

READ

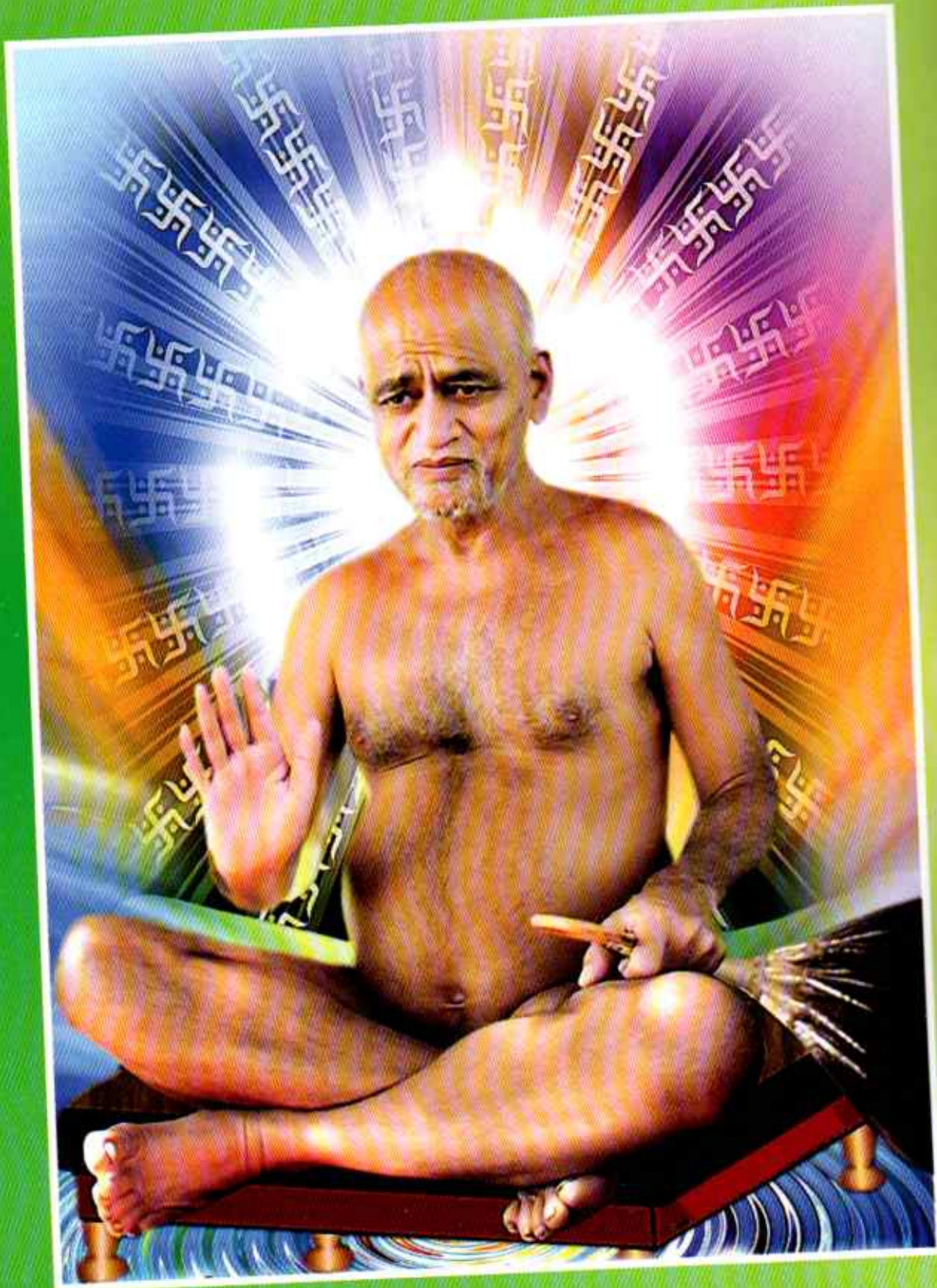
AND

RISE

PART-II



Aryika 105 Vinatmati Mataji



READ AND RISE PART-II



**Dedicated into Lotus hands of Param Poojya Teertha-Pravartaka
Samaadhi-Samraata Digambaracharya
108 Shree Vidyasagarji Maharaj**

Aryika Shree Vinatmati Mataji

कृति : रीड एन्ड राइज (भाग-2)
आशीर्वाद : परम पूज्य संत शिरोमणि आचार्य गुरुवर 108 श्री विद्यासागरजी महाराज
सान्निध्य : परम पूज्य आर्यिका रत्न 105 श्री प्रशान्तमति माताजी संसंध
कृतिकर्त्री : आर्यिकाश्री विनतमति माताजी
संस्करण : प्रथम 2017, परम पूज्य आचार्यश्री विद्यासागरजी महाराज के स्वर्ण दीक्षा समारोह (50 वाँ वर्ष) के उपलक्ष्य में प्रकाशित।
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***सर्वाधिकार सुरक्षित प्रकाशकाधीन**

दो शब्द

संसार का प्रत्येक प्राणी अपना जीवन उन्नत व विकसित करने में अथक प्रयासरत है लेकिन अपने-अपने अशुभ कर्मों से प्रवाहित जीवन को जैसा है, वैसा ही व्यतीत कर आयु कर्म का काल पूर्ण कर देता है क्योंकि उसे प्रभु वाणी का स्वरूप ज्ञात नहीं है, जिससे उसका जीवन धर्म संस्कार से वंचित हो, विषय वासनाओं में उलझ जाता है। यह प्रयास देव-शास्त्र-गुरु के दर्शन करने व ज्ञानाचरण करने पर ही निर्भर है। प्रायः बहुजन हिन्दी भाषा से अनविज्ञ होने के कारण अपना अमूल्य जीवन सार्थक बनाने में सफल नहीं हो पाते। इसी प्रसंग को पूज्य गुरुदेव के आशीर्वाद से तथा पूज्य बड़ी माताजी (श्री प्रशान्तमति माताजी) की सद्भावना से अन्तस्फटल पर अंकुरित कर, इस लघु कृति को सृजित करने का साहस किया है यह साहस आबाल-वृद्ध के जीवन को उन्नत, सुन्दर, विकासशील बनाने में प्रकाश-स्तम्भ बनें। इसी आशा के साथ आपके समक्ष प्रस्तुत है यह लघु कृति - Read and Rise (Part-II)

त्रुटियों के लिये सुझाव अपेक्षित हैं, सहयोगी जन साधुवाद के पात्र हैं।

- आर्यिका विनतमति

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प्रार्थना (Prayer)

अरिहंत देव (O' omniscient)

O' Omniscient, O' Omniscient,
Come into core-Sanctum, Come into core-Sanctum,
You are supreme Saviour, we are very much sinner.
You are ever Joyful, we are mundane woeful.
Drive off, Drive off, all evils, come into core Sanctum
O' Omniscient, O' Omniscient....

We are nomed in the sea of troubles,
You are saving from the perils.
We are impatient insolent,
You are high conversant.
Save up, Save up, upmost soul, come into core..
O' Omniscient, O' Omniscient....

You are salvor for all, Your worship is our main role,
We want, We want Supreme Shelter,
Give us, Give us, Great Pleasure.
Bending, Bending, fine idol, Come into core sanctum.
O' Omniscient, O' Omniscient



Meaning = शब्दार्थ

Omniscient = ऑम्निसिएंट = अरिहंत देव, core sanctum = कोर-सॅक्टम = मनमंदिर, saviour = सेवधर = उद्धारक (तारनेवाले), sinner = सिनर = पापात्मा, ever = एवर = सर्वदा, joyful = जॉयफुल = आनन्दयुक्त, Mundane = मनडेन = सांसारिक, woeful = वोफुल = दुःखयुक्त, drive off = ड्राइव ऑफ = हटाओ, evils = ईवल्स = बुराई, nomed = नोमेड = भटकनेवाले, sea = सी = समुद्र, troubles = ट्रबल्स = दुःखों, saving = सेविंग = बचानेवाले, perils = पेरिल्स = विपत्तियों, impatient = इम्पेटेंट = अधीर, insolent = इनसॉलेन्ट = पामर, high = हाई = सर्वोच्च, conversant = कन्वर्सेन्ट = ज्ञाता, save up = सेव अप = बचाओ, upmost = अपमोस्ट = सर्वोत्कृष्ट, salvor = सॉल्वर = पार लगानेवाला, worship = वर्शिप = पूजा करना, main = मेन = मुख्य, role = रॉल = कर्तव्य, want = वॉन्ट = चाहते हैं, shelter = शेल्टर = शरण, great pleasure = ग्रेट प्लेजर = महान सुख, bending = बेन्डिंग = नमस्कार हो, fine = फाइन = सुंदर।

कविता (Poem)

पूजन के अष्ट द्रव्य - Eight Objects of worship

We will go, to the temple, we will worship, of Jina-idol.

We will offer, sweet good water, we will destroy, all the suffer.

We will offer, good good sandal, we will gain, true peace channel.

We will offer, good good rice, we will get good good pice.

We will offer, very good flowers, we will spoil, all the desires.

We will offer, well the oblation, we will ruin, all the infection.

We will offer, fine good wicks, we will remove, all the hitches.

We will offer, supreme incense, we will deter, all sins sequence.

We will offer, good good fruits, we will achieve, real all rules.

We will offer, all the libation, we will gain, rank the salvation.

We will do, Lord-anointing, we will befit, joy everlasting



Meaning = शब्दार्थ

Will worship = विल वर्शिप = पूजा करेंगे, idol = आइडल = प्रतिमा, will offer = विल ऑफर = अर्पण करेंगे (चढ़ायेंगे), sweet = स्वीट = मधुर, sandal = सेन्डल = चंदन, will gain = विल गेन = प्राप्त करेंगे, will destroy = विल डेस्ट्रॉय = नष्ट करेंगे, suffer = सफर = दुःख, peace = पीस = शान्ति, channel = चेनल = स्रोत, rice = राइस = चावल, pice = पाइस = धन, flower = फ्लॉवर = सुमन, will spoil = विल स्पोर्ट = नष्ट करेंगे, desires = डिजायर्स = इच्छाओं, well = वेल = सुन्दर, oblation = ऑब्लेशन = नैवेद्य, will ruin = विल रुइन = नशायेंगे, infection = इनफेक्शन = विकार, wicks = विक्स = दीप, will remove = विल रिमूव = हटायेंगे, hitches = हिच्स = बाधाओं, incense = इनसेन्स = धूप, will deter = विल डेटर = निवारण करेंगे, Sequence = सिक्वेन्स = क्रम (संग्रह), fruits = फ्रूट्स = फलों, will achieve = विल एचीव = प्राप्त करेंगे, real = रीयल = सही, libation = लाइबेशन = अर्घ्य, anointing = एनॉइन्टिंग = अभिषेक, will befit = विल बिफिट = योग्य होंगे, everlasting = एवरलास्टिंग = स्थायी।

पहला पाठ (First Lesson)

व्रत - Vow

व्रत - Vow

हिंसा, झूठ, चोरी, कुशील और परिग्रह इन पाँच पापों से विरक्त होना अथवा संकल्पपूर्वक जो नियम लिया जाता है, उसे व्रत कहते हैं।

To abstain from these violence, falsehood, theft, unchastity (bad character) and accumulation of possessions is called vow, or which restriction is taken with predetermined is called vow.

व्रतों के दो भेद - There are two kinds of vows

1. अणुव्रत - The Minor Vow

2. महाव्रत - The Great Vow.

1. अणुव्रत - The Minor Vow.

हिंसा, झूठ, चोरी, कुशील और परिग्रह इन पाँच पापों का स्थूल रूप से (एकदेश) त्याग करना, अणुव्रत कहलाता है।

To renounce roughly the violence, falsehood, theft, unchastity and accumulation of possessions is called minor vows.

2. महाव्रत - The Great Vow.

हिंसादि पाँच पापों का मन, वचन, काय व कृत कारित, अनुमोदना से त्याग करना महाव्रत कहलाता है।

Relinquishing violence etc. five sins with mind, speech and body, also abandoning by self performing, getting done by others and approving there of is called great vow.



Meaning = शब्दार्थ

Abstain = एब्स्टेन = विरक्त होना, violence = वायोलेन्स = हिंसा, falsehood = फॉल्सहुड = झूठ, theft = थेफ्ट = चोरी, unchastity = अनचेस्टिटि = कुशील, accumulation = एक्क्यूमुलेशन = संचय, possessions = पॅजेसन्स = सम्पत्ति, restriction = रेस्ट्रिक्शन = नियम, taken = टेकन = लिया जाता, predetermined = प्रिडिटरमाइन्ड = संकल्पपूर्वक, minor = माइनर = अणु(छोटा), relinquishing = रिलिंक्विशिंग = त्याग करना, abandoning = एबॉनडॉनिंग = पूर्ण रूप से त्याग करना, self-performing = सेल्फ परफॉर्मिंग = कृत, getting done by others = गेटिंग डन बाई अदर्स = कारित, approving = एप्रूविंग = अनुमोदना करना।

अणुव्रत के पाँच भेद - There are five kinds of minor vows.

1. **अहिंसा अणुव्रत** - The minor vow of Non-injury.
2. **सत्य अणुव्रत** - The minor vow of speaking the truth.
3. **अचौर्य अणुव्रत** - The minor vow of Non-stealing.
4. **ब्रह्मचर्य अणुव्रत** - The minor vow of celibacy.
5. **परिग्रह परिमाण अणुव्रत** - The minor vow of limited possession.



1. अहिंसा अणुव्रत - The minor vow of Non-injury.

जो मन, वचन, काय से संकल्पपूर्वक त्रस जीवों का घात न स्वयं करता है, न दूसरों से कराता है और न करने वाले की अनुमोदना करता है तथा निष्प्रयोजन पाँच स्थावरों की हिंसा नहीं करता, अहिंसा अणुव्रत कहलाता है।

Who neither being predetermined, inflicts suffering to any mobile beings by mind, speech and body nor causes others to inflict nor approves of inflicting by others and does not to purposeless violence of five immobile beings, is called minor vow of non-injury.

2. सत्य अणुव्रत - The minor vow of speaking the truth.

जो स्थूल झूठ को न स्वयं बोलता, न दूसरों से बुलवाता है। दूसरों की आपत्ति में (आपत्ति आनेपर) वह सत्य भी नहीं बोलता है। उसे सत्य अणुव्रत कहते हैं।

Neither to speak gross untruth himself nor-cause other to speak. The votary of the truth partial vow does not also speak such truth that may result in danger/misfortune for some one, is called minor vow of speaking the truth.

3. अचौर्य अणुव्रत - The minor vow of Non-stealing.

सार्वजनिक जल और मिट्टी के अलावा किसी की रखी हुई, गिरी हुई तथा भूली हुई वस्तु को बिना दिये न तो आप स्वयं लेना और न दूसरों को देना अचौर्य अणुव्रत कहलाता है।

One who neither takes nor gives to others, things kept, fallen, forgotten or not given except public water and soil, is called minor vow of non-stealing.

4. ब्रह्मचर्य अणुव्रत - The minor vow of celibacy.

जिससे विवाह हुआ उस स्त्री के अलावा वह अन्य स्त्रियों को माता, बहिन एवं बेटी के समान समझता है अर्थात् विरक्त रहता है उसके इस व्रत को स्वदार संतोष या ब्रह्मचर्य अणुव्रत कहते हैं। अथवा जो पाप के भय से दूसरे की स्त्री को नहीं चाहता और न दूसरों को ऐसा करने के लिये कहता है। अपनी स्त्री में ही सन्तुष्ट रहता है, उसे स्वदार संतोष या ब्रह्मचर्य अणुव्रत कहते हैं।

Regarding other women except one's own wife as mother, sister and daughter, i.e. to be detached from all is called minor vow of celibacy, i.e. satisfaction with one's own wife or who neither wishes others women because of fearing sin, nor tells others to do so, Remain

satisfied with one's own wife, that is called minor vow of contentment with one's own wife or minor vow of celibacy.

5. परिग्रह परिमाण अणुव्रत - The minor vow of limiting of possessions.

दस प्रकार के बाह्य परिग्रह- क्षेत्र, वास्तु (मकान), हिरण्य (रुपया-चाँदी), स्वर्ण, धन (गाय) धान्य (अनाज), दासी-दास कुप्य (वस्त्र), भाण्ड (वर्तन) आदि की सीमा बनाकर उनसे अधिक की इच्छा नहीं रखना परिग्रह परिमाण अणुव्रत कहलाता है। इसका दूसरा नाम इच्छा परिमाण व्रत भी है।

Limiting ten types external possessions i.e. field, house, silver (coins, currency, notes), gold, wealth (such as cow etc.) grain (rice, wheat etc.), male and female servants, all kinds of clothes /garments and domestic utensils, etc. and not desiring more than that, it is called minor vow of limiting of possessions. Its other name is also limiting desire minor vow.



Meaning = शब्दार्थ

Non- injury = नॉन-इन्ज्योरी = अहिंसा, speaking = स्पीकिंग = बोलना, truth = ट्रूथ = सत्य, non-stealing = नॉन-स्टीलिंग = अचौर्य, celibacy = सेलीबेसी = ब्रह्मचर्य, neither being = नाइदर बीइंग = नहीं करता, inflicts = इनफ्लेक्ट्स = बदलना (देना), suffering = सफरिंग = पीड़ा, mobile = मोबिल = बस, purposeless = परपोजलेस = निष्प्रयोजन, immobile = इम्मोबिल = स्थावर, gross = ग्रॉस = स्थूल, votary = वोटरी = उपासक, partial = पार्शाल = आंशिक (अणु), result = रिजल्ट = परिणाम, danger = डेंजर = खतरा, misfortune = मिस फॉर्चुन = आपत्ति, kept = केप्ट = रखी हुई, fallen = फॉलन = गिरी हुई, forgotten = फोरगोटन = भूली हुई, except = एक्सेप्ट = के अलावा, public = पब्लिक = सार्वजनिक, soil = सॉल = मिट्टी, regarding = रिगार्डिंग = के सम्बन्ध में, detached = डिटेच्ड = अलग होना, satisfaction = सेटिसफेक्शन = संतोष, wishes = विशेज = चाहता, because of = बिकॉज ऑफ = के कारण, fearing = फिअरिंग = भय, contentment = कन्टेन्टमेन्ट = संतोष, limiting = लिमिटिंग = मर्यादा (सीमा बनाकर), external = एक्सटर्नल = बाह्य, field = फील्ड = क्षेत्र, silver = सिल्वर = हिरण्य (चाँदी), coins = क्वाइन्स = मुद्रा (सिक्का), currency notes = करेन्सी नोट्स = रुपया, gold = गोल्ड = सोना, wealth = वेल्थ = धन, wheat = व्हीट = गेहूँ, domestic = डोमेस्टिक = घरेलू, utensils = यूटेनसिल्स = वर्तन, desiring = डिजायरिंग = इच्छा करना, more = मोर = अधिक।

गुणव्रत - The vow which increasing virtues.

जिनसे अणुव्रतों का विकास तथा रक्षा होती है, उन्हें गुणव्रत कहते हैं।

Those which enhance and protect the value of the five minor vows is called vows which increasing virtues.

गुणव्रत के तीन भेद - There are three kinds of



vow which increasing virtues.

1. दिग्व्रत - A vow of restriction pertaining to movement in particular direction.

2. देशव्रत - A vow of restriction on moving beyond the set limits of area.

3. अनर्थदण्डव्रत - A vow of abstaining from purposeless sinful activities.

1. दिग्व्रत - A vow of restriction pertaining to movement in particular direction.

दिशाओं व विदिशाओं में जाने तथा व्यापारादिक करने की मर्यादा का जीवन पर्यन्त के लिए नियम करना दिग्व्रत कहलाता है।

The great vow of renouncement of restriction in place wandering in directions and sub-directions, business etc. for life-time is called vow of restriction pertaining to movement in particular direction.

2. देशव्रत - A vow of restriction on moving beyond the set limits of area.

दिग्व्रत की सीमा के अन्तर्गत दैनिक गमनागमन में निश्चित सीमा के बाहर गमन करने का त्याग, भोजन करने का त्याग, मैथुन करने का त्याग करना आदि देशव्रत कहलाता है।

The vow of keeping restriction in movement, food eating, sensual pleasures etc. to a limit is called a vow of restriction on moving beyond the set limits of area.

3. अनर्थदण्डव्रत - A vow of abstaining from purposeless sinful activities.

जिससे अपना कुछ प्रयोजन तो सिद्ध न हो और व्यर्थ ही पाप का संचय होता है, ऐसे कार्यों को अनर्थदण्ड कहते हैं, उनके त्याग को अनर्थदण्डविरति व्रत कहते हैं।

The acts by which our no purpose is served and there is hoard of sins in vain, such deeds are called purposeless sinful activities and refraining from these activities, is called a vow of abstain from purposeless sinful activities.

Meaning = शब्दार्थ

Virtues = वरच्युज = गुण, enhance = इनहेन्स = विकास, protect = प्रोटेक्ट = रक्षा होती है, value = वैल्यू = उपयोगिता, restriction = रेस्ट्रिक्शन = मर्यादा, movement = मूवमेन्ट = गमन, particular = पर्टीक्यूलर = विशेष, beyond = बियॉन्ड = के अलावा, set = सेट = रखना, area = एरिया = क्षेत्र, abstaining = एब्स्टेनिंग = बचे रहना, renouncement = रिनाउन्समेन्ट = नियम, wandering = वन्डरिंग = भ्रमण करतेहुए, business = बिजनेस = व्यापार, life-time = लाइफ टाइम = जीवन पर्यन्त, keeping = कीपिंग = धारण करना, served = सर्वड = सिद्ध होना, hoard = होर्ड = संचय, vain = वेन = व्यर्थ, deeds = डीड्स = काय, refraining = रिफ्रेनिंग = बचना।

शिक्षा व्रत - The vows pertaining to religious instructions.

जिनसे मुनिव्रत धारण करने की शिक्षा मिलती है, उन्हें शिक्षाव्रत कहते हैं।

The vow which inspires to taking the vow of Jaina-saint is called the vows pertaining to religious instructions.

शिक्षा व्रत के चार भेद - There are four kinds of vows pertaining to religious instructions.

1. **सामायिक व्रत - The vow of attaining equanimity.**

2. **प्रोषधोपवास व्रत - The vow of fasting on certain holy days or**

one time eating.

3. **भोगोपभोग परिमाणव्रत - The vow of limiting consumable and non-consumable**

objects beyond one's need.

4. **अतिथि संविभाग व्रत - The vow of offering food to the worthy guest.**

1. **सामायिक व्रत - The vow of attaining equanimity.**

समय की सीमा रखकर निश्चित समय तक मन, वचन, काय एवं कृत-कारित-अनुमोदना से पाँचों पापों का त्याग करके प्रतिदिन तीनों संध्याओं में एक स्थान पर बैठकर परमात्म स्वरूप का चिन्तन करना तथा समता धारण करना सामायिक व्रत कहलाता है।

The fixing time limit and recouping all the five sins for that definite time by mind, speech, body and self-performed, getting done by others and approval there of, meditates / reflects on the form/nature of supreme soul at the three twilight times of everyday, sitting a particular place and assumes feelings / thoughts of equanimity is called vow of attaining equanimity.

2. **प्रोषधोपवास व्रत - The vow of fasting or one time eating the food.**

अष्टमी व चतुर्दशी के दिनों में चारों प्रकार के आहार का त्याग करके उपवास करना या एक बार भोजन करना तथा समस्त आरम्भ का त्याग करके धर्मध्यान करना प्रोषधोपवास व्रत कहलाता है।

The fasting on eighth and fourteenth day of every fortnight, giving up the four kinds of food or one time eating the food in those days and renouncing all commencement involving violence and works, engages in religious meditation, is called vow of fasting or one time eating the food.

3. **भोगोपभोग परिमाण व्रत - The vow of limiting consumable and non-consumable objects beyond one's need.**



भोग और उपभोग के साधनों का कुछ समय और जीवन पर्यन्त के लिए त्याग करना और प्रमाण करना भोगोपभोग परिमाण व्रत कहलाता है।

To give up and limits of consumable things and non-consumable things for a period or for life time, according to his capacity is called the vow of limiting consumable and non-consumable objects beyond one's need.

भोग और उपभोग में अन्तर

The differences between consumable and non-consumable things

भोग - Consumable things.

एक ही बार उपयोग में आने वाली सामग्री को भोग कहते हैं। जैसे- भोजन, पान, गंध, माला आदि।

The thing which is enjoyable only once is called consumable things, like-food, drink, perfume and garlands of flowers and so on.

उपभोग - Non-consumable things

बार-बार उपयोग में आने वाली सामग्री को उपभोग कहते हैं। जैसे- ओढ़ना, बिछाना, अलंकार, शयन, आसन, घर, यान, वाहन आदि।

The thing which is enjoyable again and again is called non-consumable things, like- garment, clothing, ornament, beds, seats, house, traffic, and vehicle etc.

4. अतिथि संविभाग व्रत - The vow of offering food to the

worthy / honourable guest

संयम का विनाश न हो इस विधि से जो चलता है, वह अतिथि है या जिसके आनेकी कोई तिथि नहीं, उसे अतिथि कहते हैं। ऐसे अतिथि के लिए अपने (स्वयं के) लिए बनाये भोजन में से विभाग करके आहार प्रदान करना तथा यथायोग्य औषधि, उपकरण व वसतिका देना, अतिथि संविभाग व्रत कहलाता है।

One who moves without violating restraint, is called guest or whose date of arrival is not fixed, is called guest, whatever pure, simple food is prepared by householder out of which, offers for such guest and gives provide medicines, equipments and place to stay, is called the vow of offering food to honourable/ worthy guest.



Meaning = शब्दार्थ

Inspires = इन्स्पायर्स = प्रेरणा देना, attaining = अटेनिंग = प्राप्त करने, equanimity = इक्वेनिमिटी = समता, certain = सरटेन = निश्चित, worthy guest = वर्दी गेस्ट = अतिथि, fixing = फिक्सिंग = निश्चित, renouncing = रिनाउन्सिंग = त्याग करके, definite = डेफिनेट = निश्चित, meditates/ reflects = मेडिटेट्स / रिफ्लेक्ट्स = चिंतन करना, sitting = सिटिंग = बैठकर, assumes = एसस्युम्स = धारण करना, fasting = फास्टिंग = उपवास करना, eighth = एट्थ = अष्टमी, fourteenth = फोर्टीन्थ = चतुर्दशी, fortnight = फोर्टनाइट = पक्ष, giving up = गिविंग अप = छोड़कर, commencement = कॉमेन्समेन्ट = प्रारम्भ, involving = इन्वॉल्विंग = शामिल करना, engages = एन्गेजेज = लगना, consumable = कन्स्यूमेबल = भोग, non-consumable = नॉन-कन्स्यूमेबल = उपभोग, only once = ओनली वन्स = एक ही बार, garlands = गारलेन्ड्स = माला, again and again = अगेन एण्ड अगेन = बार-बार, garments = गारमेन्ट्स = ओढ़ना, clothing = क्लॉथिंग = बिछाना, ornaments = आर्नेमेन्ट्स = अलंकार, vehicle = व्हीकल = वाहन, violating = वायोलेटिंग = उल्लंघन, arrival = एराइवल = आगमन, whatever = व्हॉटएवर = जो कुछ भी, prepared = प्रिपेअर्ड = तैयार किया गया, out of which = आउट ऑफ विच = उनमें से, provide = प्रोवाइड = देना, medicines = मेडिसिन्स = औषधि, equipments = इक्विपमेन्ट्स = उपकरण, stay = स्टे = रुकने।

प्रश्नावली Questionnaire

1. व्रत किसे कहते हैं ?

What is called the vow ?

2. व्रत कितने होते हैं ?

How many kinds of vows are there ?

3. अणुव्रत किसे कहते हैं ये कितने हैं ?

What is called the minor vow ? How many kinds of these ?

4. गुणव्रत किसे कहते हैं, ये कितने हैं ?

What is called the vow which increasing virtues are there ? How many these ?

5. शिक्षा व्रत किसे कहते हैं ? भेद बताओ।

What is called the vow pertaining to religious instructions ? Kinds of these ?

दूसरा पाठ (Second Lesson)

वेद ओर योग Gender and Vibratory activity

वेद - Gender

जिस नोकषाय के उदय से जो मैथुन (संभोग) करने की इच्छा होती है उसे वेद कहते हैं ।

That which have desire for embrace by rise of the sex-quasi-passion is called the gender.

वेद तीन होते हैं - **There are three kinds of gender.**

1. पुरुष वेद - Male gender.
2. स्त्री वेद - Female gender .
3. नपुंसक वेद - Impotent gender.

1. पुरुष वेद - Male gender - जिस कर्म के उदय से स्त्री सम्बन्धी भावों को प्राप्त हो, उसे पुरुष वेद कहते हैं ।

Due to rise of which karma one feels female like disposition, is called male gender.

2. स्त्री वेद - Female gender - जिस कर्म के उदय से पुरुष सम्बन्धी भावों को प्राप्त हो, उसे स्त्री वेद कहते हैं ।

Due to rise of which karma one feels male like disposition, is called female gender.

3. नपुंसक वेद - Impotent gender - जिस कर्म के उदय से स्त्री एवं पुरुष दोनों प्रकार के भावों को प्राप्त हो, उसे नपुंसक वेद कहते हैं ।

Due to rise of which karma one feels eunuch i.e. male, female both sexes impotent gender.

मनुष्य और तिर्यञ्च गति में तीनों (पुरुष, स्त्री व नपुंसक) वेद, देवगति में दो (पुरुष व स्त्री) वेद तथा नरक गति में केवल एक नपुंसक वेद होता है ।

There are three (male, female and neuter) genders in the gait of human and sub-human, two (male and female) gender in the gait of celestial and only one neuter Gender in the gait of infernal.

Meaning = शब्दार्थ

Gender = जेन्डर = वेद, have desire = हेव डिजाअर = इच्छा होती है, embrace = एम्ब्रेस = रमण (संभोग) करना, rise = राइज = उदय, quasi-passion = क्वेसी पेशन = नोकषाय, male = मेल = पुरुष, female = फीमेल = स्त्री, impotent = इम्पोटेन्ट = नपुंसक, feels = फील्स = अनुभव करना, disposition = डिस्पोजीशन = प्रवृत्ति, eunuch = यूनक = नपुंसक, sexes = सेक्सेज = लिंग, neuter = न्यूटर = नपुंसक, gait = गेट = गति, celestial = सेलिस्टिअल = स्वर्गीय, infernal = इनफर्नल = नरक।

योग - The vibration in the soul-points.

मन, वचन, काय के द्वारा आत्मा के प्रदेशों में जो परिस्पंदन (हलन-चलन) होता है, उसे योग कहते हैं।

That which vibration in the soul-points caused by mind, speech and body is called vibration in the soul-points.

योग तीन होते हैं - There are three kinds of vibration in the soul-points by mind, speech and body.

1. मनोयोग - The Vibratory activity of mind.
2. वचनयोग - The Vibratory activity of speech
3. काययोग - The Vibratory activity of body

1. मनोयोग - The Vibratory activity of mind.

मन के द्वारा आत्मा के प्रदेशों में जो परिस्पंदन (हलन-चलन) होता है, उसे मनोयोग कहते हैं।

That which vibration in the soul-points due to mental activity is called Vibratory activity of mind.

2. वचनयोग - The Vibratory activity of speech

वचन के द्वारा आत्मा के प्रदेशों में जो परिस्पंदन (हलन-चलन) होता है, उसे वचनयोग कहते हैं।

That which vibration in the soul-points because of speech is called Vibratory activity of speech.

3. काययोग - The Vibratory activity of speech

काय के द्वारा आत्मा के प्रदेशों में जो परिस्पंदन (हलन-चलन) होता है, उसे काययोग कहते हैं।

That which vibration in the soul-points by bodily activity is called Vibratory activity of body.

एकेन्द्रिय में एक (काय) योग, द्वीन्द्रिय से असंज्ञी पंचेन्द्रिय तक के जीवों में दो (काय व वचन) योग, संज्ञी पंचेन्द्रिय के तीन (काय, वचन व मन) योग होते हैं।

There are one (body) activity in the one sensed beings. There are two (body and speech) activities in the two sensed beings to five senses beings without mental power and there are three (body, speech and mind) vibratory activity in five senses beings with consciousness.

योग के 15 भेद होते हैं। There are fifteen kinds of vibratory activities.

मनोयोग के चार भेद होते हैं There are four kinds of vibratory activity of mind.

1. सत्य मनोयोग - Vibration in soul points for having right knowledge.
2. असत्य मनोयोग - False mental vibration
3. उभय मनोयोग - Bilateral vibration caused by mind in observing truth and false nature of substances.
4. अनुभय मनोयोग - Vibration in soul points through neutral (neither true nor false) mind.

वचनयोग के चार भेद होते हैं - There are four kinds of vibratory activity of speech.

1. सत्य वचनयोग - Vibration of soul points caused by true speech
2. असत्य वचनयोग - False vocal vibration
3. उभय वचनयोग - Bilateral vibration caused by speech in observing truth and false nature of substances.
4. अनुभय वचनयोग - Vibration in soul points through neutral (neither true nor false) speech.

काय योग के सात भेद होते हैं - There are seven kinds of vibratory activity of body.

1. औदारिक काययोग - Vibration of the soul due to gross body.
2. औदारिक मिश्र काययोग - Vibration in body due to karmic aid during completion of gross body.
3. वैक्रियिक काययोग - Vibration in the soul points of transformable body of deities and hellish beings.
4. वैक्रियिक मिश्र काययोग - Vibration in soul-points during completion of transferable body i.e. transformable mixed body-vibration.
5. आहारक काययोग - Vibration in soul points while translocation of Aharak Sharir, i.e. assimilating body.
6. आहारक मिश्र काययोग - Vibration in soul points during the completion of Aharak Sharir, i.e. assimilating body.
7. कार्माण काययोग - Vibration due to Karmic body.

Meaning = शब्दार्थ

Vibration in soul points = वाइब्रेशन इन सॉल पॉइन्ट्स = योग, false = फाल्स = असत्य, mental vibration = मेन्टल वाइब्रेशन = मनोयोग, bilateral = बाइलाटरल = उभय, observing = ऑब्जर्विंग = विचार प्रकट करना, through = थ्रू = के जरिये, neutral = न्यूट्रल = अनुभय, vocal = वोकल = वचन, due to = इयू टू

= के कारण, gross body = ग्रॉस बॉडी = औदारिक काय, aid = एड = सहायता से, during = इयूरिंग = के समय, completion = कम्प्लेशन = पर्याप्ति, transformable body = ट्रान्सफार्मेबल बॉडी = वैक्रियिक शरीर, deities = डाइटीज = देवों, hellish = हेलिश = नारकी, while = व्हाइल = जब तक, translocation = ट्रान्सलोकेशन = दूसरी ओर स्थित, assimilating body = ऑस्सिमिलेटिंग बॉडी = आहारक शरीर।

प्रश्नावली Questionnaire

1. वेद किसे कहते हैं ?
What is called the gender ?
2. वेद कितने होते हैं ? नाम बताओ ?
How many gender are there ? Tell their names.
3. चारों गति में कितने वेद होते हैं ?
How many gender are there in the all gait ?
4. योग किसे कहते हैं ?
What is called the vibration in the soul points ?
5. योग कितने होते हैं ? भेद सहित नाम बताओ ?
How many vibratory activities are there ? Tell their names with kinds these ?
6. एकेन्द्रिय से पंचेन्द्रिय तक कितने योग होते हैं ?
How many vibratory activities are there from one sensed to five sensed beings ?

तीसरा पाठ (Third Lesson)

भक्ष्य-अभक्ष्य पदार्थ (Eatable and uneatable things)

भक्ष्य - Eatable

जो पदार्थ खाने (भक्षण करने) योग्य होते हैं, उन्हें भक्ष्य कहते हैं।

That which preparations are fit to be eaten is called eatable.



अभक्ष्य - Uneatable

जो पदार्थ खाने (भक्षण करने) योग्य नहीं होते। उन्हें अभक्ष्य कहते हैं।



That which preparations are not fit to be eaten is called uneatable.



1. त्रस हिंसाकारक अभक्ष्य - The mobile injurious uneatable.

जिस पदार्थ के खाने से त्रस (द्विन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय व पंचेन्द्रिय) जीवों का घात होता है। उसे त्रस हिंसाकारक अभक्ष्य कहते हैं। जैसे- बड़, पीपल, ऊमर, मुलैटी, बेर, कमल की डंडी के समान पोले पदार्थ, घुना हुआ अनाज, अमर्यादित वस्तु, मुरब्बा, अचार, पापड़ आदि।



To strike of mobile (two sensed, three senses, four sensed, and five sensed) beings from eating of which preparations is called uneatable of mobile injurious. Like -Banyan, Peepal, Fig, Liquorice, Plum, Hollow thing like-stalk of lotus, corn infested with canker (wood-worms), Termless things, Jam, Pickle, A thin crisp and saltish bread (Paapada) etc.



2. बहुस्थावर हिंसाकारक अभक्ष्य - The multi immobile injurious uneatable.

जिस पदार्थ के खाने से अनंत स्थावर (एकेन्द्रिय) जीवों का घात होता है, उसे बहुस्थावर हिंसाकारक अभक्ष्य कहते हैं। जैसे- आलू, घुईयाँ (अरबी), मूली, गाजर, प्याज, लहसुन, अदरक, शकरकंद, सूरण, तुच्छ (छोटे) फल और तरबूज आदि।



To strike of infinite immobile (one sensed) beings from eating of which preparations is called the uneatable of multi immobile injurious. Like-potato, Root-vegetable, Radish, Carrot, Onion, Garlic, Ginger, Sweet-potato, A kind of tuber, small fruits and water melon etc.



3. प्रमादकारक अभक्ष्य - Negaligent uneatable - जिस पदार्थ के खाने से आलस्य या काम विकार बढ़ता है। उसे प्रमाद कारक अभक्ष्य कहते हैं। जैसे- शराब, भांग, चरस, कोकीन, बीड़ी, सिगरेट, तम्बाकू, गांजा, अफीम तथा अन्य नशीली वस्तुयें।



To grow of frenzy or sexual desire from eating of which stuff is called uneatable of negligent. Like-Wine, Intoxicant plant, An intoxication drug prepared from the flowers of hemp, Cocaine, Beedee, Cigarette, Tobacco, Hemp plant, opium and other inebriant things.

4. अनिष्टकारक अभक्ष्य - The harmful uneatable

जो पदार्थ भक्ष्य होने पर भी पथ्य (हितकर) नहीं होते। उन्हें अनिष्टकारक अभक्ष्य कहते हैं। जैसे- खाँसी के रोग वाले को मिठाई खाना, बुखार वाले को हलुआ खाना तथा जुकाम वाले को ठंडी वस्तु खाना अनिष्ट है।

That which stuff are eatable but to bring about harm for health is called harmful uneatable. Like-eats the sweet for patient of cough. To eat the Halwa for patient of fever. Takes the cold thing for patient of catarrh (influnza).

5. अनुपसेव्य अभक्ष्य - The unsuitable (unusable) uneatable

जिस पदार्थ को खाना अपने समाज तथा धर्म वाले बुरा समझते हैं। उसे अनुपसेव्य अभक्ष्य कहते हैं। जैसे- लार, मूत्र, शंख, हाथी दाँत, कस्तूरी, गोरोचन तथा प्रकृति विरुद्ध भोजन अनुपसेव्य है।



The resents to eat of which things in their socity and religion is called uneatable of unsuitable. Like-saliva, urine, conch shell, ivory, musk, A yellow pigment vomited by a cow, which is used in medicine and food of opposed the nature is unsuitable uneatable







मर्यादा से रहित होने पर जिन पदार्थों में अनन्त जीवों की उत्पत्ति हो जाती है, वे अभक्ष्य हैं, इसलिए जैन ग्रन्थों में मर्यादा का विधान है।

Going beyond limits, infinite beings orginated into those preparation things, those are uneatable, so there law of limitation in the Jainism.

अभक्ष्य के बाईस भेद - There are twenty two kinds of other non-eatable food stuff..

- | | | |
|----------------|---|--|
| 1. ओला | - | Hail |
| 2. दही बड़ा | - | Big lumps of spiced pulse in the curd. |
| 3. रात्रि भोजन | - | Taking food at the night |
| 4. बहुबीजा | - | Multi seeds |
| 5. बैंगन | - | Brinjal |
| 6. बासा अचार | - | Stale pickle |
| 7. बड़ | - | Banyan |
| 8. पीपल | - | Peepal |



9. ऊमर	-	Fig	
10. कठमूर	-	Wild-fig	
11. पाकर	-	Indian Fig	
12. अनजान फल	-	Unknown fruits.	
13. कन्दमूल	-	A bulb and a root	
14. मिट्टी	-	Soil	
15. विष	-	Poison	
16. मांस	-	Flesh	
17. शहद	-	Honey	
18. मक्खन	-	Butter	
19. मदिरा	-	Wine	
20. तुच्छफल	-	Despicable (small) fruit	
21. तुषार	-	Frost	
22. चलित रस	-	The food items which have changed in touch, taste, odour and colour.	

Meaning = शब्दार्थ

Eatable = ईटेबल = भक्ष्य, uneatable = अनईटेबल = अभक्ष्य, preparations = प्रेपरेशन्स = निर्मित पदार्थ, fit to be eaten = फिट टू बी ईटन = (खाने) योग्य होते हैं, mobile = मोबिल = बस, injurious = इन्ज्योरियस = हिंसात्मक, strike = स्ट्राइक = घात होता है, banayan = बनयान = बड़, fig = फिग = ऊमर, liquorice = लिक्वोराइस = मुलेटी, plum = प्लम = बेर, hollow things = होलो थिंग्स = पोले पदार्थ, stalk = स्टॉक = डंडी, lotus = लोटस = कमल, corn = कोर्न = अनाज, with canker (wood-worms) = विद केन्कर (वुड वर्मस) = जीवों से सहित, termless = टर्मलेस = अमर्यादित, jam = जेम = मुरब्बा, pickle = पिकल = अचार, thin = थिन = पतली, crisp = क्रिस्प = कुरकुरी, saltish = साल्टिश = नमकीन, bread = ब्रेड = रोटी, a thih crisp and saltish bread = ए थिन क्रिस्प एंड साल्टिश ब्रेड = पापड़, infinite = इनफिनिट = अनंत, immobile = इम्मोबिल = स्थावर, multi = मल्टी = बहु, potato = पोटेटो = आलू, root vegetable = रूट वेजिटेबल = घुड़ियाँ (अरबी), radish = रेडिश = मूली, carrot = केरट = गाजर, onion = ओनियन = प्याज, garlic = गारलिक = लहसुन, ginger = जिंजर = अदरक, sweet potato = स्वीट पोटेटो = शकरकंद, a kind of tuber = ए काइंड ऑफ ट्यूबर = सूरण fruits = फ्रूट्स = फल, water-melon = वाटर-मेलन = तरबूज,

negligent = नेगलिजेंट = प्रमादकारक, grow = ग्रो = बढ़ता है, frenzy = फ्रेंजि = प्रमाद, sexual desire = सेक्सुअल डिजायर = काम विकार, article = आर्टिकल = पदार्थ, stuff = स्टफ = सामग्री, wine = वाइन = शराब, intoxicant plant = इनटॉक्सिलेन्ट प्लांट = भांग, intoxication = इनटॉक्सिकेशन = नशा, drug = ड्रग = औषधि बनाना, prepared = प्रिपेअर्ड = तैयार किया हुआ, flowers = फ्लॉवर्स = फूलों, hemp plant = हेम्प प्लांट = गांजा, tobacco = टॉबैको = तम्बाकू, opium = ऑपिअम = अफीम, inebriant = इनीब्रिएन्ट = नशीली, harmful = हार्मफुल = अनिष्टकारक, bring = ब्रिंग = प्रस्तुत करना, health = हेल्थ = स्वास्थ्य, patient = पेशेंट = रोगी, cough = कॉफ = खाँसी, fever = फीवर = बुखार, cold = कोल्ड = ठंडी, catarrh = केटार = जुकाम, influenza = इन्फ्लुंजा = सर्दी जुकाम, resents = रिसेन्ट्स = बुरा समझते हैं, society = सोसायटी = समाज, unsuitable (unusable) = अनसूटेबल (अनयूजेबल) = अनुपसेव्य, saliva = सलाइवा = लार, urine = यूरिन = मूत्र, conch shell = कॉन्च शेल = शंख, ivory = आइवरी = हाथी दाँत, musk = मस्क = कस्तूरी, yellow = यलो = पीला, pigment = पिगमेंट = रंगीन पदार्थ, vomited = वॉमिटेड = वमन किया हुआ, used = यूज्ड = प्रयोग किया हुआ, opposed = ऑपोज्ड = विरुद्ध, nature = नेचर = प्रकृति, hail = हेल = ओला, big = बिग = बड़ी, lumps = लम्पस = लोंढ़ा (ढेर), spiced = स्पाइस्ड = मसालेदार बनी, pulse = पल्स = दाल, curd = कर्ड = दही, multi seeds = मल्टी सीड्स = बहु बीजा, brinjal = ब्रिंजल = बैंगन (भटा), stale pickle = स्टेल् पिकल = बासा अचार, wild fig = वाइल्ड फिग = कटुमर, indian fig = इंडियन फिग = पाकर, unknown = अननॉन = अनजान, bulb = बल्ब = कंद, root = रूट = मूल (जड़), soil = सॉइल = मिट्टी, poison = पॉइजन = विष, flesh = फ्लेश = मांस, honey = हनी = शहद, butter = बटर = मक्खन, despicable (small) = डेस्पिकेबल (स्मॉल) = तुच्छ (छोटा), frost = फ्रोस्ट = तुषार, items = आइटम्स = विषय वस्तु।



भक्ष्य (खानेयोग्य) पदार्थ की मर्यादा- The limitation of edible things.

क्र. पदार्थ things	शीतकाल की मर्यादा Limitation of winter seson	ग्रीष्मकाल की मर्यादा Limitation of summer season	वर्षाकाल की मर्यादा Limitation of rainy season
1. बूरा (छनी शक्कर) (refined sugar made of treacle, sugar)	1 Month	15 Days	7 Days
2. सब प्रकार का आटा, बेसन, मैदा आदि All flours, gram flour, fine flour etc.	7 Days	5 Days	3 Days
3. सब प्रकार का पिसा हुआ मसाला All Grinded spices	7 Days	5 Days	3 Days
4. पिसा हुआ नमक Grinded Salt	48 Minutes	48 Minutes	48 Minutes
5. नमक में मसाला मिला दें तो When the spices mixed in the salt	48 Minutes	48 Minutes	48 Minutes
6. नमक गर्म करनेपर Heated salt	48 Minutes	48 Minutes	48 Minutes
7. दुहने के पश्चात् दूध तथा मक्खन Milk and butter (after being milked)	48 Minutes	48 Minutes	48 Minutes
8. छना हुआ पानी तथा शक्कर (मीठा) Sieved water and sugar (sweet)	48 Minutes	48 Minutes	48 Minutes
9. गुड़ मिला हुआ छाछ व दही whey, curd mixed jaggery	Uneatable	Uneatable	Uneatable
10. छाछ बिलोते समय गर्म पानी डालें तो Butter milk-on pouring boiled water while churning it.	12 hours	12 hours	12 hours
11. छाछ बिलोते समय ठंडा पानी डालें तो Butter milk-on pouring cold water while churning it.	48 Minutes	48 Minutes	48 Minutes
12. गर्म दूध, गर्म दूध का दही और गर्म जल Boiled milk, curd of boiled milk and boiled water.	24 Hours	24 Hours	24 Hours

13. प्रासुक किया हुआ जल A little heated water	6 Hours	6 Hours	6 Hours
14. अधिक जल वाले पदार्थ जैसे- पूरी हलुआ, कचौरी, बड़ा आदि। like-bread a small round, much diluted things cake of unleavened wheat flour deep fried in oil or ghee, sweet meat, kachauree, big pulse cake etc.	24 Hours	24 Hours	24 Hours
15. तेल या घी में तले हुए पदार्थ-पापड़, बड़ी, सिमईयाँ आदि। Something' fried in oil or clarified butter. Like-thin crisp and saltish bread, small lumps of spiced pulse, vermicelli. etc.	24 Hours	24 Hours	24 Hours
16. खिचड़ी, कढ़ी, दाल, भात, रोटी, तरकारी रायता आदि। Hotch-potch, Sauce, pulse, Cooked rice, 6 Hours Bread, cooked vegetable, preparation salad etc.	6 Hours	6 Hours	6 Hours
17. बिना पानी के पकवान जैसे- बेसन के लड्डू आदि Victuals (deep fried sweet item of flour and gram flour etc.) without mixing water	7 Days	5 Days	3 Days
18. कुटे व गर्म किए हुए मेवा- जैसे काजू, बादाम, पिस्ता आदि Pounded and heated dry fruits. Like - cashew-nut ,almond, pistachio etc.	7 Days	5 Days	3 Days
19. घी, गुड़, तेल आदि (स्वाद बिगड़ने पर) Clarified butter, Jaggery, Oil etc (to lose its taste)	Uneatable	Uneatable	Uneatable
20. भेड़ बकरी का दूध (प्रसूति के बाद) The milk of sheep, she goat (after child-birth)	after 8 days	after 8 days	after 8 days
21. गाय का दूध (प्रसूति के बाद) The milk of cow (after child-birth)	after 10 days	after 10 days	after 10 days
22. भैंस का दूध (प्रसूति के बाद) The milk of female buffalo(after child-birth)	after 15 days	after 15 days	after 15 days

Meaning = शब्दार्थ

Limitation = लिमिटेशन = मर्यादा, winter = विन्टर = शीत, season = सीजन = काल (मौसम), summer = समर = ग्रीष्म, rainy = रेनी = वर्षा, refined = रिफाइन्ड = छनी हुई, treacle = ट्रीकल = खाँड़, flour = फ्लोर = आटा, gram flour = ग्राम फ्लोर = बेसन, fine flour = फाइन फ्लोर = मैदा, grinded = ग्राइन्डेड = पिसा हुआ, spices = स्पाइसेस = मसाले, salt = साल्ट = नमक, mixed = मिक्सड = मिला हुआ, heated = हीटेड = गर्म किया हुआ, sieved = सीव्ड = छना हुआ, curd = कर्ड = दही, jaggery = जेगरी = गुड़, whey = व्हे = छाछ, boiled = बॉइल्ड = गर्म किया हुआ, churn = चर्न = विलीना, a small round cake of unleavened wheat flour deep fried in oil or ghee = ए स्मॉल राउन्ड केक ऑफ अनलीवन्ड व्हीट फ्लोर फ्राइड इन आइल ओर घी = पूड़ी (तेल या घी में तली हुई गेहूँ के आटे की गोल छोटी टिकिया), sweetmeat = स्वीटमीट = मिठाई, big pulse cake = बिग पल्स केक = बड़ा, clarified butter = क्लेरिफाइड बटर = घी, thin crisp and saltish bread = थिन क्रिप्स एन्ड साल्टिश ब्रेड = पापड़ (पतली कुरकुरी और नमकीन रोटी), small lumps of spiced pulse = स्मॉल लम्पस ऑफ स्पाइस्ड पल्स = बड़ी (मसाले मिली दाल की छोटी गोली), vermicelli = वर्मीसेली = सिमईयाँ, hotch-potch = हॉच-पॉच = खिचड़ी, sauce = सॉस = कढ़ी, pulse = पल्स = दाल, cooked rice = कुकड राइस = भात, cooked vegetable = कुकड वेजिटेबल = तरकारी, preparation salad = प्रेपरेशन सेलड = रायता, victuals = विट्लस = खाद्य पदार्थ (पकवान), pounded = पॉउन्डेड = कूटे हुये, dry fruits = ड्राई फ्रूट्स = सूखे फल (मेवा), cashew-nut = केश-नट = काजू, almond = आमंड = बादाम, pistachio = पिस्ताशिओ = पिस्ता, to lost taste = टू लॉस्ट टेस्ट = स्वाद बिगड़ने पर, sheep = शीप = भेड़, she-goat = शीप गॉ = बकरी, child-birth = चाइल्ड बर्थ = प्रसूति, female buffalo = फिमेल बफेलो = भैंस ।

प्रश्नावली (Questionnaire)

1. **भक्ष्य-अभक्ष्य किसे कहते हैं ?**
What is called the eatable and uneatable ?
2. **अभक्ष्य कितने प्रकार के होते हैं ? कौन-कौन से हैं ?**
How many kinds of uneatable are there ? Which are they ?
3. **पाँच प्रकार के लक्षण बताओ ?**
Defines the uneatable of five kinds ?
4. **अन्य बाईस अभक्ष्यों के नाम बताओ ?**
Tell the names of other twenty two uneatables ?
5. **भक्ष्य (खाने योग्य) पदार्थों की मर्यादा बताओ तथा जैन ग्रन्थ में मर्यादा का विधान क्यों है ?**
Tell the limitation of edible things and why are there law of limitation in the jainism ?

श्री महावीराष्टक स्तोत्रम् Shree Mahaaveeraashtaka Stotram

यदीये चैतन्ये मुकुर इव भावाश्चि दचितः ।
समंभान्ति ध्रौव्य व्यय जनिल सन्तोऽन्तरहिताः ॥
जगत्साक्षी मार्ग प्रकटन परो भानुरिव यो।
महावीर स्वामी नयनपथगामी भवतु मे ॥१॥



Yadeeye Chaitanye Mukura Iva Bhaavaashchidachitah.
Samam Bhaanti Dhrauvya Vyaya Janila Santo (a) ntarahitaah.
Jagatsaakshee Maarga Prakatana Paro Bhaanuriva Yo.
Mahaaveera Swaamee Nayanapath Gaamee Bhavatu Me.!!1!!

अर्थ - जिनके ज्ञान में दर्पण की तरह उत्पाद, व्यय और ध्रौव्य सहित अनंत चेतन और अचेतन पदार्थ एक साथ प्रतिभासित होते हैं और जो सूर्य की तरह संसार को मोक्ष का मार्ग दिखलाते हैं। वे महावीर भगवान मेरी आँखों के समाने रहें।

All living and non-living matters with their originations, destruction and permanence at same time and simultaneously are reflected in whose knowledge like a mirror and such Mahaaveera, may always be before my eyes.

Meaning = शब्दार्थ

Living = लिविंग = चेतन, non-living = नॉन-लिविंग = अचेतन, matters = मैटर्स = पदार्थ, origination = ऑरिजिनेशन = उत्पाद, destruction = डिस्ट्रक्शन = व्यय, permanence = परमानेंस = ध्रौव्य, at same time = एट सेम टाइम = एक समय में, simultaneously = सिमल्टेनिअसलि = एक साथ, reflected = रिफ्लेक्टेड = प्रतिभासित होते, mirror = मिरर = दर्पण, shows = शोज = दिखलाते, illuminates = इल्यूमिनट्स = प्रकाशित करते, pray = प्रे = स्तुति करता हूँ, such = सच = ऐसे, be before = बी बिफोर = सामने रहें।

अताम्रं यच्चक्षुः कमल युगलं स्पन्दरहितं । जनान्कोपापायं प्रकटयति वाभ्यन्तरमपि ॥
स्फुटं मूर्तिर्यस्य प्रशमितमयी वाति विमला । महावीर स्वामी नयनपथगामी भवतु मे ॥२॥

Ataamram Yachchakshu Kamala Yugalam Spandarahitam.
Janaan Kopaapaayam prakatayati Vaabhyantaramapi.
Sphutam Moortiryasya Prashamitamayee Vaati Vimlaa.
Mahaaveera Swaamee Nayanapatha Gaamee Bhavatu Me.!!2!!

अर्थ - जिनकी लालिमा रहित निश्चल दोनों आँखें, जो कि कमल के समान सुंदर हैं। मनुष्यों को यह बतलाती है कि भगवान के अन्तस्थल में क्रोध नहीं है, जिनकी मूर्ति सौम्य और अति निर्मल है। वे महावीर भगवान मेरी आँखों के सामने रहें।

Which are fine like lotus and still and rednessless, whose thus both eyes reveal for the universe that the lord is angerless in the deep inside of self, whose idol is serene and very pure, I pray such the Mahaaveera Bhagavaana may always be before my eyes.

Meaning = शब्दार्थ

Still = स्टिल = स्पन्दरहित (निश्चल), rednessless = रेडनेसलेस = लालिमा रहित, thus = दस = ऐसी, reveal = रिवील = बतलाती हैं, universe = यूनिवर्स = संसार, deep inside = डीप इनसाइड = अन्तस्थल, anger = एंगर = क्रोध, serene = सिरिन = सौम्य।

नमन्नाकेन्द्राली मुकुटमणि भाजाल जटिलं । लसत्-पादाम्भोज द्वयमिह यदीयं तनुभृताम् ।
भवज्वाला-शान्त्यै प्रभवति जलं वा स्मृत मपि । महावीर स्वामी नयनपथगामी भवतु मे॥३॥

Naman-naakendraalee Mukutamanni Bhaajaala Jatilam.
Lasat Paadaambhoja Dvayamiha Yadeeyam Tanubhritaam.
Bhavajjvaalaa Shaantyai Prabhavati Jalam Vaa Smrita Mapi.
Mahaaveera Swaamee Nayanapatha Gaamee Bhavatu Me!!3!!

अर्थ - नमस्कार करते हुए इन्द्रों की मणियों के प्रभा समूह से शोभित जिनके दोनों चरण कमल, स्मरण मात्र से प्राणियों की संसार रूपी ज्वाला शांति के लिए जल की तरह पूर्ण समर्थ हैं। वे महावीर भगवान मेरी आँखों के सामने रहें।

Whose both feet-lotus are radiant by the brightness of the jewels set in crowns of the bowing kings of gods (Indras). Which mere remembrance are completely capable like water for quench the blazes of worldly desires of living beings. I pray such the Mahaaveera Bhagavaana, may always be before my eyes.

Meaning = शब्दार्थ

Radiant = रेडिएन्ट = शोभित, brightness = ब्राइटनेस = प्रभा समूह, jewels = ज्वेल्स = मणियों, crowns = क्राउंस = मुकुटों, bowing = बोइंग = नमस्कार करते हुए, mere = मेयर = मात्र, remembrance = रिमेम्ब्रेंस = स्मरण करने, completely = कम्प्लीटली = पूर्णतः, capable = केपेबल = समर्थ, quench = क्वेन्च = शान्ति, blazes = ब्लेज्स = ज्वाला।

यदर्चा भावेन प्रमुदित मना ददुर इह । क्षणादासीत्स्वर्गी गुणगण समृद्धः सुखनिधिः ।।
लभन्ते सद्भक्ताः शिवसुख समाजं किमु तदा । महावीर स्वामी नयनपथगामी भवतु मे॥४॥

Yadarchaa Bhaavena Pramudita Manaa Dardura Iha.
Kshannaa Daaseet Svargee Gunnaganna Samriddhah Sukhanidhih
Labhante Sadbhaktaah Shiva Sukha Samaajam Kimu Tadaa.
Mahaaveera Swaamee Nayanapatha Gaamee Bhavatu Me !!4!!

अर्थ - जिनकी पूजा करने के भाव से प्रसन्न मन में एक क्षण भर में ही गुण समूह से युक्त तथा सुख से भरपूर देव हो गया। तब सच्चे भक्त जन यदि मोक्ष सुख को प्राप्त करते हैं तो उसमें कौन-सा आश्चर्य है? वे महावीर भगवान मेरी आँखों के सामने रहें।

The cheerful frog was transformed into an virtuous and blissful happy god by the more thought of whose worship. Then if true devotees are achieved the bliss of liberation, then what a deeply surprise in this. I pray such the Mahaaveera Bhagavaana, may always be before my eyes.

Meaning = शब्दार्थ

Cheerful = चीयरफुल = प्रसन्न, frog = फ्रॉग = मेंढक, transformed = ट्रांसफॉर्मड = रूपान्तरित हुआ, virtuous = वर्च्युअस = गुणवान, blissful = ब्लिसफुल = सुखी, happy = हेप्पी = हर्षित, thought = थॉट = भाव, true = ट्रू = सच्चे, devotees = डिवोटीज = भक्त, deeply surprise = डीपली सरप्राइज = बड़ा आश्चर्य, liberation = लिबरेशन = मोक्ष।

कनत्स्वर्णाभासोऽप्यपगत तनुर्ज्ञान निवहो। विचित्रात्माप्येको नृपति वर सिद्धार्थ तनयः।
अजन्मापि श्रीमान् विगत-भव-रागोऽद्भुत गतिर। महावीर स्वामी नयनपथगामी भवतु मे ॥5॥

Kanatsvarnnaa Bhaaso(a) Pyapagata Tanurjnaana Nivaho.
Vichitraatmaapyeko Nripati Vara Siddhaartha Tanayah.
Ajanmaapi Shreemaan Vigata Bhava Raago(a) dbhuta Gতির.
Mahaveera Swaamee Nayanapatha Gaamee Bhavatu Me. ॥5॥

अर्थ - जिनके शरीर की आभा तपाये हुए सोने के समान है, फिर भी जो शरीर रहित है। ज्ञान के भंडार हैं। ज्ञान की दृष्टि से सर्वत्र होते हुए भी जो एक हैं। राजा सिद्धार्थ के पुत्र हैं। जन्म से रहित होते हुए भी श्रीमान् (आत्मिक लक्ष्मी से शोभित) हैं, संसार के राग से दूर हैं, जिनकी गति अद्भुत है, वे महावीर भगवान मेरी आँखों के सामने रहें।

The glow of whose body is like heated gold, Yet who is bodiless, is repository of knowledge. In view of knowledge, through pervaded everyone, yet who is only one, is son of king Siddhaartha, Though free from cycle of birth. Yet who endowed with spiritual wealthy goddess. Who is free from attachment of world. Whose gait is strange. I pray such the Mahaaveera Bhagavaana, may be before my eyes.

Meaning = शब्दार्थ

Glow = ग्लो = आभा, heated = हीटेड = तपाये हुए, yet = यट = तो भी, bodiless = बॉडीलेस = शरीर रहित, repository = रिपटॉरी = भंडार, though = दो = यद्यपि, pervaded = परवेडेड = व्याप्त हो, cycle = साइकल = चक्र, spiritual = स्पिरिट्युअल = आत्मिक, wealthy goddess = वेल्दी गॉडस = लक्ष्मी, attachment = अटेचमेंट = राग, gait = गेट = गति, strange = स्ट्रेंज = अद्भुत।

यदीया वाग्गङ्गा विविध नय कल्लोल विमला । वृहज्ज्ञानाम्भोधि-जगति जगतां वा स्नपयति ॥
इदानी-मप्येषा बुध जन मरालै परिचिता । महावीर स्वामी नयनपथगामी भवतु मे ॥6॥

Yadeeyaa Vaaggangaa Vividha Naya Kallola Vimalaa.

Vrihajjnaambhobhir Jagati Jagataam Vaa Snapayati.

Idaanee Mapyeshaa Budhajana Maraalai Parichitaa.

Mahaaveera Swaamee Nayanapatha Gaamee Bhavatu Me. ॥6॥

अर्थ - जिनकी वचन रूपी गंगा अनेक नय रूपी लहरों से निर्मल है । जो जगत के जीवों को अपने विशाल ज्ञान रूपी जल से स्नान कराती हैं । आज भी विद्वान रूपी हंस जिससे सुपरिचित हैं । वे महावीर भगवान मेरी आँखों के सामने रहें ।

Whose Gangaa river of words is clean and pure with many waves of stand-points, which bathes and cleanse to all beings of world by its water of greatest right knowledge. Even today, the swans of sages are intimate with which. I pray such the Mahaaveera bhagavaana, may be before my eyes.

Meaning = शब्दार्थ

Clean = क्लीन = स्वच्छ, waves = वेव्स = लहरों, stand point = स्टेण्ड पॉइन्ट = नय, bathes = बॉथ्स = स्नान कराती, cleanse = क्लीन्स = शुद्ध करती, swans = स्वॉन्स = हंस, sages = सेग्स = विद्वान, intimate = इन्टीमेट = सुपरिचित ।

अनिर्वारौद्रेकस् त्रिभुवनजयी काम सुभटः । कुमारावस्थाया मपि निजबलाद्येन विजितः ॥

स्फुरन् नित्यानन्द प्रशम पद राज्याय स जिनो । महावीर स्वामी नयनपथगामी भवतु मे ॥7॥

Anirvaaraudrekas Tribhuvana Jayee Kaama Subhatah.

Kumaaraavasthaayaa, Mapi Nija Balaadyena Vijitah.

Sphuran Nityaananda, Prashamapada Raajyaaya Sa Jino

Mahaaveera Swaamee Nayanapatha Gaamee Bhavatu Me. ॥7॥

अर्थ - कुमार अवस्था में ही अपने बल से दुर्निवार वेग वाले तीनों लोकों के वे विजेता हैं, जिन्होंने कामरूपी महायोद्धा को जीत लिया । जो स्थायी आनंद से युक्त मोक्ष स्थान के राज्य को प्राप्त करने वाले हैं । वे महावीर भगवान मेरी आँखों के सामने रहें ।

Which is unobstructed swift, victor of three worlds, who have conquered to such great warrior of sexual desire by own power of great continence and self control in the adolescence. Who receiver the kingdom of everlasting joyful place of salvation. I pray such the Mahaaveera Bhagavaana, may always be before my eyes.

Meaning = शब्दार्थ

Conquered = कॉन्क्वयर्ड = जीत लिया, unobstructed = अनऑब्स्ट्रक्टेड = दुर्निवार, swift = स्विफ्ट = वेग वाले, victor = विक्टर = विजेता, warrior = वॉरिअर = योद्धा, continence = कॉन्टिनेन्स = ब्रह्मचर्य,

adolescence = एडोलेसेन्स = कुमार अवस्था, receiver = रिसीवर = प्राप्त करनेवाले, kingdom = किंगडम = राज्य, everlasting = एवरलास्टिंग = स्थायी, joyful = जॉयफुल = आनन्द से युक्त।

महामोहातंक प्रशमन परा कस्मिकभिषङ् । निरापेक्षोबन्धु विदित महिमा मंगलकरः ॥

शरण्यः साधूनां भव भय भृतामुत्तम-गुणो । महावीर स्वामी नयनपथगामी भवतु मे ॥८॥

Mahaamohaatanka Prashamana Paraa Kasmika Bhishan.

Nirapeksho Bandhur Vidita Mahimaa Mangalakarrah.

Sharannyah Saadhoonaam Bhavabhaya Bhritaa Muttama Gunno.

Mahaaveera Swamee Nayanapatha Gaamee Bhavatu Me. ॥८॥

अर्थ - जो महामोह रूपी रोग को शांत करने में तत्पर निरपेक्ष आकस्मिक वैद्य हैं। जिनकी महिमा सब जानते हैं। जो कल्याणकर्त्ता हैं, संसार से भयभीत साधुओं के शरणदाता हैं। उत्तम गुणों से युक्त हैं। वे महावीर भगवान मेरी आँखों के सामने रहें।

Who is ready absolute and unexpected physician to relieve the terrible disease of great delusion, All persons recognize their sublimity, is well-wisher, is protector of saints, distressed and afraid from the world, is endowed with supreme virtues. I pray such the Mahaaveera Bhagavaana, may be before my eyes.

Meaning = शब्दार्थ

Ready = रेडी = तत्पर, absolute = ऑब्सॉल्यूट = निरपेक्ष, unexpected = अनएक्सपेक्टेड = आकस्मिक, physician = फिजिशियन = वैद्य, relieve = रिलीव = शांत करने, terrible = टेरिबल = भयंकर, disease = डिजीज = रोग, recognize = रिकॉग्नाइज = जानते, sublimity = सबलाइमिटी = महिमा, well wisher = वेल विशर = कल्याणकर्त्ता, distressed = डिस्ट्रेस्ड = दुःखित, afraid = एफ्रेड = भयभीत।

महावीराष्टकं स्तोत्रं भक्त्या भागेन्दुना कृतम् ।

यः पठेच्छृणुयाच्चापि, स याति परमां गतिम् ॥९॥

Mahaaveeraashtakam Stotram Bhaktyaa Bhaagendunaa Kritam.

Yah Patthechchhrinnu Yaachchaapi, Sa Yaati Paramaam Gatim ॥९॥

अर्थ - भागचन्द्र कवि के द्वारा भक्ति वश बनाये गये इस महावीराष्टक स्तोत्र को जो पढ़ता या सुनता भी है। वह उत्तम गति को प्राप्त करता है।

Anybody who recites or even listens to this Mahaaveeraashtaka Stotra devotedly composed by Bhaagachandra Kavi, he attains to supreme gait.

Meaning = शब्दार्थ

Anybody = एनीबडी = कोई, recites = रिसाइट्स = पढ़ता है, listens = लिसन्स = सुनता है, devotedly = डिवोटेडली = भक्तिवश।

तीर्थकर आदिनाथ

Teerthankara Aadinaatha



The 'Bhogbhumi' (land of enjoyments) was concluding and beginning of Karmabhumi was taking place. At the very time the baby Rishabh was born at Ayodhya on ninth day of the dark half of lunar month Chaitra in the palace of king Nabhirai from womb of his queen Marudevi. Earlier the material of enjoyment used to be provided by Kalpavriksha. The Kalpavriksha stopped giving material of enjoyments as soon as the Karmabhumi (land of action) began due to which people began to call repeatedly for help, for mercy and protection. All human beings approached king Nabhirai for solving this problem. The king Nabhirai told that this problem will be solved by Prince Rishabhdeva. Seeing the grieving people, Prince Rishabhdeva instructed them to adopt six occupations for earning livelihood.

1. Asi - Sword (Defence Services) - The art of constructive use of sword etc. protecting of country etc. is called Asi (असि).

2. Masi - Book-keepers in private establishment and in government departments, Accountants, Bank-cashiers etc. is called Masi (मसि).

3. Krishi - Agriculture - Non-violent agriculture / cultivation farming is called Krishi (कृषि).

4. Vidya-Learning - Practising seventy-two arts or working as I.A.S., I.P.S. imparting education as lecturer, professors etc. is called Vidya (विद्या).

5. Shilpa-Handicraft - Goldsmith, potter, painter, craftsmen, tailor, hair-cutter, cook etc. is called Shilpa (शिल्प).

6. Vanijya-Trade - Genuine and non-violent trade, industrial activities is called Vanijya (वाणिज्य).

From these instructions people felt at ease and they began to lead their life according to these instructions. After some time Prince Rishabhdeva was married to two girls named Nanda and Sunanda. King Rishabhdeva had 101 sons and two daughters. King Rishabhdeva imparted knowledge of alphabets and numbers to both of his daughters. He taught knowledge of alphabet to Brahmi and number / figure to Sundari.

Meaning = शब्दार्थ

Concluding = कन्क्लूडिंग = समाप्ति हो रही, beginning = बिगनिंग = प्रारम्भ, taking = टेकिंग = मनोहर, at that very time = एट देट वेरी टाइम = उसी समय पर, palace = पेलेस = महल, earlier = अर्लीअर = पहले, material = मटेरिअल = सामग्री, provided = प्रॉवाइडेड = मिलती थी, stopped = स्टॉप्ड = बन्द कर दिया, repeatedly = रिपीटेडली = बारम्बार, mercy = मर्सी = कृपा, protection = प्रोटेक्शन = रक्षा, approached = एप्रोच्ड = पहुँचे, solving = सॉल्विंग = समाधान, problem = प्रॉब्लम् = समस्या, grived = ग्रीव्ड = दुःखी, instructed = इन्स्ट्रक्टेड = उपदेश दिया, adopt = एडोप्ट = ग्रहण करने, occupations = ऑक्युपेशन्स = कर्म, earning = अर्निंग = चलाने, livelihood = लाइवलिहुड = आजीविका, sword = सोर्ड = तलवार, defence = डिफेन्स = रक्षा, constructive = कन्सट्रक्टिव = रचनात्मक, book-keepers = बुक-कीपर्स = मुनीम, private = प्राइवेट = निजी, establishment = एस्टाब्लिशमेन्ट = प्रतिष्ठान, departments = डिपार्टमेन्ट्स = विभाग, accountants = एकाउन्टेन्ट्स = लेखापाल, cashiers = केशियर्स = रोकड़ बही का काम करने वाले, agriculture = एग्रीकल्चर = कृषि, non-violent = नॉन-वायॉलेन्ट = अहिंसक, cultivation = कल्तिवेशन = संवर्धन, farming = फार्मिंग = खेती, learning = लर्निंग = विद्या, arts = आर्ट्स = कलाओं, working = वर्किंग = कार्य करना, imparting = इम्पार्टिंग = सिखलाना, handicraft = हेन्डीक्राफ्ट = हस्तशिल्प, goldsmith = गोल्डस्मिथ = सुनार, potter = पोटर = कुम्हार, painter = पेन्टर = चित्रकार, craftsman = क्राफ्टमेन = कारीगर, hair-cutter = हेअर-कटर = नाई, trade = ट्रेड = वाणिज्य, genuine = जेन्युइन = शुद्ध, industrial = इन्डस्ट्रिअल = औद्योगिक, felt = फेल्ट = अनुभव किया, ease = ईज = शान्ति (आराम), married = मेरिड = विवाह किया, alphabet = अल्फाबेट = अक्षर, number = नम्बर = अंक, taught = टॉट = पढ़ाई, figure = फिगर = संख्या।

Once King Rishabhdeva was seeing dance of a celestial nymph Neelaanjanana. Suddenly she collapsed and died. Knowing passing away of the celestial nymph, a feeling of aversion from worldly enjoyments awakened in him and entrusting the kingdom and throne to Bharat-Bahubali etc. his sons, took initiation of nude Jain saint together four thousands kings at the day of Chaitra Krishnaa Navamee. In the Siddhaartha forest. He observed fast for six months. When he moved for taking food-intake then not any householder knew nine types of devotions related to offering food to Jain saints. Therefore, again he had to observe fast for seven months nine days. While moving, he reached Hastinapur. As soon as the king Shreyansh had a glance at Rishabhdeva the recollection of the memory of his past births strucked his mind that he had offered food to a Muniraj endowed with the supernatural power of moving in the sky in the past eighth birth, with nine types of devotions and only due to lack of this nine types of devotion, Muniraj Rishabhdeva is not getting food. Then after Muniraj Rishabhdeva moved for taking food, at that time the King Som and King Shreyansa offered food first time Teerthankara with nine types of devotions on the third day of night half of the lunar month Baishaakha.

After observing penance till one thousand years. Muniraj Rishabhdeva attained perfect knowledge at the day of Faalguna Krishnnaa Ekaadashee under the Ashoka tree in the Purimataala forest and delivered religious discourses in the form of resonant preaching / omkar sound in the Samavasaran. In the course of time, when fourteen days remained in balance of his age, he, leaving the Samavasaran went to Kailaasha mountain there he observed Yog Nirodha (i.e. ceased all activities of mind, speech and body) and attained the salvation on the day of Maagha Krishnnaa Chaturdashee. There were eight four thousands Muni. Three lacs fifty thousand Arikayen, Three lacs male householders and five lacs female householders in the Samavasaran of Adinath Bhagwan.

Meaning = शब्दार्थ

Celestial nymph = सेलिस्टिअल निम्फ = अप्सरा, suddenly = सडनली = अचानक, collapsed = कॉल्लेप्सड = अचेतन, died = डाइड = मर गई, knowing = नोइंग = जानकर, passing away = पासिंग अवे = मरण, a feeling of aversion from worldly enjoyments = ए फीलिंग ऑफ एवरशन फ्रॉम वर्ल्डली एन्जॉयमेन्ट्स = वैराग्य, awakened = अवेकन्ड = उत्पन्न हुआ, enstrusting = एन्स्ट्रस्टिंग = सौंपकर, kingdom and throne = किंगडम एण्ड थ्रॉन = राजपाट, took = टूक = ग्रहण की, observed = ऑब्जर्वड = पालन किये, moved = मूव्ड = निकले, food-intake = फूड इनटेक = आहार, therefore = देअरफोर = अतः, moving = मूविंग = विहार करते हुये, as soon as = एज सून एज = ज्योंही, glance = ग्लेन्स = दृष्टि डाली, recollection = रिकलेक्शन = स्मरण, memory = मेमोरी = स्मरणशक्ति, strucked = स्ट्रक्ड = उत्पन्न हुये, supernatural power = सुपरनेचुरल पावर = ऋद्धि, delivered = डिलिवर्ड = उपदेश दिया, discourses = डिसकोर्सेज = ग्रन्थों(वस्तुओं), form of resonant preaching = फॉर्म ऑफ रिजॉनेन्ट प्रीचिंग = दिव्यध्वनि, in the course of time = इन द कोर्स ऑफ टाइम = कालान्तर में, remained = रिमेन्ड = शेष रहे, balance = बेलेन्स = संतुलन, ceased = सीज्ड = निरोध किया ।

आचार्य श्री ज्ञानसागरजी महाराज Aacharya Shree Gyaansagarjee Mahaaraaja



The Village Ranoli is situated in the District Seekar at the Rajasthan. There wealthy person Shri Chaturbhuj Chhabda was lived with his wife Smt. Ghritvari Devi. The Ghritvari Devi delivered a talented child from her womb in the house of Shri Chaturbhuj Chhabda on the Vik. Sam. 1948, Christian era 1891. His named as Bhooramala in Childhood state by his mother. They were total five brothers, namely Chhaganlal, Bhooramal, Gnagaprasad, Gaurilal and Devidatta.

He received elementary education in a village primary school. Due to want of means, he did not prosecute his further study and along with his elder brother arrived at Gayaa for search of some work, there began to work in a creditor's shop for earning the livelihood, but by mind he wanted to study further. By chance, students of Syadvad Vidhyalaya came Gayaa for taking part in some celebration observing their very effective programmes. Bhooraamalajee thought going to Varanasi for study. Considering his earnest intense desire, his elder brother permitted him to go to Varanasi. He used to sell towels on the bank of river Gangaa for arranging money for the expenses on study and food and used to meet this expenditure from the income thus earned. After wards some body told him that he will get the expenses from the college, but Bhooraamalajee refused a person of leading a self-support life. Passing out Shaastree examination from Varanasi, he deeply studied several treatises of Sanskrit grammar, literature, doctrines / theories and spiritual texts.

After returning from Banaras, he composed treatises in Sanskrit and Hindi by reflecting, writing and careful study of literary works with great perseverance. Thus he spent fifty years in the service of Jinawani.

You took the vow of the model stage of celibacy (i.e. Brahmacharya Pratima) from Acharya Shri Veersagarji Maharaj at the Ajmer city in 1947. You accepted initiation of Kshullak in the age of sixty years from Acharyashri Veerasagarji Maharaj at the Renwal city on 25 April 1955 and initiation of Ailak in 1957 from of Acharyashri Deshbhushanji Maharaj. In the age of sixty two years, you took the initiation of muni from Acharyashri Shivsagarji on 22 June 1959 at the Khaaniyaji, Jaipur (Raj.) and named your as Jnansagar. The position of Acharya granted by Jain community on the 7th Feb. 1969, fifth day of dark half of falguna month, Vik.Sam. 2025, Friday, at Naseerabad (Raj.) In the last time, you granted your position of Acharya to his first disciple Muni Shri Vidyasagarji on 22 Nov. 1972, second day of dark half of the lunar month Magsir, Vik.Sam. 2029 at Naseerabad and requested him for holy death

(Sallekhana). You achieved the holy death on fifteenth day of dark half of the lunar month Jyeshtha, 1 June 1973, Vik. Sam. 2030, Friday, at 10:50 morning at Naseerabad (Rajasthan).

Acharya Jnansagarji has composed these literature in Sanskrit language.

Epics - Dayodaya, Jayodaya and Veerodaya.

Biographical Character Verse - Sudarshanodaya, Bhadrodaya and Muni Manoranjanashiti.

Jain doctrines - Samyaktvasarashatkam.

Religious Scriptures - Pravachansar Pratiropaka.

In Hindi Language - Biographical Character verse - Rishabhvatar, Bhagyodaya, Vivekodaya and Gun Sundar Vratant.

Religious Scriptures - Kartavyapath Pradarsha, Schitta Vivechan, Sachitta Vichar, Tattvarthasutra-Teeka (commentary) and Manav Dharma.

Translation in verse - Devagama stotra, Niyamsar and Ashtapahuda.

Others - Swamee Kundkund, Sanatan Jain Dharma and Jain Vivah Vidhi.



Meaning = शब्दार्थ

Village = विलेज = ग्राम, situated = सिट्युटेड = स्थित, wealthy person = वेल्दी पर्सन = महाजन, delivered = डिलिवर्ड = उत्पन्न हुआ, talented = टेलेन्टेड = प्रतिभाशाली, womb = वूम = गर्भ, childhood state = चाइल्डहुड स्टेट = बाल्यकाल, received = रिसीव्ड = प्राप्त की, elementary = इलेमेन्टरी = प्रारम्भिक, due to = ड्यू टू = के कारण, want = वॉन्ट = अभाव, means = मीन्स = साधन, prosecute = प्रॉसिक्यूट = चालू रखना, further = फरदर = आगे (और भी), alongwith = एलॉन्ग विद = साथ-साथ, elder = एल्डर = बड़े, arrived = एराइव्ड = पहुँच गये, search = सर्च = खोज में, creditor = क्रेडिटर = सेठ, by chance = बाई चान्स = संयोगवश, taking part = टेकिंग पार्ट = भाग लेने, some celebration = सम सेलिब्रेशन = किसी समारोह, observing = ऑब्जर्विंग = देखकर (निरीक्षणकरना), effective = इफेक्टिव = प्रभावपूर्ण, considering = कन्सिडरिंग = विचार करके, permitted = परमिटेड = अनुमति दे दी, towels = टॉवेल्स = गमछा, arranging = ऐरेन्जिंग = व्यवस्था, expenses = एक्सपेन्सेज = खर्च, meet = मीट = पूर्ति करना, expenditure = एक्सपेन्डिचर = खर्च, refused = रिफ्यूज्ड = मना कर दिया, leading = लीडिंग = नेतृत्व करने वाले, self-support = सेल्फ-सपोर्ट = स्वावलम्बी, passing out = पासिंग-आउट = उत्तीर्ण करके, deeply = डीपली = गहन, several = सेवरल = अनेक, treatises = ट्रीटाइजेज = ग्रन्थों, grammer = ग्रामर = व्याकरण, literature = लिटरेचर = साहित्य, doctrines / theories = डॉक्ट्रिन्स / थ्योरीज = सिद्धांत, spiritual = स्पिरिटुअल = आध्यात्मिक, texts = टेक्स्टस् = ग्रन्थ, returning = रिटर्निंग = लौटकर, composed = कम्पोज्ड = रचना की, reflecting = रिफ्लेकिंग = मनन करके, careful study = केअरफुल स्टडी = साधना, perseverance = परसिवीअरेन्स = लगनसहित, model stage = मॉडल स्टेज = प्रतिमा (श्रेणी), celibacy = सेलिबेसी = ब्रह्मचर्य, named = नेम्ड = नाम रखा, granted = ग्रान्टेड = प्रदान किया, disciple = डिस्साइपल = शिष्य, epics = एपिक्स = महाकाव्य, biographical character verse = बायोग्राफिकल करेक्टर वर्स = चरितकाव्य ।

रक्षाबंधन पर्व

The Festival of Rakshaabandhana



In the governing of eighteenth Teerthankara Shree Aranaatha Bhagavaana at the Maalavaa, Hearing the news of coming of Shree Akampanaachaarya together his union of seven hundreds disciples. The king of Ujjainee city, Shreevarma went to visiting their with his queen Shreemati and four counsellors in the garden, the four counsellors names were Bali, Namuchi, Vrihaspati and Prahalaada, knowing Aachaaryashree by his visual knowledge, those four counsellors are misbeliever, proudy, spiteful. Do not debate, gave such order to their disciples. When that time the preceptor had ordered to disciples, then Shrutakeerti saint had gone for taking the food. He not heard this order. Who were absorded in the meditation, bowing to those all saints, king Shree Varmaa was returning together counsellors. Any saint of union had not given blessing. The counsellors told on the path : O' Raajan ! These saints are like piller of stone. Neither speak, nor have knowledge. Those have not gave any blessing. These all saints are like animals. Thus those all were coming-with sneering of saints. Who had gone the taking food activity in the city. That Shrutakeerti saint was returning on the path. As soon as the king bowed, At that time four counsellor told, mahaaraaja ! this is like young bullock. His belly swelled out like ox. Saying so, disputed with saint and lost from saint. Knowing the scouted before the king, the counsellors resolved avenge with saint. The Shrutakeerti saint recited all news to own preceptor. According to order of preceptor, he absorded in meditation for atones on that place in the forest, at which place disputed. The insulted four counsellors reached with spirit of revenge in that forest.

Meaning = शब्दार्थ

Governing era = गवर्निंग इरा = तीर्थकाल, hearing = हियरिंग = सुनकर, coming = कमिंग = आगमन, together = टूगेदर = के साथ, union = यूनियन = संघ, disciples = डिस्साइपल्स = शिष्यों, visiting = विजिटिंग = दर्शन करने, queen = क्वीन = रानी, counsellors = कॉउन्सलर्स = मंत्रियों, garden = गार्डन = उपवन, visual knowledge = विजुअल नॉलेज = अवधिज्ञान, mis believer = मिस बिलीवर = मिथ्यादृष्टि, proudly = प्राउडी = अभिमानी, spiteful = स्पाइटफुल = द्वेषी, do not debate = डू नॉट डिबेट = वाद विवाद न करने की, gave = गेव = दी, not heard = नॉट हियर्ड = नहीं सुनी थी, returning = रिटर्निंग = वापस आ रहे, blessing = ब्लेसिंग = आशीर्वाद, pillar = पिलर = खम्भे, neither = नाइदर = न ही, speak = स्पीक = बोलते हैं, nor = नॉर = न ही, animals = एनिमल्स = पशुओं, sneering = स्निअरिंग = हँसी उड़ाते हुए, young = यंग = तरुण, bullock = बुल्लोक = बैल, belly = बेली = पेट, swelled out = स्वेल्ड आउट = फूला हुआ, saying so = सेइंग सो = ऐसा कहते ही, lost = लॉस्ट = हार गए, scouted = स्कॉउटेड = अपमानित हुआ, resolved = रिसॉल्वड = ठान ली, avenge = एवेंज = बदला लेने, recited = रिसाइटेड = सुनाया, according to = एकार्डींग टू = के अनुसार, atones = एटोन्स = प्रायश्चित्त करें, disputed = डिसप्यूटेड = वाद-विवाद हुआ, insulted = इनसल्टेड = अपमानित, reached = रीचड = पहुँचे, spirit of revenge = स्पिरिट ऑफ रिवेन्ज = बदला लेने की भावना।

There, seeing to that saint absorbed in the meditation as soon as four counsellors together lifted sword to kill him. Just like that the God of forest benumbed in that position. Early morning the king got this news, Reproaching to this wicked deed, the king told that, put them on gallows. Hearing this, the saint had prohibited to impale them. Then the king had banished for the counsellors as punishment.

Wandering, the insulted counsellors were again seated on the rank of counsellor at this place of king padmaraaya in the Gajapura Hastinaapura of Kurujaangala country. One day the king told to counsellor that Sinharatha is king of Kumbhapura city. He do not bow to me and I could not win him. Then confining to king Sinharatha from their deception, the counsellors had entrusted for king Padamaraaya, The Padmaraaya king was pleased on the Bali, Ask the boon I will give. The Bali counsellor deposited his boon in the store and told that I will take then on the require. One time Shree Akampanaacharya reached together own disciples in the garden of Hastinapura. Hearing this new, arose the feeling of requite in the mind of counsellors. Reminding of their voice to king. Those requested kingdom of seven days and became kings. The Padmaraaya king went away into harem and the king Bali had started to give much agony on the Akampanaacharya together seven hundreds nude monks and surrounding in the garden, he performed the consume of skin, flesh and bone of animals.

Meaning = शब्दार्थ

Lifted = लिफ्टेड = उठाई, sword = सोर्ड = तलवार, god of forest = गॉड ऑफ फॉरेस्ट = वन देवता, benumbed = बेन्युम्बड = कील दिया, early morning = अर्ली मोर्निंग = प्रातः होते ही, got = गॉट = प्राप्त हुआ, reproaching = रिप्रोचिंग = धिक्कारते हुए, wicked deed = विक्ड डीड = कुकृत्य, gallows = ग्लोज = फाँसी, impaled = इम्पलेड = सूली पर चढ़ाओ, hearing = हियरिंग = सुनकर, prohibited = प्रॉहिबिटेड = मना कर दिया, banished = बेनिशड = देश निकाला दे दिया, as punishment = एज पनिशमेंट = ऐसा दंड, wandering = वॉन्डरिंग = घूमते हुए, insulted = इन्सल्टेड = अपमानित, again = अगेन = पुनः, seated = सीटेड = स्थापित हो गए, country = कंट्री = देश, do not bow = डू नॉट बाउ = नमस्कार नहीं करता, could not win = कुड नॉट विन = जीत नहीं सका, confining = कनफाईनिंग = बंदी बनाकर, deception = डिसेप्शन = छल कपट, entrusted = एन्ट्रस्टेड = सौंप दिया, pleased = प्लीज्ड = प्रसन्न हुए, ask = ऑस्क = माँगों, boon = बून = वरदान, deposited = डिपोजिटेड = रखा हुआ, store = स्टोर = भंडार, will take = विल टेक = ले लूँगा, require = रिक्वायर = आवश्यकता होने पर, reached = रीच्ड = पधारे, arose = एरोज = उत्पन्न हुई, feeling of requite = फिलिंग ऑफ रिक्वाइट = बदला लेनेकी भावना, reminding = रिमाइंडिंग = स्मरण दिलाकर, voice = वॉइस = वचन, requested = रिक्वेस्टेड = याचना की, kingdom = किंगडम = राज्य, became = बीकेम = बन गए, went away = वेन्ट अवे = चले गए, harem = हेरेम = अंतःपुर, started = स्टार्टेड = प्रारंभ कर दिया, give much agony = गिव मच एगॉनी = उपसर्ग करना, surrounding = सराउंडिंग = चारों ओर बाड़ी लगाकर, consume = कन्स्यूम = होम करना, skin = स्किन = चमड़ी, flesh = फ्लेश = मांस, bone = बोन = हड्डी, animals = एनीमल्स = पशुओं।

Who absorbed in meditation, the nose, throat of those saints choked and bodies parched. Knowing the state of very distressed, the saints accepted to holy death (Samaadhi). That time absorbed in meditation, saint Shree Saagarachandra was mortifying in the Mithilaapura. He had known his visual knowledge that, a star is shivering in the shravana planet. Viz frightful trouble is being on the nude-monks, Then he dispatched to sitting beside his, the Kshullak Shree Pushpadanta towards the absorbed in meditation Shree Vishnnukumaar saint for protect of saints on the Dharanneebhooshaan mountain, Shree Vishnnukumaar saint obtained the supernatural power of transforming body shape. Hearing this news, Shree Vishnnukumaar personated of dwarf braahman by their supernatural power and reached for alms in the royal court of Bali king. Seeing to dwarf braahmana, the king told with laughing, As you needed, that begged. The dwarf Braahman begged three steps earth. The Bali king laughed and told I knew that your wisdom will be dwarf like your body. After told amen (so be it). As soon as Vishnnukumaar had enlarged own first step, then went away on the Sumeroo mountain and second step on the

Maanushottar mountain. No remained earth for third step. When Vishnnukumaar told to Bali that-earth should be more on step. Then Bali king told that their third step trod at the back side of my body. When third step trod on his body's back side. Then his pride shattered. The saint disclosed own original position. Redressing the much agony, released from bondage for union of all nude-monks and conferred the kingdom to Padamaraay king. Punishment should be given of this misdeed to Bali king, hearing this news, the Aachaaryashree told that O' king! please forgave them, because the pity is basis of religion.

Meaning = शब्दार्थ

Throat = थ्रोत = गला, choked = चोकड = रुंधने गये, parched = पार्चड = झुलस गये, knowing = नोइंग = जानकर, state of very distressed = स्टेट ऑफ बेरी डिस्ट्रेसड = उपसर्ग, mortifying = मोर्टिफाइंग = तप, shivering = शिवरिंग = कम्पायमान हो रहा, planet = प्लेनेट = नक्षत्र, being = बीइंग = हो रहा है, frightful = फ्राइटफुल = घोर, trouble = टूबल = उपसर्ग, dispatched = डिस्पेचड = भेजा, sitting = सिटिंग = बैठे हुए, beside = बिसाइड = निकट में, protect = प्रोटेक्ट = रक्षा करने, towards = टूवर्ड्स = के पास, obtained = ऑब्टेन्ड = प्राप्त हुई, supernatural power = सुपर नेचुरल पावर = विक्रिया ऋद्धि, personated = परसनेटेड = रूप धारण किया, dwarf = ड्वार्फ = बटुक (बौना), for alms = फोर आम्स = भिक्षा हेतु, royal court = रॉयल कोर्ट = दरबार, with laughing = विथ लॉफिंग = उपहासपूर्वक, as you needed = एज यू नीडेड = जो माँगना हो, that begged = देट बेग्ड = वो माँग लो, step = स्टेप = पग, laughed = लॉफड = हँसा, knew = न्यू = मालूम था, wisdom = विजडम = बुद्धि, will be dwarf = विल बी ड्वार्फ = बौनी होगी, told amen = टोल्ड एमेन = तथास्तु कहने, so be it = सो बी इट = ऐसा ही हो, enlarged = एनलॉर्ज्ड = बढ़ाया, should be more = शुड बी मोर = और चाहिए, on step = ऑन स्टेप = पग रखने की, trod = ट्रौड = रखिए, backside = बेक साइड = पिछला भाग, pride = प्राइड = अभिमान, shattered = शेटरड = चूर-चूर हो गया, disclosed = डिस्कलोज्ड = प्रकट किया, redressing = रिड्रेसिंग = दूर कर, much agony = मच एगॉनि = उपसर्ग, released from bondage = रिलीज्ड फ्रॉम बॉन्डेज = बंधनमुक्त किया, conferred = कॉन्फर्ड = प्रदान किया, should be given = शुड बी गिवन = देना चाहिए, misdeed = मिसडीड = दुष्कृत्य, forgave = फोरगेव = क्षमा, pity = पिटी = दया, basis = बेसिस = मूल (आधार)।

The four counsellors accepted to jain religion and approved the vow of householder from Aachaaryashree. Going to near their preceptor Shree Vishnnukumaar saint had reviewed own faults and hard mortifying, he absorbed in the meditation on the Dharanneebhooshann mountain. That day was fifteenth day of light half of the lunar month 'Shravan' at the 'Shravan Planet.' which day, Vishnnukumaar saint had protected to seven hundred one saints. As soon as the hindrance moved away, then the people celebrated great happy occasions and gave the suitable and healthful food for union of saints and pious respectful served the those saints of union.

The festival of Rakshaabandhan is celebrated with affection to protect of tradition. If the mind to be bound by thread of affection, kindness and love, together untwisted thread to bind and to be bound by another on the wrist. Then certainly we will be meaningful in the celebrate of festival of Rakshaabandhan. The sister is bind a sacramental thread on the wrist of her brother and she requests the affection and protection, then the brother accepts to her sacramental thread and he promises of protection of long-life. This festival of Rakshaabandhan is upmost and supreme celebrations among all religious sects.

Meaning = शब्दार्थ

Accepted = एक्सेप्टेड = स्वीकार किया, approved = एप्रोव्ड = अंगीकार किए, reviewed = रिव्यूड = आलोचना की, hard = हार्ड = कठिन, mortifying = मोर्टिफाइंग = तप, hindrance = हिन्ड्रेन्स = विघ्न, moved away = मूव्ड अवे = दूर हुआ, celebrated = सेलीब्रेटेड = उत्सव मनाया, happy occasions = हेप्पी ऑक्केजन्स = खुशियाँ, suitable = सूटेबल = अनुकूल, healthful = हेल्थफुल = स्वास्थ्यवर्द्धक, affection = अफेक्शन = स्नेह, tradition = ट्रेडीशन = परम्परा, to be bound = टू बी बाउंड = बंधता है, thread = थ्रेड = धागा, kindness = काइंडनेस = करुणा, untwisted = अनट्विस्टेड = कच्चा, bind = बाइंड = बांधने, to be bound by another = टू बी बाउन्ड बाय अनादर = बाँधवाना, wrist = रिस्ट = कलाई, will be meaningful = विल बी मिनिंगफुल = सार्थक होंगे, sacramental thread = सेक्रेमेंटल थ्रेड = रक्षा सूत्र (राखी), requests = रिक्वेस्ट्स = याचना करती है, donation = डोनेशन = दान, promises = प्रॉमिजेज = संकल्प लेता है, long-life = लॉग-लाइफ = जीवन, upmost = अपमोस्ट = सर्वोत्कृष्ट, religious sects = रिलिजिअस सेक्टस = धार्मिक सम्प्रदायों।

संसार जन्म मरण है

World is birth and death

World is birth, world is death.
Day is birth, Night is death.
Here is birth, there is death.
Come is birth, go is death.

World is....

Leave the ego, deny of wrath.
Refuse hatred, abate greed.
Begin is birth, end is death.

World is.....

Repress senses, repel passions.
Remove evils, forsake defects.
Increase is birth, decrease is death.

World is.....

Perceive believe, accept knowledge.
Achieve conduct, desert excess.
Change is birth, fade is death.

World is birth.....



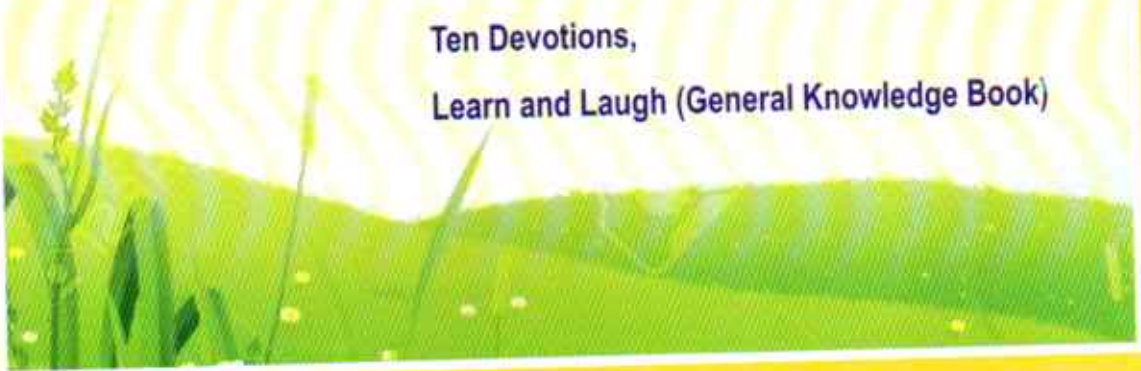
Meaning = शब्दार्थ

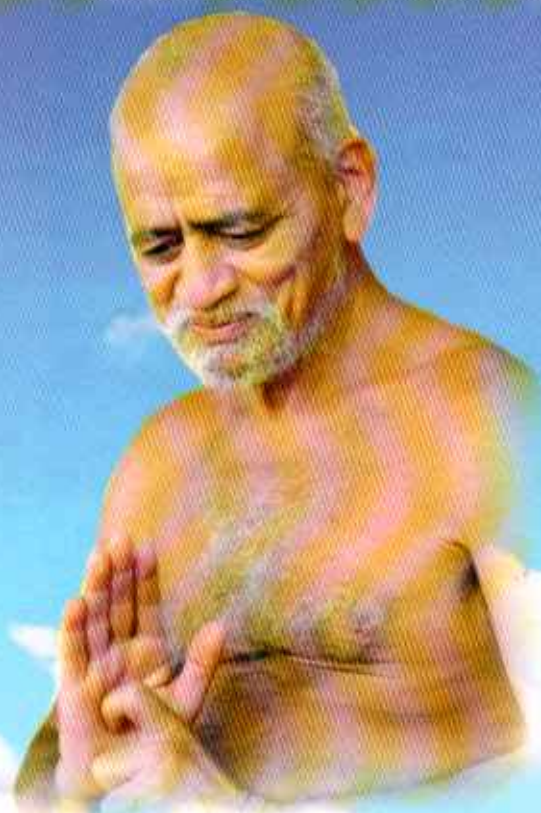
Each = ईच = हरेक, ever = एवर = नित्य, leave = लीव = छोड़ो, ego = ईगो = अभिमान, wrath = रेथ = क्रोध, deny = डेनी = त्यागो, refuse = रिफ्यूज = अस्वीकार करो, hatred = हेट्रेड = द्वेष, greed = ग्रीड = लोभ, begin = बिगिन = प्रारंभ करना, end = एण्ड = अन्त, repress = रिप्रेस = दमन करो, repel = रिपेल = हटाओ, passions = पेशन्स = कषायें, remove = रिमूव = भगाओ, evils = ईवल्स = बुराई, forsake = फोरसेक = त्यागो, defects = डिफेक्ट्स = दोष, increase = इनक्रीज = वृद्धि, decrease = डिक्लीज = हानि, perceive = परसीव = समझो, believe = बिलीव = दर्शन, accept = एक्सेप्ट = ग्रहण करो, achieve = एचीव = प्राप्ति हो, conduct = कन्डक्ट = सदाचरण, desert = डिजर्ट = त्यागना, excess = एक्सेस = असंयम, fade = फेड = क्षीण होना ।

Live-View



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	Literatures English Translations
	Shri Shantinath Stuti, Jinsahasranaamastrota
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Aryika 105 Prashantmati Mataji



Aryika 105 Vinatmati Mataji