

This Truthful boy was **GEORGE WASHINGTON**
President of United States of America.

Thus, we always learn from our experiences and walk
ahead to become a Righteous good person.



By this story, we learn two great lessons for our life that :-

- 1) We should make good/proper use of everything we have
such that it becomes beneficial to self and others
- 2) No matter whatever may be the situation in life we should
always **SPEAK THE TRUTH** even at the time of biggest
mistake. Never tell a **LIE** due to some fear or greed.

**Remember this DIVINE LAW :- “ Truth can never fall and
untruth can never stand ”**

Temporarily we may be enamored by glamour of
Untruth and Dishonesty but in the long run only,
TRUTH PREVAILS AND WINS



“The boat of truth may shake amidst trials of life but never drowns”

Thus, We Should always speak the TRUTH with confidence.



*Jab bolo tab ‘Sach-Sach’ bolo.
Kabhi na baate rach-rach bolo.
Jab bolo tab haskar bolo.
Batoa mai mishri si ghola.*



*Jab bolo tab hitkar bolo.
Man mai aadar bharkar bolo.
Jab bolo tab Kum hi bolo.
Bina avsar mat mooh ko kholo.*

*Kabhi na jhoot tum kjsise bolo.
Kabhi na baat chipakar bolo.
Kabhi kjsika bhed na kholo.
Ninda chugli ka mal dholo.*



JAB BOLO TAB ‘SACH-SACH’ BOLO.

“ Saraswati Mantra ”

**Om Hrim Shrim vad vad Vagvadini
Bhagwati Saraswati Hrim Namah**



Samyak shraddha gyanvaan jo,
vivekvaan va kriyavaan ho.
Hove ashta mulguna dhari,
Sravaka hone ka adhikari.



A prudent(vivekvaan) householder having firm faith and devotion (shraddhavan) who performs religious activities with righteousness(kriyavaan) such a lay follower in the Jain order is SRAVAKA-Votary. He always practises eight primary virtues(mulguna) namely

1 Renunciation of ALCOHOL (Sharab tyaga)

Sadi gali jo madira pite,
buddhi bhrashta kar pagal jite.
unhe hit-ahit kuch na hota,
iska tajna pahla hota.

2 Renunciation of MEAT-EATING (Maansa tyaga)

Tras jivo ka ghat kare jo,
Maansa pinda se peta bhare jo.
Ve nij tan-man-dharma nashate,
Ise tyaga dooja gun pate.

3 Renunciation of HONEY (Shahad tyaga)

Vaman aur mal-mutra sahit jo,
madhumakkhiyo ka bhojan jo.
unko dukh pahuchakar pate,
ise tyaga tija gun pate.



**4 Renunciation of Night-eating
(Ratri-bhojan tyaga)**

Shuddha safa din mai bas khao,
aur raat mai kabhi na khao.
ratri-bhojan tyaga raha ye,
shreshtha mulgun hai chautha ye

**5 Renunciation of 5 types of
GLOMERULE FIG fruits
(Panch udamber fal tyaga.)**

Bada-pipal-pakar-umar ko,
panch udamber fal kathumar ko.
jiva daya rakh kabhi na khana,
yahi mulguna pancham mana.

**6 Reverance towards
Five SUPREME SOULS
(Panch Parmesthi Bhakti)**

Shri Arihant Siddha Acharaj,
Upadhyaya va sadhu paad raj,
nit Parmesthi paancho bhajna,
Pujya mulguna shastam kahna.

**7 COMPASSION towards
all Living Beings.
(Jiva-daya paalan)**

Jag mai jitne jiva rahe hai,
apne jaise sabhi jiva hai.
Maitri-karuna unpar lana,
Jiva-daya gun saptam mana.

**8 To drink Cloth-Filtered Water.
(Chana Jal pina)**

Bahut jiva pani mai rahte,
apne dwara ve sab marte.
jal upyog chankar karna.
Yahi mulguna ashtam dharna

Jin dharma jisko pal jaye, jeevan bhi sarthak hojaye.

Ashta mulguna ko apnao, sacche sravaka tab kahlao.

Daya ahinsa Prem Sikhaye, Karunamaya jeevan batlaye.

**Shreshtha sadhana jo karte hai,
bhakt vahi bhagvan banate hai.**

Once in Jaipur there lived a true follower of Jainism- an inclined Sravaka very well known as Amarchandraj Diwan. He perfectly observed all basic virtues of a votary, he had a vow neither to eat any non-vegeterian food nor to feed anyone such kind of eatables.

One day in the evening after completing his meal before sunset he was engaged in Panchparmeshthi bhakti, there came some gentlemen to ask for the donation for the flesh-eaters animals in the zoo nearby in the town. Diwanji used to whole-heartedly give charity for any task pertaining to jiva-daya but here to fulfil his vow with certainty he strictly



refused to give any amount to be used for meat-eaters- a cruel task of violence. The gentlemen insisted again justifying themselves saying that meat is the diet of lion if he is not served that then he may die due to hunger. Diwanji politely replied- its just a matter of satisfying the hunger, that can be easily done by feeding him any

veg-food such as sweets etc. Everybody laughed at him saying lion will never eat that, and Diwanji challenged them with confirmation that he will do that i.e. he was determined to keep his vow intact at the same time was convinced that lion will eat the sweets offered by him. Thenafter Diwanji took a plate full of sweets-Jalebi and went fearlessly to the hungry lion in the cage. His heart filled with love and care for the lion in front of him, he requested and said- "Hey Aatman, look if u want to satisfy your hunger then this plate of sweets will fulfil the purpose and still if wish to eat meat then eat me - I am in front of you."

Diwanji continued the same for many days. The lion was also a living being, he was astonished to see such a great personality full of compassion for all and firm faith in non-violence.

One day again with the same courage, trust and love when Diwanji offered the plate full of Jalebi to the lion, a miracle took place, the lion greatly influenced by this compassionate religion, very quietly ate all the sweet kept there.

Yes my dear little ones, it is very true and a inspiring incident that took place few years ago. This the power of Non-violence with the help of which we the Indians are independent today. Here we learn the importance of observing eight mulguna meant for sravaka and also that practising the religious principles with firm faith and certainty is definitely beneficial to self and promotes others for their welfare.

Non-violence-Love for one and all : is really supreme virtue with which anything and in fact everything is possible.

Knowing this we the little powerful souls-retain our faith in Jindharna and are now determined to practice all true ethics consistently following the footsteps of the Supreme souls.

“Dharma Ahinsa saccha hai”

*Jindharna ki dagar par, baccho dikhao chal ke.
Yah dharma hai sabhi ka, dharo hruday mai badh ke.
Yah dharma hai Ahinsa, dharo hruday mai badh ke.*

*Jiti kashaye jinne, jiti hai Indriya bhi.
Jita hai kaam-mada bhi, jita janam-maran bhi.
Jiti kshudha-trusha bhi, sanyam ke path par chal ke.(1)
Yah dharma.....*

*Jita swayam ko jisne, Jina shabd kah raha hai.
Mane jo aise Jina ko, sach Jain yah raha hai.
Sacche banega Jaini, Jinvar ke path pe chal ke.(2)
Yah dharma.....*

*Jina sabhi ko priya hai, chahe na koi marna.
Tarumar ke dharma jaisa, upkar sabka karna.
Sab mai chipi Ahinsa, Jio Jilao milke.(3)
Yah dharma.....*

*Anmol gati hai pae, ise vyarth na gavao.
Apne guno ko jano, shakti ko tum pahchano.
Ban jao shreshtha Manav, kuritiyan kuchalke.(4)
Yah dharma.....*

*Vrushadi Veer prabhu ne, Jindharna ko jiya hai.
Jikar ke koi shankar, Arihant ban gaya hai.
Jito swayam ko hoge Mahavir tum bhi kal ke.
Yah dharma hai sabhi ka, dharo hruday mai badhke.*



Jaisa Anna Vaisa Mana

"WE ARE WHAT WE EAT"



Non-Violence is the fundamental principle in Jainism. Also, the food we eat plays a very important role in our personality development- physically, mentally and spiritually and so taking care of both criteria, Lord Mahavira has preached us about:

- 1) WHEN TO EAT ?
- 2) WHAT TO EAT ?
- 3) HOW TO EAT ?

So as to lead a Healthy and Pious life



1) RATRI BHOJAN TYAGA



During daytime, due to effect of UV rays of sunlight no Micro-organisms are produced. At night many bacteria and virus gets mixed while preparing or intake of meal and also other insects, kites, moths etc. contaminate the food.

Late-night eating has adverse affect on our digestive system and reduces our thinking power which produces lot of other diseases in our body.

Thus, to refrain us from committing violence and for physical as well as mental well being we renounce all four kinds of food after sunset

**Eating at night (after Sunset)
is PROHIBITED**

Night Food
Poisoning



PAANI CHHANKAR PINA



Anchhana Jal Pina Nahi.

Drink Filtered WATER



Do not drink water without draining through the cloth Filter

One drop of unfiltered water contains invisible innumerable living beings (approx. 36450 germs)

We filter water with double layered cloth so as to protect these germs and live a healthy life.

STORY :- Once a fox made a promise of Ratribhojantyaga -(not to eat after sunset) from a saint - SAGARSEN MUNIRAJ.

One day, fox was very thirsty and he went down a valley to drink water, but over there was very dark and he presumes it to be night and thus he didnt drink water and came up. On the Up-Hill side there was a Sunlight, so he again went down in the same valley again misunderstanding as night due to darkness and having taken a vow - not to eat or drink at night, he died due to thirst that day.



Due to auspicious effect of his firmness of this religious vow, vrat of ratribhojan tyaga - the fox was blessed rebirth as a human being named Prince Pritikumar in the same birth he accepted monkhood and attained Salvation.



Raat ka bana,
raat mai na khayein,
Raat ka bana,
din mai na khayein,
Din ka bana,
raat mai na khayein,

TO PHIR

Din ka bana,
din mai hi khana

Sada hi Pani,
Chhankar pina,

Isi se JAINI
pahchana jata.



So, children, such is a great importance of eating during daytime with which even an animal can further attain purity.

So we as humans, now definitely promise not to eat after sunset and live a compassionate life full of virtues.

2) NON-EDIBLE FOOD

Learned souls say that “**Jaisa anna vaisa mana**”- Your diet has a considerable influence on your mind that affects the peace and happiness of both self and the family, also scientists have proved that “We are what we eat”. Now we to be a true **JAINI** need to intake **JAIN FOOD** so to carry out our essentials of a votary perfectly as preached by Mahavira. Let us learn about food not suitable for our consumption.



Alcoholots



Ciggrates



Drugs



Fish
egg's
meat

We should not consume meat (non- vegetarian food), eggs, fish, honey. Also none of the alcoholic drinks such as wine, drugs, cigarratte, tobacco, Gutkha. We should be careful about not to eat any food-item having a red-symbol on its packet.

These are clearly the stations of harming other living beings. So never become slave of such toxic addictions- it is injurious to health, it ruins our intellect and purity of soul.



Honey



Gutkha



Non-Veg



Red-mark



We should never eat food prepared using underground roots-stems such as Potato, onion, garlic, ginger, carrot, radish, sweet potato and also avoid fig fruits such as Anjeer, Sabudana etc.

Eating such fruits and vegetables involves violence of many kinds of mobile beings with two or more senses found within them.

Having such 'tamsik' food is 'socalled' little taste of few minutes and a invitation to lots of pain for many years



Do not have craze of eating Fast foods, spicy and junk foods- chat etc at hotels, cold drinks, tea, breads, biscuits , foreign cakes-chocolates, dvidala- pulses along with milk-products etc.

These eatables have a stimulating and depressing effect on mind and body.

Don't choose such negative intake, always prefer to take meal at home prepared with love and cleanliness.

Thus to remain fit and fine we should nourish our body with right kind of 'Sativik' food which does not involve any kind of violence and that too very hygienic, intoxic, unadulterated and nutritious diet in a positive enviornment.



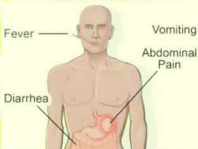


We should not use leather shoes, purses, belts, silk or woollen clothes etc. Do not use any cosmetics (lipstick, nail polish, facials, non-herbal soaps, shampoos, dyes, toothpaste etc) or any show-piece that is made from any body-part of animals.

Do not indulge oneself into immoral acts and wrong habits such as Gambling, Smoking, shooting, prostitution, black-marketing, smuggling, committing any crime etc.

They all are treasury of sins.

It is beneficial to renounce these things.



1) Also OVER-EATING and Eating something or other at random intervals is not conducive to good health.

2) We should never consume our meal carelessly, unknowingly, under some pressure, in a hurry, when tensed or in fear.

Let us now Learn.....

3) GOOD EATING HABITS



Food that is consumed with stable and relaxed mind with positive and pious thoughts is much beneficial to us.



Thus,.....

**We should wash our hands and feet
before taking meal**



**We Should recite NAMOKAR MANTRA
before and after meal**

**Never consume any food wearing your
shoes or in a standing or sleeping posture**



**Sit in a neat and tidy place and have
your meal at the right time in a happy-gay
mood and without any obstinacy**

**While eating do not watch T.V., read books
listen music, play games, or do
any gossip.**



**Chew food properly without making
sound of gulping and do not leave any
remains of food items**

**Say thank you to one who has prepared
meal for you and after finishing the meal pick-up
your own dish and keep it at a right place.**



**All family members should have meal
together at home with love and affection.**

Caturvidha Sangha

JAIN CONGREGATION

Group of MUNI (monk), ARYIKA (female ascetic), and DEVOTEES (Sravak and Sravika) is known as Caturvidha-Sangha (congregation)

1) MUNI- MONK



Namostu Maharajji

Digamber Jain Saint- free from all worldly attachments living a sacrificial passionless life with nakedness is **MUNI**.

He uses only, 3 articles namely :-

- 1) Restraint indicating article "**PICHCHHI**" made by peacock feathers which are turned down naturally while dancing of peacock
- 2) Essential article of purification "**KAMANDALU**" special wooden water container with nozzle
- 3) "**SHASTRA**" Holy **SCRIPTURES** sources of real knowledge

He practices 28 basic attributes including **KESALONCHA** - plucking up of own hairs of head and face, taking food in their hands only once in a day in standing posture. They never use any vehicle they walk bare foot in every season, do not take bath, sleep on wooden planks etc.

2) ARYIKA - Female Ascetic



Vandami Mataji

Most Virtuous and adorable female jaina ascetic is called ARYIKA.

She wears a single white saree and takes food in a sitting posture else all other attributes are similar to MUNI.

3) SHRAVAKA :- Lay followers in the Jaina order.

Sadhak sravaka include two types namely :-

AILAKA



Ichhhami Maharji

A loin clothed jaina saint.

He also uses Pichcchi, Kamandalu, Shashtra.
He is a devotee who renounces all attachments
practising 11 'PRATIMA'

(Eleven stages of RENUNCIATION)

Junior jaina saint having one langoti
(loin cloth) and a duppatta (a sheet of cloth).

He also practices 11 'PRATIMA' and uses
Pichcchi, Kamandalu, Shashtra.

He takes aahar (food) in a bowl with a
sitting posture, Kesolancha is optional,
can travel in vehicles like car etc.

KSHULLAKA



Ichhhami Maharji

4) SHRAVIKA :- Female lay follower in jaina order.

KSHULLIKA



Ichhhami Mataji

Sadhak sravika is called:-

Female devotee-junior jain ascetic
Having virtues similar to Kshullaka.

She uses single white saree along
with dupatta- sheet of cloth.



We give respect to Pratimadhari
Brahmchari 'BHAIIYAJI' and
Brahmcharini 'BAHENJI'
greeting them 'VANDANA' and other
Sravaka - Sravika like us "JAI JINENDRA"



DANA - Donation CHARITY

1) AAHARA DANA :-

Food offering with devotion to saints (Jain Congregation).

To give donation for feeding with '**NAVDHA BHAKTI**' - nine fold method of showing respect to a saint while offering pure(prasook) meal includes:



- 1) Padgahan
- 2) **Uccha-Sthana**
- 3) Pada-Prakshalan
- 4) **Poojan**
- 5) Naman
- 6) **Man Shuddhi**
- 7) Vachan Shuddhi
- 8) **Kaya Shuddhi**
- 9) Aahar-jal Shuddhi



2) AUSHADA DANA :-



To give donation for
MEDICINES



*For the beneficence of self and others
we give donation of mainly four types.*



3) SHASTRA DANA



To give donation
providing holy Scriptures
or Scriptural knowledge
(Jinvani)

4) ABHAYA DANA

To give donation
for providing
SHELTER- Hermitage
for the saint.

**Making the being
fearless or giving
protection to them**



This is the BEST among all

*" Sukhi-dukhi jeevan dhan haani, nahin prabhu ki krupa kahani.
Karma subh-ashubh fal ka daata, nij parinama samhaalo bhrata "*

Narayan Sri Krishna ruled over the city of **Dhwarikha**. One day sage-Nivedaka came to the king and informed him that the nude monk **GYANSAGARji** had come to the city and has taken shelter at the royal garden. On hearing the good news **Sri Krishna** went to the holy monk (Sadhu) and paid homage to him. Thereafter, seeing the great monk sick in body, he enquired from the physician (vaidraj) the remedy for the ailment, for which the physician prescribed a herbal medicine for curing the monk.



Then **Sri Krishna** urged the other householders (sravaka) who were standing at their doors in holy uniforms to entertain the monk for meals at their homes, to leave this job for him. He then himself received the monk for meals in palace of **Rukmani** and he gave a dose of medicine to the monk (**Aushad Dana**) together with the morsels of food (**Aahara Dana**) very delightfully with true devotion.



As a result the monk was fully cured and **Sri Krishna** who has offered **Aushad** and **Aahara Dana** archived the auspicious Karmic nature causing the state of Tirthankara. It is

a fact that, you gain more by giving.

While the selfish physician who claimed the credit of curing the saint, felt insulted and disgraced, consequently after death he was re-born as a **Monkey** in a forest. The aforesaid monk **Gyansagarji** sat in deep meditation in same forest.

On seeing the monk, monkey recalled the disgrace suffered by him due to monk and thus to seek revenge - he pricked monk with pointed wooden stick. The saint was not at all disturbed by this action and remain engrossed in meditation. Seeing this, monkey felt regret and he cured the monk with herbs and worshipped the monk after that.

At this, the monk did not punish monkey but offered " **Abhaya Dana** " - blessed the monkey raising both his hands and also explained him the importance of religion in life offering " **Gyan Dana** ". Ultimately the monkey paid his homage to the monk and took a pledge to observe the lower vows meant for " **Sravaka** ".



This is in reality, " **Parasparopgraho Jivanaam** "
 The Mutual Benevolence

Karte raho sada tum seva,
Seva se milti hai meva.
Seva se tum mat ghabhrana
Dindukhi ka dukh mitana.

Seva hai jag mai sukh mul,
Ise na jana bachho bhul.
Milti isse badi badhai,
Yah hai sabse badi kamai.

Thus, we learn that a Selfish and a miserly person with wicked thoughts suffers a lot of pain and a Donator with auspicious feeling always remain healthy, wealthy and wise and with a sequence of good destiny definitely attains liberation.

With utmost respect and faith I will definitely perform the following necessary and auspicious rituals everyday.

1. DEV-DARSHAN



It is a daily activity of visiting Jinmandir to affirm my attributes. We recite Namokar mantra, admire the Veetraga pure state of God, offer akshat and surrender ourselves by bowing down to Lord Jinendra.

Devdarshan nullifies our negative actions and inspires to attain his virtues.

2. ABHISHEK

It is bathing of the idol of God with pure water. Thereafter we perform 'Shantidhara'- Unbroken pouring of pure water from a Kalash on the Jina's idol chanting some special mantras for peace and purity of entire creation. The Gandodak (charged water) so obtained is applied on our head and upper part of our body.



Abhishek signifies making life simple and pure by cleansing off our bad qualities.

3. POOJAN



Using eight dravyas (each having a significant meaning) it is singing with devotion the qualities of Jina, Guru and shashtra in pureness of thoughts, speech and body.

Poojan is effective in lessening our worldly desires and ego.

4. AARTI



Symbolizes the omniscient knowledge of Veetrage Lord Jinendra . It includes singing bhajan with affection using lightened 'diya' (lightened wick soaked in ghee or kapoor)

Aarti leads to attaining supreme knowledge and experience love and compassion.

5. JAAP



Mala (Rosary) is a string with 108 beads (to stop inflow of 108 paap). This is used to do jaap- to repeatedly affirm positive intentions in form of various mantras (mainly- om and Namokar mantra etc.)

Jaap increases will- power, purifies soul and thus awaken our innate virtues.

6.SAMAAYIK



It is the practice of concentrating on self by controlling the activities of mind, speech and body. This practice provides an opportunity for self introspection and achievement of balanced sense of being.

Samaayik helps to realise our true nature and remain neutral in midst of pain or pleasure.

7.SWAADHYAAY



It is to read, listen, memorize the holy- Scriptures- Jinvani. It removes our ignorance, worldly bondages and reminds us to follow the path preached by Tirthankara to attain liberation.

Swaadhyaya is the supreme austerity that helps us to overpower our passions.

God (Liberated souls)
is not the
Creator, Operator,
Survivor or Destroyer
of the universe.

Jinas have postulated the
whole universe as a
natural creation.
It is beginningless
and infinite.



1) Living Beings

*Those who are
sentient and have
the capacity of
perception and
knowledge.*

SOUL-JIVA

2) Matter

*All objects which
possess touch, taste,
colour and smell
which can be
perceived by
our sense organs.*

PUDGAL

The entire
UNIVERSE
is made up of
SIX substances (Dravya).

3) Medium of Motion

*It assists in
movement of
living beings and
non-living objects
just like water
helping the fish
in its movement.*

DHARMA

4) Medium of Rest

*It assists living
and non-living
in the state of rest
just like
shadow of tree
for a traveler.*

ADHARMA

5) SPACE

*It accommodates all
living-beings
and
non living objects.*

AAKASH

6) TIME

*It helps in
maintaining
and measuring
all changes
in all six
substances.*

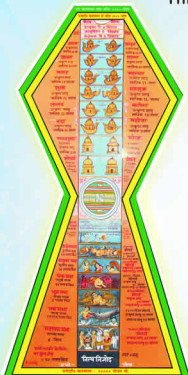
KAAL

*All the
six substances are
eternal and continuously
go through countless
changes as per their
own properties but
nothing is destroyed,
everything just
transforms into
another form.*

TEEN LOKA

The shape of the Universe (Teen Loka) is
“PURUSAKARA” - particular standing posture of male

This Universe is divided into following
THREE PARTS



The height of the Universe is

14 rajjus (a larger unit of length) and
 its thickness is **7 rajjus** on all sides.

1) Upper Part-“**URDHVALOKA**”

In the upper part- Celestial beings
 live in 16 Heaven, 9 Graiveyaks,
 9 Anudisa, 9 Anuttarviman.

2) Middle Part-“**MADHYALOKA**”

In the middle part there are innumerable
 continents and oceans. Human beings,
 all animals, plants, insects etc.,
 live in this part.

3) Lower Part-“**ADHOLOKA**”

In the lower part of the universe
 there are Seven Hells, in
 which hellish beings live

**Liberated Souls (Siddha parmeshthi) live in the Uppermost Part of the
 Universe known as “ SIDDHASILA ”**

The Center Part (continent) of the
 Middle Part of universe namely
“ JAMBUDWEEP ”, there is a **Bharat kshetra**,
 therein exists **Aryakhand** in which we all
 are living in present.



The Karma (means action or deed) is defined as that agency through which the soul is made subservient.

The relationship of the soul and karma is beginning less.

*The law of karma is the moral **LAW of CAUSATION** which shows that the soul is the master of its fortune or misfortune.*

According to Jainism Karmas are of three types namely:-

1) BHAV Karma(Psychical Karma) :-

Are our thoughts and emotions.

2) DRAVYA Karma(Physical Karma) :-

Are very fine inert and lifeless particles of matter which are assimilated with our soul (just like water in the milk).

3) NAU Karma :- is our physical body.

Our own activities (by mind, speech and body) create vibrations in the soul which result in inflow and bondage of karmas (just as dust particles stuck to the oily body). These impurities (incorporated karmas) obscure the innate qualities of our soul (just like sunlight obscured by thick clouds).

There are mainly Eight kinds of karmas divided in two categories.

A) DESTRUCTIVE Karmas (Ghatiya)

1) KNOWLEDGE Obscuring (Gyanavaraniya) Karma :-

It covers or does not allow to manifest the right knowledge of our soul like the cloth cover on the face of the deity.



2) PERCEPTION Obscuring (Darsanavaraniya) Karma:

Does not allow the self realisation of the soul like the door-keeper of the king.



3) DELUDING (Mohniya) Karma:



It distorts the right attitude of the soul in respect of faith and conduct.

The most powerful karma that is the cause of misconception and passions and it intoxicates the soul like alcoholic drinks.

4) OBSTRUCTIVE (Antaraya) Karma:



It obstructs all activities we desire to do just like the treasurer stops the king while donating to others.

B) NON - DESTRUCTIVE Karmas (Aghatiya)

5) FEELING Producing (Vedaniya) Karma:



Allows to experience pains and pleasures by living being like the honey-wrapped edge of the sword.

6) LIFE-SPAN Determining (Ayu) Karma:



It puts the living being in specific destiny for a specified duration like the chain.

7) PHYSIQUE making (Nama) Karma :



It makes the varied kinds of bodies and its components like a painter.

8) STATUS Determining (Gotra) Karma:



Helps one to be high or low in many ways like a potter.

Fruition of these assimilated karmas in our life result in meritorious or de-meritorious thoughts and emotions which in turn cause the inflow of new karmic particles in the soul and thus the cycle of bondage and fruition of karmas is going on nonstop every moment and in the process we are continuously suffering as per our deeds.

Knowing this Karma philosophy, one can be very careful at the time of fruition of karmas. Remaining peaceful and dispassionate in midst of pains and pleasures leads to avoid new bondage as well as dissociate the pre-bonded karmas. Thus, a human being following the path of Ratnatray (Right faith, Right knowledge and Right conduct) is able to conquer these Karmas and attain liberation (Pure soul- Jina) forever.

A TEERTH is a spiritual bridge which helps in crossing ocean of birth and death sufferings.

It is a pilgrimage place where auspicious people uplift their spiritual selves and cleanse inner impurities. Places from where Tirthankaras and other auspicious souls have attained Moksh are known as Nirvan kshetra (Siddha kshetra).

*"Chalo karen hum Tirtha vandana, Siddhakshetra ki karen archana.
Muni jahan se moksh padhare, Karma shatru bhi jinse haare."*

Shri ASHTAPADJI (Tibet)



First Tirthankar Aadinathji attained salvation.

Ashtapad se moksh padhare,
Aadinathji vah Jina pyare.
Parvat vah 'Kailash' kahata,
72 jinalaya darshan pata.
Sur-nar jo bhi shish navate,
ashta karma se mukti pate.

Shri SAMMED SHIKHARJI (Bihar)



*Salvation of
20 Tirthankaras.*



Shri Sammedshikhar hai pyara,
'Shashvat' Siddhakshetra hai nyara.
Bis Tirthankar moksh padhare,
karodo Muni bhi mukti paye.
Kan kan paavan 'Tirtharaj' ka,
bhav sahit vandan jo karta.
Naraka-pashu gati kabhi na pave,
'Bhavya' vah nirvana pa jave.

Shri CHAMPAPURJI (Bihar)



Vasupujaji all five Kalyanak took place here.

Janma Jahan par prabhu ne paya,
vahin pe diksha gyan upaya.
Vasupujya Tirthankar pyare,
Champapur se hi moksh padhare.
Siddhakshetra ki mahima gaate,
bhav-sagar se ve tir jate.

Shri GIRNARJI (Gujrat)



Neminathji attained salvation.

Neminath na Rajul byaha,
mokshmarg se lagan lagaya.
Muni Nemi ne dhyana lagaya,
Giri Girnar se moksh hai paya.
Siddhakshetra ki vandana kar lo,
jeevan apna safal kar lo.

Shri PAVAPURJI (Bihar)



Mahavira attained salvation.

Vartaman ke shashan-nayak,
shiv sukh sadhak moksh pradayak.
Madhya sarovar dhyana lagaya,
Veer prabhu ne moksh hai paya.
Siddhakshetra Pavapur vando,
Man vachan tan pavitra kar lo.

Other Siddha Kshetra are

Nainagiri, Drongiri, Muktagiri,
Sonagiri, Badwaani, Taaranga,
Mathura, Maangi-Tungi,
Gajpantha, Paavagarh,
Kunthalgiri etc.

Other Atishay kshetra includes

Mahaveerji, Shravan Belgola,
Padmpuri, Keshariyaji,
Ahichattr Parshvanathji Tijaraji,
Ahaarji etc.

Teerth visit charges us with positive energies pooled there and for time-being take our attention away from mind-body stresses and endless worldly desires.

We should definately pay obeisance to these sacred pilgrimages to make our life pious and worthy.

***“Bhavsagar se paar lagate, Teerthkshetra sab humko bhate.
Baar-baar hum vandan karte, tirth-raj ko sir par dharte.”***

*Its my prime duty to take care to maintain
the purity and cleanliness of our holy pilgrimage.*

Jain festivals 'Parva' are auspicious days during which we carry out different ritual activities (Abhishek, pooja, vrat-niyam, swadhyaya, julus, etc.) with true devotion towards five supreme souls to reaffirm our virtues and practice them with the aim of spiritual upliftment.



Each of these festivals are held on specific '**TITHIS**' (dates of eastern calendar) of different '**MAAS**' (months).

-: They are two kinds :-

1) **ETERNAL Festivals** : Initiate us towards practice of specific merits.

They are

Daslakshan (Paryushan) Parv



The most important and popular festival celebrated by jainis all over. It appears thrice in a year during ten days (each day devoted to particular ten aspects of dharma) of shukla-paksh from panchami till chaudas in Bhaudo, Maagh, and Chait.

Das Lakshanji during Bhado is celebrated with great enthusiasm (because of chaturmas) characterized by limitation of worldly activities one observes vrat- upvaas, performs all rituals- poojan, swadhaya etc. admiring the basic virtues of jainism.

Ashtaahnika parv : *A major festival celebrated thrice in a year, during the last Eight days of the month of Kaartik, Faagun and Aashaad .*

Shodash-kaaran parv : *Celebrated thrice in a year during thirty two days (each day devoted to one of the sixteen contemplations) starting from Ekam of krish-paksh of Bhaado, Maagh and Chait.*

It also includes **Ashtami** and **Chaudas** appearing in every month. In this auspicious days the devotees perform pooja and observe vrat taking care for not indulging oneself in kashaay, not harming by thoughts, speech and actions and avoiding unnecessary usage of the elements of nature with the aim of self-purification.



They are :-

2) OCCASION BASED

Festivals pertain to events having important historical significance.



Mahavir Jayanti



Tirthankar Mahavir was born on teras of shukla-paksh in Chait maas. We celebrate his birthday with great glory and fervor propagating the divine values of non violence..

Akshay tritiya:

Celebrated on teej shukl- Vaishakh to commemorate Aadinath's life and the great daan parampara established by king Shreyans

Shrut panchami:

Celebrated on Panchami- shukl in Jeth maas to recall the arduous task of writing the jinvani, the only source of right knowledge imparted by Jinas.



Mukut (Moksh) saptami

Bhagwan Parshvanath attained salvation on this day- Saptmi- shukl in saavan maas.

Raksha Bandhan

Is the day of bonding for the protection of dharm celebrated on poornima of savan maas.



DEEPAVALI

Celebrated on the day of amaavas of Kartik maas. Early morning last tirthankar Mahavir attained Moksh, the same evening his great disciple Gautam Gandhar attained omniscience. To commemorate these events, in morning we do pooja and offer Nirvana laddu and in evening do jinvani pooja and lighting of houses and temples with 'diya' to symbolize kevalgyan.



My thoughts are my Destiny

God is not the Creator, Operator, Survivor, or Destroyer of the universe or my life.

According to Jaina Concept - We Worship God (liberated souls) as ideals for attaining their Virtues.

Every Individual soul is the master of its fortune or Misfortune.

Accept Self Responsibility for your life and realize that your own thoughts, words, and actions are the mould for shaping your destiny.

There is an inevitable reward for good deeds and inescapable punishment for bad deeds.

So Children- This knowledge actually brings a major change in Attitude towards Life and thus now.....

We put our conscious efforts to recognize our weakness, protect us from sinful deeds, Eliminate our ego and craving for our sensual pleasure.

Just be friendly with one and all and, always keep virtuous elevating company and all time perform meritorious and righteous actions with Self-Awareness.

Always think positive and remain even-minded in gain or loss, praise or insult, success or failure.

Once you play present role successfully you will automatically shifted to next higher place.

Dear Kds.....

Here is a prayer for you - "Meri Bhavna" written by Pt. Jughal kishor mukhtar 'Yugveer'. That inspire us for better Life-style and shows us the path of peace and purity. Daily remember it and implement it in your life to make it Worthy.



Jisne Raagdweesh Kaamadik jite sabjag jaan liya
 sabjivo ko moksh-marg ka nispruha ho updesh diya.
 Buddha Veer Jin Hari-har Brahma, ya usko swadhin kaho.
 Bhakti bhav se prerit ho yah, chitta usi mai leen raho.



*He who conquered passion & aversion and vanquished sensual temptation
 True cosmic knowledge who attained and showed the path of salvation.
 Some may call him Buddha, Hari, Jin, or may call him Brahma supreme
 His thoughts and deep devotion may be in my heart and mind.*

1

Vishayon ki asha nahi jinke, Samyabhav dhan rakhate hai.
 Nij-par ke hit sadhan mai jo, nishdin tatpar rahate hai.
 swarth tyaga ki kathin tapasya, bina khed jo karte hai.
 Aise gyani sadhu jagat ke dukh samooh ko harte hai.



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

2

Rahe sada satsang unhi ka, dhyana unhi ka nitya rahe.
 unhi jaisi charya mai yah chitta sada anurakta rahe.
 Nahi sataoon kisi jiva ko, jhoot kabhi nahi kaha karoon.
 pardhan vanita par na lubhau, santoshamrut piya karu.



*May I always look upto them, May I keep them in my mind.
 Practice their conduct in my life, I wish my mind be so inclined.
 May I never injure a life, May I never think of lying.
 Not wanting others wealth and spouse, contentment nectar may I drink.*

3

Ahankar ka bhav na rakhu, nahi kisi par krodh karu.
 Dekh doosro ki badhti ko, kabhi na irsha bhav dharu.
 Rahe bhavna aesi meri, saral satya vyavhaar karu.
 Bane jahan tak is jeevan mai, auro ka upkaar karu.



*May Egotism I never feel, Angry may I never become.
 On seeing others worldly wealth, To envy may I not succumb.
 May I always feel and ponder to act in a true and sincere way.
 I always may do good to all, as far as I can everyday.*

4

Maitribhav jagat mai mera, sab jivo se nitya rahe.

Dindukhi jivo par mera, urse karuna stotra bahe.

Durjan, krur, kumarg rato par, kshobha nahi mujhko aave.

Samyabhav rakhu mai unpar, aesi parinati ho jave.



*For living beings of world, Feelings of friendship may I show.
For woeful creatures from my heart, may stream of kindness ever flow.
The cruel, wicked and evildoers, my mood and mind may not resent.
May thoughts of mine be so mended of others I may be tolerant.*

5

Gunijano ko dekh hraday mai, mere prem umad aave.

Bane jahan tak unki seva, karke yah man sukh paave.

Hau nahi krutagna kabhi mai, droha na mere ur aave.

Gun Graham ka bhav rahe nit, drishti na dosho par jave.



*My heart may be so full of love, Whenever I see a noble man.
My mind may be so full of joy, I serve him as much as I can.
May I never be ungrateful, Malice never be in my mind.
May I not see faults of people, High virtues may I always find.*

6

Koi bura karo ya accha, Laxmi aave ya jave.

lakho varsho tak jiu ya, mrityu aaj hi aa jave.

Athva koi kaisa hi bhay, ya lalch dene aave.

To bhi nyaya marg se mera, kabhi na pag digne pave.



*Let someone call me good or bad, let riches come or turn away.
Whether I live for million years, or I face death this very day.
Whether someone does frighten me, or even tempt me in some way.
May my steps never Falter, from proven good and righteous way.*

7

Hokar sukh mein magna na phule, dukh mai kabhi na Ghabrave,

Parvat nadi samshaan bhayanak, atvi se nahi bhay khave,

Rahe adol akamp nirantar, yah man dradhtar ban jave.

Ishta viyog, anishta yog mai, sahasheelta dikhlave.



*Neither may I be too joyous, Nor may I be nervous in pain.
I may not dread stormy river, A jungle, ghost or rough mountain.
Firm, unshaken, well balanced, my mind may ever grow and grow.
In beloved's passing, evil's face, endurance may I ever show.*

8

Sukhi rahe sab jeev jagat mein, koi kabhi nahi ghabrave.
Bair paap abhimaan chod jag, Nitya naye mangal gaave.
Ghar ghar charcha rahe dharm ki, dushkrat dushkar ho jave.
Gyan charit unnat kar apne, manuj janam fal sab paave.



*May worldly creatures be Blissful, uneasiness may no one feel.
Forgetting Ill-will, pride and guilt, new song of joy may sing with zeal.
May truth be talk of every home, there be no sign of evil-act.
Enlightened people may improve, fruits of this life may get in fact.*

9

Eati bhati vyape nahi jag mai, vrushti samay par hua kare.
Dharmanistha hokar raja bhi, nyaya praja ka kiya kare.
Rog, mari durbhiksha na fele, praja shanti se jiya kare.
Param ahinsa dharm jagat mai, Fele sarvahiit kiya kare.



*Misfortunes, dread may never come, Bountiful rains come well in time.
May rulers always be righteous, may justice be even, sublime.
Disease and Famine may not occur, May people have plenty and peace.
Non-violence be rule of world, may world be full of joy and ease.*

10

Fele prem paraspar jag mai, moh door par raha kare.
Apriya katook kathor shabd nahi, koi mukh se kaha kare.
Bankar sab 'Yugveer' hruday se, deshonnati rat raha kare.
vastu swaroop vichar khushi se, sab dukh sankata saha kare.



*May mutual love pervade world, dark illusions fade away.
Untrue, Unkind, Intriguing, harsh, such words no one ever say.
May all become 'Yugveer' at heart, welfare and peace may all attain.
Facing all sorrows with patience, nature of truth may all men gain.*

11



24

JINVANI STUTI



*Itni Shakti hamen dena mata
Man ka vishwas kamjor ho na.
Hum chalen moksha marag mein hum se
Bhulkar bhi koi bhul ho na.*



*Dur Agyan ke hon andhere,
tu hume gyaan ki roshani de.
Har burai se bachte rahe hum,
humko aisi tu mokshpuri de.*



*Bair ho na kisika kisise, bhavna man mein badle ki hona.
Hum chalen moksha marag mein hum se,
Bhulkar bhi koi bhul ho na.*

*Hum na soche humein kya mila hai,
ye soche kiya kya hai arpan,
Phool samta ke banten sabhi ko,
Ye jeevan sabhi ka ho madhuban.*

*Apni samta ka jal tu baha de, Pavan karde harek man ka kona.
Hum chalen moksha marag mein hum se,
Bhulkar bhi koi bhul ho na.*



PRAYER FOR JAIN SCRIPTURES

*Mother of knowledge, please give me the strength so that,
My confidence does not decrease.*

*I am on the pathway to liberation, so make sure that,
I do not make any mistake even by ignorance.*

*I wish to remove the darkness of ignorance from within me.
To light p my life with right knowledge.*

*Please make sure that I remain away from all inauspicious things.
Please do not remove myself from the pathway to liberation.*

*I do not want to keep any ill feelings to anyone and,
I do not want to keep any revengeful nature within me.
I am on the pathway to liberation, so make sure that,
I do not make any mistake even by ignorance.*

*I do not want to think about what I did not get in life.
I would like to think whether I did any sacrifice or not.
I would like to distribute the flowers of equanimity to all so,
Everyone's life becomes a garden.*

*I wish to have you flow the water of equanimity and,
that way make everybody's mind pure.
I am on the pathway to liberation, so make sure that,
I do not make any mistake even by ignorance.*



Karna hume hai kalyan, do guruvar aisa gyan
Prabhu naam japte japte, !o!o!, mam tanse nikle pran

Punya uday se humko guruvar, tera ye sanyog mila.
Tere Charno mai aa karke, mujhko saccha gyan mila.
Mujhe gyan dekar ke tum, !o!o!, sab door karo agyan - (2)

Karna hume...

Har Kshan hardum is duniya mai hume ajooba lagta hai.
Teri gyan jyoti se jag mai mera deepak jalta hai.
Do vah aashish hume tum, !o!o!, pa jao nirvan - (2).

Karna hume...

Pinjre ka panchi hoon jag mai mujhe nikalo tum.
kahi fahsa nahi rah jau mai, mujhe bachalo guruvar tum.
Mujhe maran samadhi dena, !o!o!, bas aisa do vardan - (2)

Karna hume...

Jag ki thokar khai maine jagah-jagah par ja karke.
Shanti mili hai keval guruvar tere sharan aa karke.
Mujhko is yogya banado, -o-o-, pau sab jag samman - (2)

Karna hume...

Tum hi mata-pita ho mere, tum hi meri manzil ho.
Tum hi rakshak, tumhi bandhu, tum hi mere mandir ho.
Mere ur me aakar rahna, !o!o!, mere guruvar kripa nidhan - (2)

Karna hume...

Preceptor - Devotion Song

We want to do Welfare, O Preceptor! give such knowledge.
Uttering the name of lord, !o!o!, my body will breathe last.

Rise of our Karmas, O Preceptor gave us your conjunction clear.
Taking Shelter beneath your feet, I achieved true perception.
Providing me the knowledge, !o!o!, remove ignorance - (2).

We have.....

Every bit and all the time, we feel amazed in world.
With thine spiritual flame, my soul is enlightened.
Giving us boom and blessings, !o!o!, lead us to liberations - (2).

We have.....

I am a bird in the worldly cage, make me free 'O Preceptor' you.
Escape me my lord from it, lest I entangled without you.
Giving me such a blessing, !o!o!, take me to equipoised death with vows - (2).

We have.....

Going door to door I am loitering in this world.
I experience peace 'O Preceptor', coming to your pious shelter.
Making me worthy to it, !o!o!, to get honour from all. - (2).

We have.....

You are mother -father of mine, you are my destination.
you are protector, you are friend, you are my holy shrine.
coming to my heart preacher, !o!o! make it abode. - (2).

We have.....

EXERCISE



Q-1. Who am I - Answer in one word.

- 1) Vitragi, Sarvagya, Hitopdesi -
- 2) Soul with mind -
- 3) Root of all sins (passion) -
- 4) We live in this part of universe -
- 5) Not to fire crackers (name vow) -
- 6) Shraddhavan, vivekvan, kriyavan -
- 7) Best destiny (gati) -
- 8) To cheat a friend (passion) -
- 9) Greatest-Eternal place of pilgrimage -
- 10) One practicing 28 attributes of Jain religion -
- 11) Kartik krishna amavasya (Mahavir Nirvaan kalyanak) -
-

Q-2. Say Whether following statements are TRUE (T) or False (F).

- 1) Jaina ethics promotes sinful activities. ()
- 2) We can conquer our anger by forgiveness. ()
- 3) We can eat the meal prepared at night in the daytime. ()
- 4) Good-Cultured children wake up at 9.00 a.m in morning. ()
- 5) Siddha parmesthi is soul of devagati - heavenly deity. ()
- 6) We celebrate Daklaksana parva every month. ()
- 7) Eating meal along with watching T.V. increase our knowledge. ()
- 8) God gives me pleasure and pain. ()



EXERCISE

- 9) To eat non-veg, drink alcohol is our attribute - mulguna. ()
 10) I am body. ()
 11) There are innumerable microorganisms in one drop of un-filtered water. ()

Q-3. Match the following.

- | | |
|--------------------------------------|----------------------------------|
| 1) I always attain 1st rank in class | a) Navdhabhakti () |
| 2) Kshullaka, Ailaka | b) Mohaniya (Deluding karma) () |
| 3) We worship them | c) Potatoes, onions () |
| 4) Aahardaan | d) Pride () |
| 5) Trees | e) Dharma Dravya () |
| 6) Most powerful Karma | f) Navdevta () |
| 7) Speak truthful-worthy words | g) Sthavar Jiva (Non-mobile) () |
| 8) Read and learn Jinvani | h) Sri Krishna () |
| 9) Non-edible food | i) Aparigraha () |
| 10) Aushad daan | j) Icchami () |
| 11) No desire to possess | k) Satya () |
| 12) Medium of Motion | l) Swaadhyay () |



Answers



- Q-1) 1) Sacche Dev 2) Saini panchendriya 3) Lobh (Greed) 4) Madhya loka (Middle-part)
 5) Ahinsa (Non-violence) 6) Shrivaka 7) Manushya gati (Human destiny)
 8) Maya (Deceit) 9) Shri Sammed Shikharji 10) Muni (monk) 11) Deepavali festival.
- Q-2) 1) F 2) T 3) F 4) F 5) F 6) F 7) F 8) F 9) F 10) F 11) T
- Q-3) 1) d 2) j 3) f 4) a 5) g 6) b 7) k 8) l 9) c 10) h 11) i 12) e

“Mera Sankalp”

-: My Will :-

*Karta hoon sankalp hai Bhagvan, satpath par hi sada chalu mai.
Jina marg hi saccha Bhagvan,
dharma dwaja le hath chalu mai.*

*Mata-pita gurujan ki seva, karke nit anand rahu mai.
Sangarsho mai kabhi na haaru,
sidha saccha saral rahu mai.*

*Vyasan buddhi vivek vinashuk, sadachar mai leen rahu mai.
Aatmabal hi saccha sambal,
heen bhavna kabhi na lau.*

*Nahi kisiki hansi uraao, nahi kisise irshya karu mai.
Gungrahi ban avaguna tyagu,
kabhi na khote vachan kahu mai.*

*Pustak apni dost banau, man mai aalas nahi karu mai.
Samyaktva ko hi bas pau,
hit-ahit pahchan karu mai.*

*Kshma, vinay, satya abhusan, inse nit shringar karu mai.
Svarth bhavna tyaga sada hi,
nij-par ka upkar karu mai.*

*Syadvad shaili apnau, anushahan ka path parhu mai.
Adarsho ke path par chalkar,
mukti mahal ki sidhi charu mai.*

By :- Munishree 108 Vipranatsagarji Maharaj

ABC of life teaches us to be

A- Accurate	N- Nationalistic
B- Brave	O- Optimistic
C- Careful	P- Polite
D- Dedicated	Q- Qualified
E- Enthusiastic	R- Regular
F- Friendly	S- Self Confident
G- Grateful	T- Timely
H- Honest	U- Understandable
I- Intelligent	V- Virtuous
J- Judicious	W- Will-powered
K- Kind	X- Xpert
L- Learner	Y- Youthful
M- Merciful	Z- Zealous

MY WISH

*Just to be humble, and just to be true,
Just to be glad the whole day through.*

*Just to be merciful, and just to be mild,
Just to be innocent as a child.*

*Just to be gentle, and Kind and sweet,
Just to be in body & mind, clean and neat.*

*Just to be loyal to self and right
whether the hour is dark or bright.*

Just to be happy when things go wrong.

*Just to make the world
peaceful with a song*

*Just to have LOVE
for big and small,
This is MY WISH for one and all*

SATPATH
PAATHSHAALA





AHINSA PARMO DHARMA!
JAIN DHARMA
DISHA PATEL

JAINAM JAYATU SHASANAM!



JO APNA LE
USKA HAI

“ HAIL JAINISM ”

Hi-Hello Chodiye - ' JAI JINENDRA ' Boliye.

Veer Prabhu ka kya Sandesh - ' JIO AUR JINE DO '

Satya Ahinsa Pyara hai - Yahi Humara Nara Hai

Mahavir ke Sandesho ko - Ghar Ghar tak Pahoochana Hai.

Raag mai na Dwesh mai - Vishwas Digambar Vesh mai.

Jabtak Sooraj Chand rahega - Munio ka Samman rahega.

Digambar Mudra dekh lo - Tyaga karna sikh lo.

Maa ka Beta kaisa ho - Bharatsagar Jaisa ho.

Maa ki Beti kaisi ho - Chandanbala Jaisi ho.

Jinvani jaisa kahti hai-Vaisa hi Hum karenge.

Mata-Pita ki seva - Hum karenge, Hum karenge.

Gurujan ka Samman - Hum karenge, Hum karenge.

DHARMA KI RAKSHA - HUM KARENGE, HUM KARENGE.

8. May 1998 / Date: 03/04/2001



**MANTUNG GIRI TIRTH KSHETRA, DHAR (M.P.) &
SATHPATH FOUNDATION CHARITABLE TRUST. VADODARA**

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