayik is an instrument for God-remembrance, self-reflection, self-rectification to achieve equanimity and inner peace. It is keeping your balance of mind in all kinds of situations like happiness, sorrow, praise, criticism, being lost, being at home. It is keeping your emotions under control in loss or gain, whether it is losing your most-liked person or thing or acquiring the most desired person or thing. It is being free of attachment and aversion. It is a constant state of inner knowing and seeing. Samayik is purification of soul.

Samayik is our worship, ritual, tradition, reverence, prayer. We free ourselves from all the 18 sins like violence, untruthfulness, theft, anger, greed, arrogance, attachment, aversion, criticism, deceitfulness.

### ➤ Dress-code for Samayik:

There is a dress code for Samayik. All females should be in simple, respectable attire. They should cover their heads. All males should be in a Sadhu's attire, white dhoti-dupatta. Everyone should cover their mouth with white cloth, Mukhvastrika. In winters, warm clothing like shawl can be used. No clothing filled with cotton should be used.

Why is there a dress-code when equanimity and inner peace are subjects of the mind? It is followed in reverence to the great Acharyas who formulated the dress code, to create a feeling of brotherhood, of equality and to create a conducive environment.

## ➤ **The Tools of Samayik:**

Simple clean attire, dhoti, dupatta, mukhvastrika, asan (seating cloth), poonjani (a soft cleaning tool), mala (string of 108 beads), Anupoorvi, religious books and scriptures, etc.

## ➤ **Muhurata – Duration of Samayik:**

Muhurata is 48 minutes. Day-night is equivalent to 30 Muhurata.

Samayik is not bound by limitations of time. It is a continuous lifelong practice, only Monks can enjoy that privilege. Others are engaged in performing duties of the human-world, therefore, 48 minutes out of the 24 hours is not a big ask.

Perfect meditation of 48 minutes is all that is needed to shed the soul-karmas and attain Kevalgyan and Kevaldarshan. Samayik helps us in being away from the worldly chores, progress on the inner journey, and be closer to our soul and Bhagwan. Daily Samayik of 48 minutes will help us maintain emotional balance, will be a daily reminder to lead sin-free life. It will help in increasing the duration and depth of our inner journey, meditation – maybe one day, 48 minutes' daily practice results in becoming a Bhagwan.

## ➤ **Suggestions for 48 Minutes' Samayik:**

1. 108 recitations of Navkaar Mantra once or twice.
2. Reading of religious books or scriptures for 15-20 minutes.
3. Devotional song, Hymn like Meri Bhavna, Bhaktamar Stotra, Badi Sadhu Vandana, etc. for 10-15 minutes.

4. Inner journey, meditation to reflect on your vices and removing them.

This is just suggestive; changes can be made as per your experience. Remember, the final goal is inner purification.

## 15. Idol Worship, Photos – Why?

**There are two forms of worship in Jain Dharma:**

**1. Worship with a Form, Idol worship 2. Formless Worship, Virtues (Guna) worship.** Digambar and Shwetambar Murtipujak accept the first way of worship, Sthanakvasi and Terapanthi the second way.

The followers of second way of worship believe that conduct should receive primacy over form. Living Bhagwan and Guru should be worshipped instead of non-living Idols. It is not practical to expect and receive knowledge of Tirthankara teachings from Idols. They believe that a photograph or a portrait can reveal the form and appearance of a body but cannot sermonize. These beliefs owe their re-energizing to Veer Lokanshah.

As per the principal doctrine of this tradition, clicking, receiving, using, and bowing to the photographs of Sadhus-Sadhvis is strictly prohibited. Use of all forms of camera and video equipment is disallowed at the gatherings where Sadhus-Sadhvis are present.

The distribution of pens, keychains, clocks, lockets is also not considered appropriate. The result of this thinking is that the photographs of Tirthankaras and Saints do not get printed in newspapers, magazines, and invites. Such practices help avoid disrespectful handling post-usage. The following couplet reflects the thought's goal -

*Beloved, you reside in my heart  
Looking within, I behold you*

## 16. Blessings ?

Jain Saints are symbols of non-violence and compassion. They wish well for all, with no ill will towards anyone. They desire well-being of all. Their blessings are to remain kind-hearted towards all beings, not for worldly possessions and growth. That is, if you take care of all beings, you will be automatically taken care of.

Their blessings are not for wealth, family, materialistic benefits, and possessions. These are fruits resulting from your karma. Seek their blessings for soul enrichment. Don't become a beggar in places of worship and in Guru's presence.

You are a Teertha yourself. See within. Seek yourself. Stop looking for solutions everywhere. The key to these solutions resides within you. Self-meditate.

Seek blessings to root out your evils. To manage your anger, jealousy, ego, lust, greed, desires. To become compassionate, tolerant, caring, helpful. To be spiritual. To find your inner peace. To be a human in true essence.

In reality, Saints neither curse nor bless. Have faith in yourself, keep doing karma. Stop visiting the past, stop worrying about the future. Live in the present. Have faith in your karma, efforts, hard work, and Dharma.

## 17. Four Sects of Jain Dharma

There were no sects during the times of Mahavir Swami. There were Saints who were either covered with cloth or without cloth-covering. Sadhvis wore cloth-coverings. These outer appearances had no relevance to being able to walk the path of Moksha. The three essentials for attaining Moksha are Right Knowledge, Right Perception, and Right Conduct. With passage of time after Bhagwan Mahavir's nirvana, the world of Jains got divided into four sects.

The names and number of Sadhus-Sadhvis in each sect, as per year 2018 enumeration are as under:

▶ Shwetambar Sthanakvasi Sampradaye:	4,136
▶ Shwetambar Terapanthi Sampradaye:	700
▶ Shwetambar Murtipujak Sampradaye:	10,227
▶ Digambar Sampradaye:	1,538
▶ Total Sadhus-Sadhvis:	16,601

The Sadhus-Sadhvis of the first three Sects wear white clothing. Digambar Sadhus remain cloth less, naked. Digambers do not accept Moksha for females and non-naked males; they do not accept that Bhagwan had food. Shwetambers accept all these three aspects. Digambar Sadhus do not use Mukhvastrika because of their belief in complete nakedness. For Sthanakvasi, the Mukhvastrika is wide; long for Terapanthi; kept in hand like a handkerchief, without a tying cord for Murtipujak. Sthanakvasi and Terapanthi do not worship idols, the other two do.

Idols in the temples of Shwetambar Murtipujak are adorned and decorated. In the case of Digambar temples, the Idols are bare without any adornments. The religious places of Murtipujak and Digambar are known as Temples, of Sthanakvasi as Sthanak, and Terapanthi as Bhavan. Despite these few differences, many core beliefs are same.

## 18. 32 Scriptures of Jain Dharma

### ➤ 11 Ang Sutra

1. Acharang Sutra
2. Sutratrang Sutra
3. Sthananga Sutra
4. Samavayanga Sutra
5. Bhagavati Sutra
6. Gyata-Dharmakathanga Sutra
7. Upasaka-Dashanga Sutra
8. Antkrit-Dashanga Sutra
9. Anuttarov-Vaiya Sutra
10. Prashna Vyakarana Sutra
11. Vipaka Sutra

### ➤ 12 Upang Sutra

1. Uva-Vaiya Sutra
2. Raja Prashniya Sutra
3. Jivabhigama Sutra
4. Pragyapana Sutra
5. Jambudweep Sutra
6. Chandra Pragyapati Sutra
7. Surya Pragyapati Sutra
8. Nirayavali Sutra
9. Kappavadimsya Sutra

10. Pupfiya Sutra
11. Pupfchooliya Sutra
12. Vanhidasha Sutra

➤ **4 Mool Sutra**

1. Nandi Sutra
2. Dasha-Vaikalika Sutra
3. Anuyogadvara Sutra
4. Uttaradhyayana Sutra

➤ **4 Chhed Sutra**

1. Dasha Shruta Skandha Sutra
2. Vyavahara Sutra
3. Mahanisheetha Sutra
4. Vrahad-Kalpa Sutra

➤ **1 Aavashyak Sutra**

1. Pratikraman Sutra

## 19. Jain Symbol



परस्पररोपग्रहो जीवानाम्

Jain Symbol is a symphony of various symbols, each signifying a deep meaning. This symbol was adopted by all sects of Jainism while commemorating the 2500th Nirvana anniversary of Bhagwan Mahaveer in 1975.

The outline represents the boundary and shape of Lok (universe). The **lower portion represents** the seven Naraka (hells), the Adholok; the **middle or Madhyalok represents** galaxies and planets including the Earth; the upper portion or **Urdhvalok represents** the Devalok (heavens); and the **top** is Siddhashila, the abode of liberated souls. Jainism believes the Lok to be eternal. It may change its form but has been and will be there always.

The stylized **hand** is in a gesture of blessings, with 'ahimsa' (non-violence) inscribed on the palm. It reminds us to reflect on our thoughts, words, and actions. The **wheel in hand** is a warning to desist from sinful activity, and to save the soul from continuous cycle of birth and death. The 24 spokes represent 24 Tirthankaras.

The four arms of **swastika** remind us of the four primary destinies (Humans, Deva, Naraki, Triyanch) during the cycles of life and death. Our aim should be liberation of the soul, not rebirth. The **three dots** above the swastika represent Right Knowledge, Right Perception, Right Conduct.

There is a small, **curved arc** at the very top. It is the abode of liberated souls, Siddhashila. The dot represents a

liberated soul, having destroyed all the eight karmas. Every living being should strive for this state of liberation, Moksha.

The phrase at the bottom of the symbol means that all life is bound together by mutual support and interdependence.

## 20. Jain Festivals

All festivals in the world are joyous occasions. They involve wearing new clothes, eating mouth-watering delicacies, exchange of gifts and greetings. Jain festivals differ. They are spiritual in nature and character. They are celebrated with penance, worship, forgiveness, meditation, inner journey, and self-reflection.

### ➤ Few Festivals of Shwetamber Jains:

1. **Mahaparva Samvatsari**: An important day of celebration. **Samvatsar means year. Samvatsari means once a year. It is also known as 'Forgiveness Day' (Kshmapana Divas)**. This eight-day long festival, called Paryushan Parva begins 4-5 days after Shree Krishna Janmashtami, with the eighth day being called '**Samvatsari**'. As per Indian calendar, Samvatsari falls on Bhadva Sudhi Panchami, some day in August-September. Paryushan means doing all activities to purify your soul; to reduce anger, greed, arrogance, ego, deceitful nature, lust, attachment, aversion; to immerse yourself in self-discipline and penance; to follow the path of Bhagwan and Dharma; and to spread happiness through forgiveness. The focus and attention shift from worldly pursuits to spiritual ones. Maximum time is spent in Sthanak under the blessings of Gurus, with at least 24 hours of Samvatsari as Poshadh-Vrat (as Sadhu). People seek forgiveness and forgive others.

2. **Mahavir Jayanti**: Bhagwan Mahavir Swami, 24th Tirthankara, was born in the year 599 B.C. The day falls on

Chaitra Sudhi Triodashi, sometime in March-April. This day is celebrated as '**Mahavir Swami's birthday**' with renunciation, austerity and penance (tapasaya). The principles of Mahavir Swami are propagated, and resolution to follow them re-energized. Mahavir Jayanti was first organized in North India at Faridkot (Punjab) in 1923 by Vyakhyan-Vachaspati Pujya Gurudeva Shree Madan Lal Ji Maharaj. Today, it is celebrated everywhere with vigor and faith.

3. **Akshaya Tritiya**: Also known as '**Aakha Teej**', it falls on Vaisakha Sudhi Teej, sometime in April-May. This day, Bhagwan Rishabh Dev broke (paarna) his more than a year-long fast with sugarcane juice served at the hands of his grandson, Prince Shreyans Kumar. The people were unaware of the process of giving food-water during the time when Bhagwan Rishabh Dev renounced the world (Deeksha), resulting in him staying without food and water for more than a year. This day is commemorated by Sadhus-Sadhvis, and others by undertaking '**Varshi-tapa**' spanning two years, with one day of fasting followed by Paarna the next day continuously for two years. No eating of uncooked food, no drinking of un-boiled water, no eating and drinking after sunset, abstinence from all forms of lust and sex are some of the rules governing this. This tapa commences and ends on Akshaya Tritiya.

4. **Chaturmaasi Parva**: It is also called **Chaumaasi**. It comes after every four months, thrice a year – first time in March, on the day of Holi; second in July, when the Chaturmaas starts and the third in November, when the

Chaturmaas ends. This is celebrated just like Samvatsari Parva with meditation, self-introspection, tapasaya, soul-purification, simple living. There have been traditions of Chaturmaasik Pratikraman, and three-day fasting to commemorate Chaturmaasi Parva.

**5. Veer Nirvana Parva:** It is also known as Deepavali Parva. This day, Amavasya Kartik Vadi, sometime in October-November, Mahavir Swami attained Nirvana (Moksha) at midnight. Due to the dark Amavasya night, people coming to pay their last respects brought deepak (small lamp) with them and kept them in an orderly way outside the divine preaching space. Deepawali word consists of Deep (small lighted lamp) and Aavali (line), meaning a line of lighted lamps. The 18 kings who were present in the divine preaching space, started celebrating Dravaya Jyoti Parva (Festival of Lights) every year in memory of the departed Divine Light (Gyan Prakash in the form of Mahavir Swami). This is the beginning of Deepavali Parva. Over time, it has been appropriated by different sects in the name of their Gurus or revered Gods. Though all these events might have occurred on the same day, Deepavali Parva's original connect with Bhagwan Mahavir remains.

**6. Pakhi Parva:** Paksha is 15 days, what comes every 15 days is Pakhi. There are two Paksha in a month – Krishna Paksha and Shukla Paksha. Their last day is called Amavasya and Poornima respectively, called Pakhi. It is also worshipped with soul-purification, forgiveness, Pratikraman.

**Pratikraman:** It means to introspect on your vows and their application in your life, recognize the fault lines, accept,

repent, understand the rectifications, and resolve to remain on the right path of the vows. This is also known as '**Aavashyak Sutra**' because it is necessary and mandatory. Sadhus-Sadhvis mandatorily meditate on Pratikraman at sunrise and sunset everyday irrespective of the circumstances. Shravak-Shravika must also do Pratikraman at least on Ashtami, Pakhi, Chaturmaasi, Samvatsari if not daily.

## 21. Living Jain Teertha

**Sadhu, Sadhvi, Shravak & Shrivika** are the most ancient four Teertha par excellence. Bhagwan Mahavir propounded **two types of Dharma – Shravak (Householder) dharma and Sadhu (Monk) dharma.** Shravak dharma is the foundation and steppingstone of Sadhu dharma. The quality of Sadhu-Sadhvi sadhana derives its excellence from the cultured, devoted, disciplined, ethical, faith-driven Shravak.

## 22. Shravak-Shrivika

Shravak is the one who listens Jinavani (Bhagwan's gyan) with focus, prudence, and undivided attention. He follows it up by making his conduct reflect the teachings. His life and work hold up to the highest moral standards of honesty, integrity, transparency, truthfulness, compassion, courtesy; are free from anger, greed, arrogance, ego, deceit, violence, hypocrisy; they are immersed in meditation and soul-purification. Their belief in caring and serving Sadhu-Sadhvi, darshan, sermon-listening, helping needy, donating for worthy causes, high religious principles reflect in the life they lead.

Shravak-Shrivika are Teertha because they not only reform themselves but also support others in their reformation. Bhagwan has ordained that they should lend a helping hand to Sadhu-Sadhvi in reformation if the latter deviates from their path. Do not be fearful of Sadhu-Sadhvi, they will not and cannot harm you. Be vigilant and help them in pursuit of the

ultimate goal of salvation. Do not support any deviation or weakness in the strict discipline of continence for Sadhu-Sadhvi. Be a worthy Teertha, be a protector of all Teertha. A word of caution – avoid sect-driven, irrelevant, unfounded, unnecessary criticism of saints. The help should be rendered with humility, and not for public viewing. Sadhu-Sadhvi should be greeted with Guruvandan Sutra, or by saying Matheyn Vandami, Sukhsaata Guruji with a bowed head. Never speak to monks with uncovered mouth. Use words reflecting civility, politeness, and respect like "**Aapki kripa hai**", "**Tahat Guruji.**"

Householder should not cook food for Sadhu-Sadhvi. On arrival of the Monks, step out to receive them with reverence. Do not switch on or off any electrical/ electronic gadget including doorbell. Do not wash your hands with water; in case of being wet, stay away. Do not take out anything from the refrigerator after their arrival at your home. If there is anything being heated on a gas burner, neither touch nor give it. Do not touch any uncooked green vegetables, nor should they be together with the cooked vegetables on a table or slab. Some of the things which will make givable as non-givable – white salt, uncooked green vegetables, fruits, whole lentils, rice, unboiled water, whole coconut, whole almond, dry fruits having seeds. Peeled and cut fruit with sprinkling of salt can be given. Fruit juice can be given.

Householder should take inspiration from the Saint's life; the former must aspire to be the latter, not vice versa. Householder should never expect the Saint to delve in activities which are in the sole domain of the former.

## 23. Sadhu-Sadhvi

They take **five principal vows** and follow **five rules of conduct** (Samiti) and **three rules of misconduct avoidance** (Gupti) post renouncing the attraction and attachment of home-family, worldly pleasures, and possessions. **Non-violence** (Ahimsa), **Truth** (Satya), **Non-stealing** (Achaurya or Asteya), **Celibacy/ Chastity** (Brahmacharya), **Non-attachment/ Non-possession** (Aparigraha) are the five principal vows of the ascetics.

Jain Sadhu-Sadhvi walk barefoot, carry limited belongings on their shoulder, do not indulge in occult practices, do not practice astrology, do not involve in organizations, shun money-matters, encourage simplicity in religious occasions, have no ownerships. They carry **Ogha** (**Rajoharan**, a wooden stick with a bunch of soft woolen threads) and **wooden utensils**. They procure food and water, governed by a set of rules, by visiting homes of vegetarian people. During rainy season, they stay stationed in a designated commune for four months. This is also called **Chaturmaas or Chaumaasa**. The primary objective is Jeevraksha – avoidance of killing insects, etc. (they are aplenty during rainy season). Remaining eight months of the year are spent walking and covering the sparsely inhabited areas with an aim of religious inspirations.

Jain Sadhu-Sadhvi do not use scissors, razor, blades for hair removal. They pluck their hair with their hands instead (kesh loch). This is a step towards being self-reliant as well as helping move towards soul-meditation. Remember, kesh

loch is a spiritual practice for those adhering to the five principal vows.

Fire (Agni) is a living being, resulting in non-use of electricity by Sadhu-Sadhvi. There is a spark between two wires with electricity passing through them. This spark is a form of fire, a living being. They do not use fans, coolers, air conditioners, tube light, bulbs.... They leave the place if someone switches them on. The Saints do not step on green grass; do not touch vegetation, flowers; do not take water from river, pond, or water tap – they use either boiled water or residual water left post cleaning of utensils with ash. The reason is that all these are living beings.

They do not eat, drink after sunset. They do not bathe. They do not use any electronic gadgets including mobile phones. They travel barefoot, using no type of vehicle. They never take householder's assistance. Sadhu is assisted by Sadhu, and Sadhvi by Sadhvi. Sadhu cannot be touched by females, Sadhvi by males – even minor children. Physically able Sadhu-Sadhvi do not stop for long at one place except during Chaturmaas, enabling maximum people getting blessed with the Right Knowledge.

Sadhu-Sadhvi collects cooked food from many homes, collecting a little from each. The food is collected from only vegetarians. A little quantity ensures that the respective family does not suffer from paucity of food to eat. They do not accept food from tiffin brought to them. They cannot keep any eatable-drinkable item after sunset, neither can an offering be made to a householder. They cannot distribute any eatable to even children.

### **Few additional Conduct Rules for Sadhu-Sadhvi are:**

1. Do not accept anything cooked, made, purchased explicitly for their consumption.
2. Do not bathe.
3. Do not use perfumes and aromatic substances.
4. Do not use paper, cloth, or any other thing to self-ventilate.
5. Do not save food for the next day.
6. Do not eat out of householder's utensils.
7. Do not apply oil on body.
8. Do not use mirror.
9. Do not use umbrella.
10. Do not use any footwear.
11. Do not accept food from the house of one who gives permission to stay.
12. Do not use householder's beds.
13. Do not get feet massaged by the householder.
14. Before sunset, return to him/her any acceptable thing you took for a specific task from the householder.

## 24. Five Principal Vows of Jain Sadhu-Sadhvi

**These vows are lifelong.**

1. **Non-Violence (Ahimsa Mahavrat)**: It is the cardinal principle and cornerstone of Jainism. Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being. Every living being, irrespective of size, shape, or varying spiritual development are equal, have the same right to exist and live in perfect harmony and peace. Non-violence is to be observed in action, speech, and thought - one should not be violent, neither ask others to do so, nor approve of such an action by anyone. Non-violence is based on universal love and compassion.

2. **Truth (Satya Mahavrat)**: Anger, greed, fear, jealousy, ego, frivolity, and jokes are the breeding grounds of untruth. Truth is to be observed in speech, mind, and deed – one should not speak untruth, neither ask others to do so, nor approve of such actions by anyone.

3. **Non-Stealing (Achaurya or Asteya Mahavrat)**: One should not even touch a worthless thing, lying unattended or unclaimed – so taking without seeking consent is out of question. To take more than one's needs is also considered theft. Non-stealing insists that one should be totally honest and transparent in action, thought, and speech – do not steal, neither ask others to do so, nor approve such actions by anyone.

**4. Celibacy/ Chastity (Brahmacharya Mahavrat):**

Total abstinence of all sensual pleasures and related physical indulgences, and the pleasures of the five senses; neither ask others to do so; nor approve – these are strictly observed for life.

**5. Non-Attachment/ Non-Possession (Aparigraha):**

Renounce attachment and attraction to all material things, relationships, pleasure and sorrow feelings towards any object or person, and pleasure of the five senses. Observe equanimity towards all things and beings. Non-possession and non-attachment are to be observed in speech, thought, and action – one should not feel attached or possess, neither ask others to do so, nor approve. This is lifelong.

## 25. Jain Dharma Sthan - Shree Jain Sthanak

Dharma Sthan is a place where you can meditate, study religious scriptures, read religious books, listen to sermons, do samayik, do darshan of Saints.... Thus, Sthan or Sthanak deserves to be clean, pure and dignified. There is no place for idols and photographs in Sthanak because no idol worship happens. Samayik is done without using any type of electricity-based appliances. Therefore, the Sthan where saints stay and preach should not have any use of electricity.

No females should enter the Sthanak during the stay of Sadhus after sunset and before sunrise. No males should enter the Sthanak during the stay of Sadhvis after sunset and before sunrise. No one should enter Sthanak with footwear and any type of photography equipment. Keep your mobile phone in silent mode while in Sthanak. While conversing with the Sadhus-Sadhvis, cover your mouth. Be civilised, courteous, polite, respectful, and disciplined while in Sthanak. Do not engage in unnecessary talk. Don't be loud. Control children's noises. Do not litter. Avoid bringing eatables to & eating in the Sthanak. Spillage will not only add to the uncleanliness but create a possibility of jeev-hinsa (killing of beings) due to appearance of insects like ants. Avoid worldly talks. Retain focus on Samayik, meditation, study of scriptures, listening pravachan. Keep aasan, books etc., in their proper place. Put some donation as per your willingness & capacity, in the donation box.

Your attire should be simple. Females should not wear transparent/tight clothing while visiting Sthanak, their heads should be covered. Use of tobacco products & chewing paan (betel) should not be done near religious places. Sales and purchase of meat and eggs in the 100-yard vicinity of religious places is prohibited by law.

On sighting Sadhus-Sadhvis, bow in reverence. Follow it with proper pious vandana. In case the Saints are meditating, reading, resting, or sermonising, do vandana from distance and sit silently at a proper place.

## 26. Chaturmaas, Mukhvastrika & Rajoharan... Why ?

Live and let live. No one has the right to take someone's life. What you can't give, you cannot take. The population of all kinds of insects increases dramatically during rainy season. There is green grass, algae & moss all around. There is a significant possibility of harming these beings by going places, moving around. So, Jain saints remain in one township for these four months, called **Chaturmaas**. They do not venture out for seeking food-water if it's raining or there is significant fog.

Warm air flows out while you speak, resulting in death of micro-organisms present in cooler outside air. **Mukhvastrika** (cloth cover for mouth) helps prevent this avoidable violence. Further, Mukhvastrika reminds you to speak less, speak truth, speak pleasantly. It helps avoid spitting on Scriptures while reading aloud and spitting at others while speaking.

**Rajoharan** is a bunch of soft woolen threads attached to a wooden stick. They help in softly and carefully replacing insects in the path of your walk if there is no other space to put your feet on. It helps in cleaning the space to sit or place an object. At night, if the Saint must go for an essential unavoidable task, Rajoharan is used for cleaning the space ahead before stepping on it. The intention is avoidance of even unintended harm to any being.

## **27. Water (Prasuk) for Sadhu- Sadhvi**

Water is a living being. If appearance, color, smell, taste, touch of water changes; it becomes non-living being. The examples are boiled water or residual water post washing of utensils with fire ash. Even residual water from washing rice, pulses, flour is ok. These types of water can be given to Sadhu-Sadhvi. It is easy to filter residual water.

Fire ash from use of cow dung is not harmful. Readying water by putting a pinch of fire ash or 1-2 pieces of clove or a little sugar does not make the water Prasuk. Additionally, there is a possibility of causative flaw. Prasuk water loses its quality at or below zero-degree temperature; after the passage of night; being kept in refrigerator; in the form of ice. If there is un-melted ice in any liquid, the latter cannot be taken by Sadhu-Sadhvi. Though soft drinks or other cold beverages are Prasuk, but they are not considered right for a Sadhu-Sadhvi to have.

## 28. Twelve Vows of Jain Shravak-Shravika

### ➤ Five Limited Vows (Anuvrat):

1. **Non-Violence Limited Vow (Ahimsa Anuvrat):** Do not willingly kill innocent mobile living beings. Do not inspire others to do so. This vow enhances compassion and friendliness towards all living beings, resulting in natural enlargement of this vow's application.
2. **Truthfulness Limited Vow (Satya Anuvrat):** No harm should come to any living being because of our untruthful speech. Our dealings should be transparent and above board.
3. **Non-Stealing Limited Vow (Asteya Anuvrat):** Any activity attracting legal sanctions or severe public criticism is to be renounced.
4. **Chastity Limited Vow (Brahmacharya Anuvrat):** Regularly reduce your sexual urges. Limit sex with your married partner. Renounce sex with anyone outside of marriage.
5. **Non-Attachment Limited Vow (Aprigraha Anuvrat):** Create limits for all kinds of material and non-material possessions.

### ➤ Three Merit Vows (Gunavrat):

1. **Activity-Area Limited Vow (Disha Parimaan Vrat):** Set limits for all the 10 directions, thus renouncing all activities beyond those limits.

2. **Non-consumables & Consumables Limited Vow (Bhog-upbhog Parimaan Vrat):** Renounce business involving extreme violence. Set limits for all consumable and non-consumable items like food, clothing, ornaments, buildings and likewise.
3. **Purposeless-sins Limited Vow (Anarth-Dand Virman Vrat):** Renounce aimless, purposeless, avoidable acts of violence, untruthfulness like water-wastage, plucking of flowers-leaves, use of crackers, food-wastage, energy-wastage, paper-wastage, thinking & talking evil or ill of others and so on.

➤ **Four Disciplinary Vows (Shikshavrat):**

1. **Samayik Vrat:** The practice of being one with your soul for 48 minutes, renouncing all forms and types of sins. Meditation of the soul and its relationship with the nature.
2. **Further Limiting Limited Vows for specified period (Deshvashik Vrat):** Further limit the afore mentioned vows like Disha Parimaan & Bhog-Upbhog Vrat for a specified period like a day. Limit the already limited materials/ substances.
3. **Paushad Vrat (Limited period of Ascetic way of Life):** To live a life of a Monk (Ascetic) for 24 hours, renouncing all worldly activities for that period.
4. **Atithi-Samvibhag Vrat (Limited Hospitality Vow):** Aspire to give food, clothes, medicine, other articles of one's own possession to Sadhu-Sadhvi and needy people.

## 29. Jain Tapasaya Methodology

Jain Tapasaya is regarded as rigorous and tough. In some forms of Tapasaya, eating food between sunrise and sunset is permitted, subject to certain rules. Eating uncooked green vegetables, drinking un-boiled water, eating, and drinking after sunset, and all forms of lust and sex are not permitted. Tapasaya is undertaken to re-energize self-control, strengthen willpower, and to establish the supremacy of soul over body.

**Note:** **Chauvihaar** is no eating and drinking after sunset till sunrise. **Teevihaar** permits drinking water only. A day before tapasaya is undertaken, observe Chauvihaar. Tapasaya day should be spent in meditation, self-introspection, reading Scriptures, and allied activities. Resolve to do Paushad on Samvatsari Parva. Sadhu-Sadhvi, whether old or sick, do not partake even a drop of water on Samvatsari Parva.

### ➤ Few Types of Tapasaya:

1. **Navakarsi:** Not eating and drinking till after 48 minutes of sunrise.
2. **Paursi (Prahar):** Not eating and drinking till after about 3 hours of sunrise.
3. **Ekasana:** Sitting at one place, eating, and drinking only once during the day, may drink boiled water as many times during the day (after sunrise and before sunset).
4. **Biyasana:** Eating and drinking is permitted twice. Rest as in Ekasana.

5. **Ekalthana**: Water can be taken while eating, only once during the day. Rest as in Ekasana.
6. **Ayambil**: Sitting at one place, only once during the day, eat dry food like boiled rice, chapati, boiled gram (without use of salt, spices, ghee, oil, sugar) with boiled water. Drinking boiled water is permitted multiple times during the day.
7. **Neevi**: Like Ayambil, except that dry food can be had with buttermilk.
8. **Upvaas (Vrat)**: No eating food. Only boiled water is allowed in Teevihaar Upvaas. Even water is disallowed in Chauvihaar Upvaas.
9. **Paushad**: Like Upvaas, except that you are in Samayik for 24 hours, preferably in Dharmasthaan. No contact with family, business, world. No use of electricity and electric utilities. Spend time in meditation, sermon-listening, self-introspection, soul-searching, Scripture-reading.
10. **Divas-Charam Pachkhaan**: No eating food and drinking water from at least 30 minutes before sunset till sunrise.
11. **Abhigrah**: Make a commitment in your mind, keep it secret. If commitment is met, have food, otherwise nothing for 24 hours. For example, I will eat only if rice is cooked today

## 30. Seven Vices

The seven vices are seven addictive sins. You do not deserve to be a human even with one addiction, leave aside being a Jain or religious. To be human or to be called one, vice of any degree should not be part of your conduct & life.

**The seven vices are:**

- 1. Eggs-meat**
- 2. Alcohol**
- 3. Gambling**
- 4. Theft**
- 5. Hunting**
- 6. Sex outside marriage**
- 7. Prostitution.**

Do not consume eatables containing meat or egg in any form and quantity. Do not consume alcohol or intoxicant in any form. All forms of gambling and speculation-driven activities should be shunned. No living being including insects, birds, animals should be troubled, hurt or killed. There is cholesterol in eggs, resulting in heart related ill-health or paralysis. Also, there is a partially developed being in an egg. Consumption of meat is also violence against other beings, leading you to hell. Do not indulge in theft of any form or kind. Each male and female, other than your married partner, is brother and sister respectively.

Keep your thoughts, conduct, character, and business pure. Avoid all vices. This will not only enhance your nobility, but also add value to your family, society, and religion. Remember, the seven vices harm your health, prestige, and wealth. Your home becomes an arena of quarrels and disputes. The person loses trust and affection of others. These vices harm the sanctity of your soul and religion, leading you to hell or other lowly placed forms post-death.

## 31. Fourteen Principal Rules

1. **Sachit:** Living things like unboiled water, fruits, vegetables, seeds, etc.
2. **Dravya:** Chapatis, pulses, rice, etc.
3. **Vigaye:** Milk, Curd, Ghee, Oil, Raw Sweet, etc.
4. **Upaanat:** Footwear like chappal, shoes, etc.
5. **Taambul:** Mouth fresheners, betel quid, areca nut, etc.
6. **Clothes:** All kinds
7. **Kusum:** Perfumes, flowers, any smelling product, etc.
8. **Vehicle:** Horse, elephant, airplane, scooter, car, ship, etc.
9. **Shayan:** Bed, cot, bedding, etc.
10. **Vilepan:** Chandan, oil, cream powder, face pack, etc.
11. **Brahmacharya:** Renunciation of sexual intercourse, etc.
12. **Disha:** Upward, downward, diagonal directions
13. **Snaan:** Bathing, water usage for bathing
14. **Bhat:** Sweets like food

**P.S:** These 14 rules are followed daily. Daily limits are set for usage of food, clothing, travel, anything used/ consumed during the day. For example,

1. Will not use more than 5 Sachit today.
2. No more than 2 Vigaye will be consumed today.
3. Will not wear more than 2 sets of clothes today; and so on for all the rules.

## 32. Ready reckoner for Daily Rules

Life, disciplined by boundaries of rules is elixir. The following is a reference for selecting and observing a few for the day. Some of these may have an application beyond a day; practice for a day and reflow after interval. This will help inspire you to slowly make them integral to your life. The resolve and commitment should be made in the morning after you wake up.

### ➤ Daily Rules:

1. If milk or tea has less sugar, do not add more. Drink without complaining.
2. In case you get angry with someone, seek forgiveness and gift as per desire.
3. Do not spread unimportant and inconsequential issues.
4. Do not use soap while bathing for the day.
5. If while bathing, soap slips out of hand – do not use it again.
6. Do not watch television after 10pm.
7. Renounce food after sunset.
8. Only consume home cooked food.
9. Do not use mobile while eating.
10. Do not view or use electronic gadgets while eating food.
11. Eat up to only eight items during one meal.
12. Eat without speaking.

13. Eat first and last chapati without ghee.
14. Before driving off, look beneath the vehicle to ensure there is no living being underneath.
15. Give a minimum of Rs.10 to the needy.
16. Whatever good you have heard today, share it with a minimum of two people.
17. Seek forgiveness for wrong conduct before sleeping.
18. Do not request for free portion from the vendor while purchasing vegetables.
19. Pardon the first mistake.
20. Do not use mirror.
21. Do not praise or criticize for food.
22. Observe silence for a minimum of one hour.
23. Renounce one fruit, one vegetable, and one salted item
24. Offer special reverence to a righteous householder, righteous person, or Monk by remembering a noble task.
25. Address your younger ones also with 'Aap' & 'Ji'.
26. Use only one bucket of water while bathing.
27. When you visit someone's home as a guest, do not watch television.
28. Give an equivalent amount for 'Jivadaya' as has been spent on entertainment.
29. Visit Gaushala.
30. Do not eat food after sunset at a religious place.
31. Renounce green vegetables the next day after having watched movie at a theatre.

32. Spend 15 minutes every day with parents.
33. Distribute medicines and fruits among patients at a hospital.
34. Do Samayik every day.
35. Be courteous to your employees, labor.
36. Distribute old clothes among the needy.
37. Stay away from negative and critical talk at a religious place.
38. Do not read provocative literature.
39. Remember the employees of Sthanak, especially on special occasions. Give them something.
40. Do not throw away Books.
41. Do darshan, while on a business trip.
42. Remember to do charity on birthdays.
43. Do not bathe under a shower or a fountain.
44. Do not be the reason for dispute in any organization.
45. Avoid dancing at weddings.
46. Help the (unattended) injured.
47. Spend time with children and impart moral values.
48. Do not walk on green grass.
49. Practice celibacy for 5 days in a month.
50. Do not eat salad or ice in the shape of birds-animals.
51. Do not react to anger immediately.
52. Do not carry the knot of enmity towards anyone. Treat it with affection immediately.

53. Do not lend the power of expression to your feelings of anger.
54. Use a specified percentage of your annual income for noble deeds.
55. Strict no to abortion.
56. Strict no to Old-age homes.
57. Do not do physically manhandle/ assault your spouse.
58. Spend a minimum of two hours a week in service of Dharma.
59. Spoken word should be pleasing and reflect courtesy.
60. Purify your sins at Guru's feet.
61. Only look at the virtues of others.
62. Do not do any work in hurry.
63. Read, listen, or write something spiritual.
64. Keep everything at its designated place.
65. Renounce one meal.
66. Do one act of selfless service. Do not expect and receive any favors/ gifts in return.
67. Do not be angry.
68. Do not hurt anyone with your spoken word and action.
69. Do not think of past and future. Live in the present.
70. Finish every task on time.
71. Stay away from bad habits.
72. Do every task carefully and with complete attention.
73. Speak softly.

74. Avoid deceitfulness.
75. Do not overeat, especially the food you like the most.
76. Keep smiling.
77. Only watch educational programs on television.
78. Reflect on what you lost or gained in life.
79. Keep balance between work and relaxation.
80. Finish the work you set out to do.
81. Start speaking to the one you had stopped talking to.

### **33.** Points to Ponder

1. Abortion is akin to murder. Never do it, get it done, or inspire others. Killing others paves the way to hell.
2. Never use live flowers for decorations in weddings, party venues. Do not commit a grave sin of killing living beings, flowers.
3. Do not patronize hotels and restaurants, where non-vegetarian food is cooked. There is a possibility of eating traces of non-vegetarian food. Our parties should not serve alcohol.
4. Be conscious of what you eat and drink. Be conscious of what you say. Your body, mind, and environment will remain good.
5. Know that most of the beauty products may contain harmful chemicals and may involve cruelty to animals. Beauty is natural, not artificial.
6. Do not use leather and/or silk products. Production of silk involves boiling thousands of insects in hot water. Production of leather may involve cruel killing of animals. Save yourself from being an accomplice to this avoidable cruelty and violence.
7. A few yummy eatables in the market may contain ingredients derived from meat and eggs. Be vigilant. Look for the green dot on the wrapping/ packaging.

## **34.** Question-Answer

### **Q. What does Jain Dharma teach?**

**A.** Friendliness and compassion towards all beings. Avoidance of wrong speech and wrong conduct. Limit your desires and needs. Charity, piety, penance, pure thought should be practiced with passion. Be careful and vigilant in what you do.

### **Q. How many colors are there in Jain Flag?**

**A.** Five colors – red, yellow, white, green, and black or green.

### **Q. How many years after Bhagwan Mahavir did Vikram Samvat, Christ Calendar, and Shak Samvat start?**

**A.** Vikram Samvat – after 470 years. Christ Calendar – after 527 years. Shak Samvat – after 605 years.

### **Q. What is the contribution of Jain Dharma in the life of Mahatma Gandhi?**

**A.** Mahatma Gandhi sought the blessings of Jain Muni Bechar Dass Ji Swami before departing for England in 1887. Swami Ji inspired him to take three vows – 1. No drinking of alcohol; 2. No eating of meat-eggs; 3. No sex with non-spouse. Gandhi Ji observed, followed these passionately.

### **Q. Who is Arihant?**

**A.** Those who are victors over attachment and aversion. Those who possess complete and right knowledge, and complete and right perception. Those who are Bhagwan with body.

**Q. Who are Siddha?**

A. Those who have shed all the eight Karma, Kaarman Body.  
Those who are formless, perfect being.

**Q. Who are Acharya?**

A. Those who passionately observe the five principal vows and inspire others to do so. Those who lead the Four-Teertha Sangh.

**Q. Who are Upadhyaya?**

A. Those who know the inward and outward salient principles.  
Those who study Scriptures in depth and teach others.

**Q. Who are Sadhu?**

A. Those who are defenders of all kinds of living beings, observe the five principal vows diligently, renounce all worldly possessions and relationships. Those who diligently practice soul-welfare.

**Q. What could be the cause of human blindness?**

A. Burning the hives of honeybees and wasps.

**Q. What could be the cause of human dumbness?**

A. Being cynical and criticizing Deva, Guru, Dharma.

**Q. What could be the cause of not having children?**

A. Cutting and felling green living trees; inspiring others to do so. Murdering your own or others' children; inspiring others to do so.

**Q. What do we mean by “Prasparopgraho Jeevanaam”?**

A. It is a Sanskrit Sutra in Jain Text. It is translated as, “All life is bound together by mutual support and interdependence”.

**Q. What could the reason for becoming wealthy effortlessly?**

A. Anonymous Charity.

**Q. Why is a person unable to enjoy his wealth?**

A. Repenting being charitable.

**Q. What is the full form of Shree S. S. Jain Sabha?**

A. Shree Shwetambar Sthanakvasi Jain Sabha.

**Q. Why does a rosary(mala) have 108 beads?**

A. There are 108 virtues in the five verses of Navkaar Mantra – Arihant has 12, Siddha has 8, Acharya has 36, Upadhyaya has 25, and Sadhu has 27. The 108 beads commemorate these virtues. They also are symbolic of renouncing the eighteen sins times six (five senses and mind).

**Q. Are “Om Namō Arihantanam” or “Namō Shree Siddhanam” correct?**

A. No. Adding, subtracting, or changing words in the Scripture Text is considered as disrespectful to the divinity of the Text.

**Q. Should getting up & down be part of Vandana?**

A. Doing Vandana with knees joined, is more convenient & un-disturbing.

**Q. Why is Vandana repeated thrice?**

A. Gurus have three gems – Right knowledge, Right perception, Right Conduct. Vandana is done thrice in aspiration to possess these gems. We have three conjunctions (Yoga), namely mind, speech, body. We do Vandana with these three conjunctions.

**Q. Should Mantra aiming for worldly desires, be recited during Samayik?**

**A.** No. Samayik is for attaining inner peace and for shedding karma, not for achieving fulfillment of worldly desires.

**Q. How do Tirthankara benefit the world?**

**A.** They inspire the world to renounce the eighteen sins, forego sinful conduct, and walk the path of Dharma and Moksha. This is the greatest benefit.

**Q. Names of a few main Jain Acharya?**

**A.** After Bhagwan Mahavir Swami, Shree Sudharma Swami became the first Acharya, followed by Shree Jambu Swami, Shree Prabhav Swami, Shree Shayyambhav Swami, Shree Yashobhadr Ji, Shree Bhadrabahu Swami Ji, Shree Sathulbhadr Ji in that order. They were all exceptional and inspirational Acharyas.

**Q. Names of the main Acharyas of Punjab subject?**

**A.** Shree Amar Singh Ji Maharaj was the Acharya about 175 years ago, followed by Shree Rambakhsh Ji Maharaj, Shree Moti Ram Ji Maharaj, Shree Sohan Lal Ji Maharaj, Shree Kashi Ram Ji Maharaj, Shree Atma Ram ji Maharaj in that order. During the Sadri (Rajasthan) Congregation in 1952, Shree Atma Ram Ji Maharaj became the first Acharya of 'Shraman Sangh'.

**Q. How many Jain Sadhu-Sadhvi in India?**

**A.** About 16,601 (as per 2018 enumeration).

**Q. How many followers of Jainism in India?**

**A.** More than 1.5 crore.

## 35. Me & My Father

1. “My father is the world’s most powerful and smart person” – my thought when I was 5 years old.
2. “My father knows everything and is the most intelligent and wise” – my feelings when I was 10 years old.
3. “Fathers of my friends are wiser than my father” – my feelings when I reached 15 years of age.
4. “My father needs to learn and know more for being able to move with the world” – I felt on reaching 20.
5. “My father belongs to another world; he is misfit for the modern world” – I thought so at 25.
6. “I should not consult my father, because he is in the habit of finding faults in every work” – I felt on reaching 30.
7. “My father has started understanding my way of working, so I can consult on petty matters” – I felt at 35.
8. “Nothing should be undertaken without consulting my father, and my feelings and beliefs since I was 15 years old were wrong’ – my conclusion at 50.
9. My children had become adults, and I was under compulsion to accept my children’s advice over my father’s. In the meantime, my father had departed from this world, and I was without his experience and advice.

## 36. Ideal Couple

1. Avoid being suspicious of the other on flimsy or for no reason.
2. Do not betray the faith. Regard the other man or woman as your brother/ son or sister/ daughter respectively.
3. Do not physically assault the other.
4. Do not be critical of each other. Be supportive.
5. You are partners in your life-journey. Happiness-sorrow, benefits-losses, comforts-discomforts are mutual, not exclusive.
6. Do not live under the pressures of resources or the lack of them, affluence-poverty. Discipline your life by shunning vices. Control your wasteful expenditures.
7. In case of misfortune, sickness, or loss – be the caring presence for the other.
8. Present a pleasant and affectionate face of marriage in the presence of children. Never quarrel, especially when children are present.
9. Shower affection and respect on your in-laws respectively.
10. Be a co-traveler in pursuit of Dharma. Be a source of inspiration for the other.
11. Marriage is a team-effort to become even better humans, ultimately being able to travel the Path of Moksha.

## **37.** Ideal Mother-in-law

1. Give a deep thought before making a daughter belonging to wealthier family your daughter-in-law. There should not be a possibility of mismatch between expectations and realistic affordability.
2. Remember, the jewellery made for your daughter-in-law is hers.
3. Do not give away anything brought by her from parental home, without her willing consent.
4. Do not criticize her parental family.
5. Ensure that she is respected by her younger brothers-in-law, and by sisters-in-law.
6. Accord warm hospitality to the visiting relatives of your daughter-in-law.
7. Measure yourself to the standards of your own mother-in-law.
8. Be pleased with whatever small care your daughter-in-law takes of you.
9. Remember her special occasions like birthday and marriage anniversary.
10. Be cognizant of her likes-dislikes, comfort-convenience.
11. She will understand your customs, traditions with time. Be patient with her.
12. Avoid comparing them with your daughters.

- 13.** Do not be a financial burden on her.
- 14.** Be thoughtfully caring of your daughter-in-law during her pregnancy.
- 15.** Be compassionate towards her.
- 16.** Do not converse secretively with your daughters, will help avoid misgivings in the minds of your daughter-in-law.
- 17.** If you stay with one of your sons, do not sour relations by praising the ones you do not stay with.
- 18.** Deal with mistakes, deficiencies of your daughter-in-law without annoying her. Use tact, compassion. Show positive intentions and cheerful disposition.
- 19.** Stop being a constantly interfering mother-in-law.
- 20.** Help better the inter-personal relationship of your daughters-in-law.
- 21.** In the end, always remember your life as a daughter-in-law.

## **38.** Ideal Daughter-in-law

1. During free times, spend time and converse with your mother-in-law. Join her in activities. Soon you will be her darling and close to her heart. The more intimacy you develop with her, the more joyful and happy your life becomes. Satisfied and happy mother-in-law is key to your happiness.
2. Inspire your husband to find time for his mother, take care of her needs. Your mother-in-law should not feel insecure and believe that you have taken away her son.
3. Silent obedience is the best behavior to win over an irritable and angry mother-in-law.
4. To laugh away harsh words spoken in anger is akin to cementing peaceful environment.
5. Doing household work as per the standards of your mother-in-law is the key to her heart. Bettering those standards, without arrogance, is icing on the cake.
6. Be a companion to your mother-in-law.
7. Learn from the experiences of your mother-in-law.
8. Regard the home of your in-laws as your own.
9. Praise your in-law's family instead of repeatedly talking about your parental family.
10. Be a caring, compassionate daughter-in-law.
11. Spread happiness through your deeds, words. This will make you happy.

**39. Teachings for a daughter  
from Parents:**

1. You are grown up. Keeping all perspectives in mind, become capable to take your own decisions. Be conscious of a Daughter-in-law's dignity in your in-law's home. If you have expectations from them, they also do. Embrace tolerance.
2. There could be total difference in daily-routine, rituals, and environment between your parental & in-law's home. Instead of worrying, start knowing and understanding the differences. This will empower you to make in-law's family your own.
3. It's natural to remember your life at parental home. Memories are your own, avoid giving an impression of you being unhappy at in-laws' home by continuous sharing of your paternal home memories. Post-marriage, your home is with in-laws.
4. Being a new member in the family, your conduct, your words, your actions will be under scrutiny at the in-laws' home. Remember, first impressions leave a lifetime imprint.
5. Do not reveal any small or big happenings in the family. In effect, do not cross-exchange happenings amongst parental & in-law's families. Be devoted to your in-law's family, that is, your family.

6. Live in harmony with all in the family. Do not be consumed by feelings of mine and yours. Respect all and shower your love on the young ones. Create happiness by apologizing for small indiscretions instead of reacting angrily. Fights with your husband should be dealt with patience and smiling silence.
7. Take complete care of the needs and requirements of your guests even if it implies you are being busy all day. Respect their presence, your frowning will make them feel unwelcome.
8. If you face any problem, calmly speak to your mother-in-law or husband at an opportune time. Treat scolding of your mother-in-law as you would your mother's, and sincerely improve.
9. If you dislike any habit of your husband, instead of trying to reform, have faith in the power of your love. Be positive in your outlook, accept a person as he or she is.
10. Victory is in being together. Breakup breeds failure. This is the mantra of a happy, successful joint family.
11. If you desire to be mother of Shraavan Kumar, then inspire and encourage your husband to be one.
12. Start your day with blessings of the elders. Bow in reverence to them. Shower your nights with their blessings. Before you sleep, massage their legs and feet to relieve them of their fatigue.
13. Embrace the principles of Anekantvaad. Don't believe in only you being right, accept the fact that others could also be right.

14. Your thoughtless self-desired speech could result in undesirable and unpalatable reactions.
15. There is no need to be angry if you are right. You have no right to be angry if you are wrong.
16. It's difficult to self-reform, even more difficult is to reform others. Therefore, reform yourself for the better.
17. Regard similar-age group members as your friends.
18. Your pleasing conduct will be the test of your education and upbringing.
19. Our respect and prestige are in your hands, keep it secure. Raising of fingers at us because of your conduct, is akin to our dying.

## 40. Mantra of Happy Family

1. Your parents were with you when you took your first breath. Be with parents when they take their last breath.
2. Two times when Parents become teary are: daughter marrying and leaving home; son stops caring.
3. Those who love their parents are unique, those who receive parental blessings are fortunate.
4. You may live a life filled with pilgrimage and worship, but it's worthless if you ignore your parents.
5. You are undeserving son if your intellect, education, and power make you arrogant. Did you possess the ability and power as a new-born to save yourself from turning blind because of the crow resting on your forehead plucking your eyes – who was your savior? You were standing on a stool to look down from your balcony, who saved you then?
6. You are alive because your parents were born in bullock cart times. Where will you be if they were born in the modern technology driven world, and aborted you like ninety million parents do.
7. Please listen carefully to your parents-in-law because you are inexperienced & young despite being educated.

## 41. Secrets of Happy Life

1. 'Not had many happy times in my life'. Instead of feeling sadness at this thought, be happy thinking of not having had many distressing and bad times.
2. Instead of liking what you do not possess, start liking what you have.
3. You are truly bankrupt if you have lost respect, courage, patience, and Path of Dharma; not because you lost your wealth.
4. Desires are endless like the sky, cannot be fulfilled completely. Real happiness flows from sacrifice of desires and feeling content.
5. Love yourself and your own. Feel happy that you all are good, and better than many. You have it all.
6. Be contented with what you have, enjoy that. To feel distressed and sad at the shortages and deficiencies, to be jealous of others is unwise and foolish.
7. Do not keep depending on your fate. Work hard and take support of faith and truthfulness. Success will be yours.
8. Stop worrying about past. Stop dreaming about future. Live in the present and make it beautiful.

## 42. Cues for Mental Peace

1. To preserve your state of peace, do not disturb others' mental peace.
2. Do and expect for others what you desire for yourself.
3. Make an effort to end jealousy, enmity, and bitterness.
4. Dislike of anyone's conduct should be a lesson to avoid similar conduct on our part.
5. Take a leaf from the lives of great human beings – 1. They were big-hearted even after losing all; 2. They were patient even during times of grave difficulties; 3. They were composed and calm even at the time of death.
6. Worry and anxiety are dangerous enemies of your ability to think correctly.
7. Open to your well-wishers, parents, or Guru in case of having committed a wrong act. They will help with right advice and mental peace.
8. Happiness and sorrow are your guests. Suffer both with calmness and balance of mind.

## **43. Blessed Wishes of a Householder**

Tirthankara Bhagwan is my Deva. Sadhu-Sadhvi who are in the Order of Tirthankara Bhagwan and practice five principal vows are my Guru. The Teachings as propounded by Tirthankara Bhagwan is my Dharma.

Blessed will be my day when I limit my possessions and attachments. Blessed will be my day when I become Sadhu-Sadhvi with five principal vows. Blessed will be my day when I embrace death after having sought forgiveness of all living beings; self-criticized & repented all my past-present sins; renounced all kinds of food intake; renounced attachment and aversion; meditated on inner peace; found oneness with my soul.

## 44. Blessed Conduct

I will be respectful towards my parents and elders, will not speak angrily with them, be polite and use respectful language. I will be affectionate with my young ones. My dealings in all spheres of life will be fair, just, transparent, and principled, without deceit, cheating, adulteration, wrong weighing, etc. My life will be free of seven cardinal sins – eating meat-eggs, drinking alcohol, gambling, theft, hunting, other women, prostitution. I will stay away from quarrels-arguments, attachments-aversion, suicide, bitterness, pessimism, and dowry.

## 45. Important Tips

Wake-up 48 minutes before sunrise. Remember your benevolent Gurus, express gratitude, meditate on their teachings. Meditate on Navkaar Mantra. Follow this with self-promises.

1. My compassion, kind-heartedness, authenticity continues.
2. My hunger-cravings remain in check. My contentment never leaves me.
3. I do not indulge in criticisms and self-praise. I remain away from jealousy, hatred, and enmity.
4. My feelings for charity, noble deeds, and helping others remain intact.
5. My speech does not become rude, uncultured, harsh, and derogatory.

If Saints are present in Jain Sthanak, go for Guru Darshan and Pravachan (Sermons). Learn new knowledge. Take new vows. These will help you live stress-free, happy, and within limits. Inspire others to do the same. If Saints are not present in Jain Sthanak, still visit every day. Do Samayik, Jaap, read religious Scriptures or books. If short on time, as a minimum, visit the Sthanak and recite Navkaar Mantra at least eleven times.

Do learn along with meanings, the nine Samayik texts, Pratikraman Sutra, 25 Bol. The more the better.

Regard your workplace as a Temple and customer as God. Money is not all, profiteering is not everything. People

indulging in corrupt practices, deceit, untruthful conduct may be wealthier. Pause and think. Do you want to inflict loss on your soul by embracing deception, anger, jealousy, ego, greed, enmity, stress, and tension? Or do you want happiness, contentment, satisfaction, inner peace, calmness, forgiveness, solitude, love, and affection? The choice is simple & yours.

Work with discretion, sanity, consciousness so that there is no spoilage of output/ outcome, no wastage of time and no harm to any living being.

## 46. Inner Journey

Recite Navkaar Mantra. Meditate on the following thoughts.

I have no connect with anyone except my soul. I have no transaction with anyone. I am Soul. I have no desires. I have no ego. I have no relationship with any family member, person, wealth, possessions, body, thing, matter, or atom. I need not reply to any accusations, I am free from reactions. I must avoid the vices of anger, greed, arrogance, ego, deceit, lust... I am Soul – full of eternal happiness. I have no worries. I must be aware of conjunctions of mind, speech, and body – consciously stabilize these. Constantly be in harmony with the Exalted Souls. For all that happens to me, I am solely responsible, not the enabler or the enabling environment. Favorable or otherwise, I must maintain equanimity. I am the Soul – Indestructible, Ever-living, All-Knowing, All-perceiving, Undefeatable, Pure-most, Formless Soul. The God.

## 47. A Dozen Gems

1. Living being experiences good and bad events in life because of the accumulated good and bad karma. On completion of Ayushaya Karma, the soul leaves the present body and takes up another body, that is, another life cycle begins. The Gati (out of the four, Human Being, Dev, Naraka, Triyanch) is determined by the quality of karma at the time of acquiring Ayushaya Karma for next in the present life. Non-acquiring of Ayushaya karma implies liberation of the soul from the life cycles – Moksha.

2. There are eight types of Karma which are stopping the soul from liberation. Four of these, if shed, unleash all powers and qualities of the soul. The other four bind the soul to the body. With the shedding of Ayushaya karma, the latter three also get shed. Thus, the soul attains Moksha.

3. Jain Symbol, a reflection of the multi-dimensional universe as per Jain Beliefs, was finalized in 1974 in Delhi. It consists of three parts 1. Lower part of the Universe having Naraka; 2. Middle part of the Universe where Humans and Triyanch (birds, animals, others) reside; 3. Upper part of the Universe having Devaloka. The top part of the symbol has an area for liberated souls.

4. Water is occupying 71.9% of the earth. Of this, 97.4% is in the form of oceans. 1.8% is in the form of snow. The balance 0.8% is available for use in the form of rivers, ponds, lakes, and wells. Stop wastage of water resources by limiting your use of water. Save water for future generations through

judicious usage. Few pointers to saving water, (a) do not keep the water tap running unnecessarily while brushing teeth, shaving, face, and hand cleaning; (b) do not use shower or running water tap for bathing, instead use required quantity in a bucket; (c) use a wet cloth to wipe clean the cars & floors, not a running waterpipe or throwing bucketful; do not allow your water storage tank to overflow. To summarize, “Save water, Save life”.

**5.** It is estimated that one tree in its 50 years of life, supplies oxygen worth Rs.5.50 Lac, saves pollution costing Rs.10 Lac, saves soil erosion. Stop felling trees. Plant trees. They are living beings. They have as much a role to play as we have.

**6.** Oxygen is just 21% of all gases in the atmosphere. Its abundance and purity are critical for sustainability of life. All actions and usage that impact oxygen should be avoided.

**7.** Shun crackers. Bursting firecrackers releases toxic air pollutants like Carbon dioxide, Nitrogen oxide, Sulphur oxide, Trioxygen and Black carbon. Bursting of crackers pollutes environment, impacts oxygen, causes various discomforts and illnesses, creates fear among the bird-animal world, and adds to noise pollution. Loud bursting noises become nightmare for adults and young kids.

**8.** Agriculture owes its existence to Bhagwan Rishabhdev when he was a King. The objective behind teaching the skills for agriculture was to take mankind away from major violence to limited violence. In its absence, man will indulge in hunting and killing to take care of his hunger

through meat eating. Further, a farmer owes our gratitude for enabling us to escape committing grave sin of cruel violence.

**9. Shun leather and silk products.** Production of silk for one apparel involves cruelty of putting lakhs of silkworms in boiling water. Leather is procured by brutally butchering animals. Calf and snake leather is even more cruel.

**10. Donate your eyes and organs to help fellow humans.** Donate your body for medical research. As an example, one eye donation can give sight to two corneal blind people. Approximately 11 lakh blind people are awaiting corneal transplantation in India and there is a daily addition to this number. Anyone can be a donor irrespective of age, sex, blood group or religion. Anyone with cataract or spectacles or suffering from hypertension/ diabetes can also donate eyes. Eyes should be donated within 6-8 hours of death. India's organ donation rate is below 1 per million population. It is estimated that almost five lakh Indians face organ failure every year, and yet only 2-3 percent of them will receive a life-saving transplant.

**11. Donate blood.** It is estimated that blood in a human body is equivalent to 7% of its body weight. About 470 ml blood is taken during regular donation. The body replaces this volume within 24 to 48 hours and replenishes red blood cells in 10 to 12 weeks. Regular blood donation is linked to lower blood pressure and lower risk of heart attack. Every two seconds, someone in India needs blood. It is estimated that over 12,000 people in India die every day due to non-availability of blood.

**12.** Trees furnish us with food and oxygen. They contribute to the environment by providing oxygen, improving air quality, conserving water, preserving soil, and supporting wildlife. During photosynthesis, they take in carbon dioxide and produce the oxygen we breathe. It is estimated that one acre of forest absorbs six tons of carbon dioxide and releases four tons of oxygen. Plant more trees.

## 48. Signs of The Best Home

Invaluable Gems from Sanghsashta Gurudeva Shree Sudarshan Lal Ji Maharaj:

1. Any difference or any dispute is resolved within 24 hours.
2. Smooth relationship among elders and youngsters based on mutual respect and acknowledgement.
3. Due care is taken of the needy and sick.
4. Caste, color, creed and wealth have no place. Dharma is worshipped.
5. No habit of selfishness and eating on the sly.
6. No habit of shirking work.
7. Cooperative distribution of work.
8. Small errors and mistakes are overlooked.
9. Absence of sinful thoughts.
10. Presence of Dharmic Culture among children.

## **49. Guru Madan Invocation (Stuti)**

Your pearls of wisdom illuminate all directions;  
Your speech nullifies wrong knowledge, wrong conduct;  
Your self-disciplined senses, your self-control strengthened  
the religious beliefs of all;  
My mind goes out to such Guru Madan Muni;  
Vandana Naman Guruvar Vachaspati.

## **50. Guru Sudarshan Invocation (Stuti)**

My pious character lends me Glory of the Guru;  
Samaj Awakening flows from the excellence of his Pravachan;  
Greed of gains did not dilute his resolve for self-control &  
self-discipline;  
Vandana of such Revered Sudarshan Guruvar brings solace  
and comfort.

# 51. Guru Sudarshan Pearls of Wisdom

## ➤ 9 Keys to Success:

1. If you are reverential to your parents, you will remain humble and grounded.
2. If you are reverential to your Gurus, you will feel empowered to overcome all obstacles.
3. If you keep donating anonymously, elusive Laxmi will always be by your side.
4. Simple and austere living will ensure your safety from the world's negative vibes.
5. Controlled and disciplined lifestyle will ensure healthy living, free from those diseases which don't even spare the physically strong.
6. If you are consciously aware of your deficiencies & fault lines, you will not have to repent.
7. If you faithfully believe in death, you will not be committing the sins for which you are unable to do penance while dying.
8. No one can enslave you if your senses, mind, and intellect follow the discipline of your soul.
9. If you have mastered the art of pleasing & truthful speech, nobody will be disrespectful to you.

**Warning:** Abortion is murder of living being of five senses. Abortion may lead to rebirth in Hell; may lead to being childless in your next birth; may make you suffer at the hands of your child. Be forewarned.

## 52. Guru Sudarshan Vachana- Amrit

### ➤ Read regularly and diligently:

1. If you desire others to show right behavior in dealing with you, be the first to showcase your right conduct.
2. I dislike others' anger, so do they.
3. Why should I give my anger when nobody needs it?
4. Love and affection are antidotes of anger. Avoid angry people just like you would avoid a killer or a ferocious animal. Nobody loves such an animal because she doesn't love others.
5. Anger-inspired speech, work and decisions are always wrong.
6. To say that wrong breeds anger in me is no big deal, because nobody gets angry at the right conduct. To be angry is wrong. In case you desire to be angry, show it to anger itself.
7. Go silent when you feel angry, meditate on the disadvantages of anger.
8. When you get angry start counting, recite Navkaar Manta in reverse, or fill your mouth with water. Stand in front of a mirror, look at your face or think of your Guru and God.

## 53. Few facts about Guru Sudarshan



Shashan Prabhavak Sangh Shasta Pujya Gurudeva Shree Sudarshan Lal Ji Maharaj was born to Advocate Babu Shree Chandgi Ram Ji and Shreemati Sundari Devi Ji on 04 April 1923 in Baavara Mohalla, Rohtak, Haryana. His grandfather embraced Monkhood and was known as Babu Shree Jaggu Mal Ji Maharaj. Guru Ji took Deeksha in Sangrur Punjab on 18 January 1942 and became disciple of Vyakhyan Vachaspati Gurudeva Shree Madan Lal Ji Maharaj with Bahusutari Gurudeva Shree Nathulal Ji Maharaj being his Guru's Guru.

Baba Shree Jaggu Mal Ji Maharaj, Tapasavi Shree Badri Prasad Ji Maharaj, Seth Shree Prakash Chand Ji Maharaj, Bhagwan Shree Ram Prasad Ji Maharaj, and Pujya Shree Ram Chander Ji Maharaj are the other disciples of Gurudeva Shree Madan Lal Ji Maharaj.

Ganadeesh Shree Prakash Chand Ji Maharaj, Sangh Nayak Sh0astri Shree Padam Chander Ji Maharaj, Kripanath Shree Shanti Chander Ji Maharaj, Sanghadhaar Shree Vinay Chander Ji Maharaj, Bahushrut Shree Jai Muni Ji Maharaj, Sangh Sanchalak Shree Naresh Chander Ji Maharaj, Rajrishi Shree Rajinder Muni Ji Maharaj are among the 29 disciples of Gurudeva Shree Sudarshan Lal Ji Maharaj.

Gurudeva Shree Sudarshan Lal Ji Maharaj was conversant in eight languages – Hindi, Prakrit, Sanskrit, Urdu,

Pharsi (Persian), Punjabi, Gujarati, and English. Spreading the message of Mahavir Swami, he travelled (on foot) across Haryana, Punjab, Himachal Pradesh, Jammu, Delhi, Uttar Pradesh, and Rajasthan.

He was a Jain Saint for 57 years 3 months 7 days. He lived for 76 years and 21 days. He departed for Heavenly Abode from Delhi at 6.15pm, 25 April 1999.





परस्परोपग्रहो जीवानाम्

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