

READ

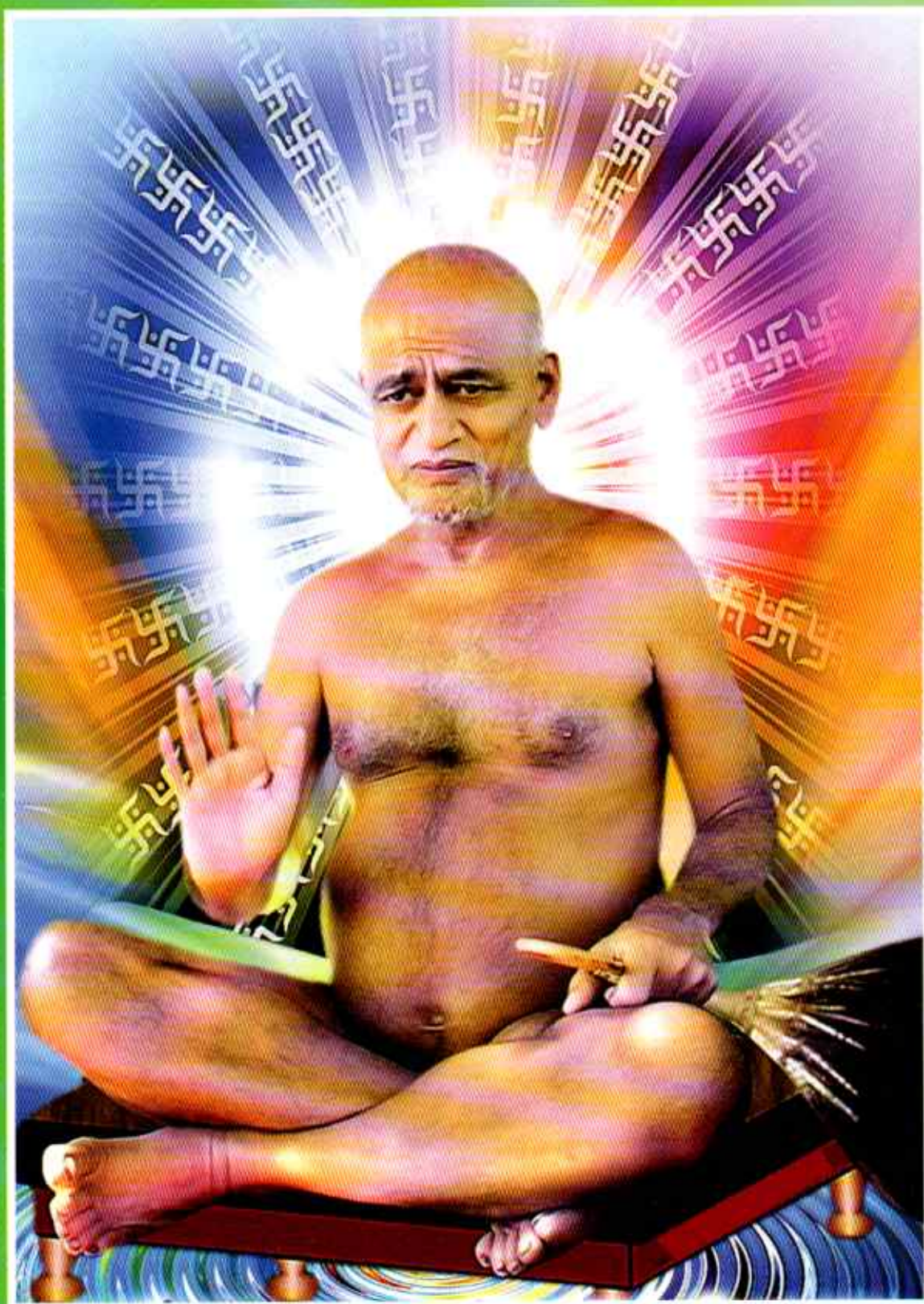
AND

RISE

PART-IV



Aryika 105 Vinatmati Mataji



READ AND RISE PART-IV



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

Aryika Shree Vinatmati Mataji

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दो शब्द

संसार का प्रत्येक प्राणी अपना जीवन उन्नत व विकसित करने में अथक प्रयासरत् 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 प्रभुवाणी का स्वरूप ज्ञात नहीं है जिससे उसका जीवन धर्म संस्कारों 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 अनभिज्ञ 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 श्रीप्रशान्तमति माताजी की सद्भावना से अन्तस्पर्तल पर अंकुरित कर इस लघु कृति को सृजित करने का साहस सभी 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-IV)**

त्रुटियों के लिए सुझाव अपेक्षित है। सहयोगीजन साधुवाद के पात्र हैं।

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प्रार्थना (Prayer)

सेवा हमारी भाषा Serve is our Vocal

Serve is our vocal, Worship is our voice.
All souls of the universe, more the pleasing to us.
We are children such, Dew of morning thus.
Humming sound on the lips, Our eyes are moon this.
Serve is our...
On the pain of miserable, We will remain sandal.
On the wound of feeble, We will do the herble.
Serve is our...
Bread will give to hungry, Water will give to thirsty.
This rede of favour nice, So may do never vice.
Serve is our...



Meaning = शब्दार्थ

Serve = सर्व = सेवा, vocal = वोकल = भाषा, voice = वॉइस = नारा, pleasing = प्लेजिंग = आनन्ददायक, children = चिल्ड्रेन = बालक, such = सच = ऐसे, dew = ड्यु = ओस, thus = दस = जैसे, humming = हम्मिंग = गुंजन, sound = साउंड = गीत, lips = लिप्स = होंठों, miserable = मिजरेबल = दुखियों, will remain = विल रिमेन = बने रहेंगे, sandal = सैंडल = चंदन, wound = वून्ड = घाव, feeble = फीबल = दुर्बल, herble = हर्बल = औषधि, will give = विल गिव = देंगे, hungry = हंग्री = भूखे, thirsty = थर्स्टी = प्यासे, rede = रेड = उपदेश, favour = फेवर = अनुग्रह, nice = नाइस = अच्छा, never = नेवर = कभी नहीं, vice = वाइस = पाप।

कविता (Poem)

परीक्षा Exam

I studies the whole night,
For the exams were near.
I did not go to sleep.
But my thinking was clear.
I knew all the answers.
My marks would be the best.
But I failed all the same.
Because I slept through the test.



Meaning = शब्दार्थ

Studies = स्टडीज = पढ़ा, exams = एग्जाम्स = परीक्षा, thinking = थिंकिंग = सोच,
answers = आन्सर्स = उत्तर, marks = मार्क्स = अंक, failed = फेल्ड = अनुत्तीर्ण हुआ, all the same =
ऑल द सेम = सब के समान, because = बिकॉज = क्योंकि, slept = स्लेप्ट = सो गया, through = थ्रू = मैं।

पहला पाठ (First Lesson)

श्रावक की ग्यारह प्रतिमा The Eleven Stages of Householder

प्रतिमा - Stage of renunciation of a householder.

श्रावक जिनके द्वारा अपने आचरण में उन्नति कर सके तथा धीरे-धीरे संसार से विरक्त होकर आत्म कल्याण के लिए सच्चा मार्ग, मुनि पद अंगीकार कर सके उसे प्रतिमा (श्रेणी) या दर्जा कहते हैं।

By that which, the householder may progress in their conduct and slowly detaching from worldly pleasures, may accept to right path and nude Jain saint's position for soul-welfare, that is called the stage of renunciation of householder.



प्रतिमा के ग्यारह भेद - The eleven types of stage of renunciation of householder.

1. दर्शन प्रतिमा - Model stage of right faith.

निर्मल सम्यग्दर्शन का धारक, सप्त व्यसन का त्यागी और अष्ट मूलगुणों का धारक श्रावक दर्शन प्रतिमाधारी कहलाता है।

He, who is endowed with pure right faith, is forsaker of seven bad addictions and retentive of eight fundamental virtues of Jain householders is called the follower of first model stage of right faith.

2. व्रत प्रतिमा - Model stage of vows.

जो निरतिचार पूर्वक पाँच अणुव्रतों, तीन गुणव्रत तथा चार शिक्षाव्रतों का पालन करता है, वह व्रत प्रतिमावान कहलाता है।

Who observes five minor vows, three supplementary vows and four instructional vows without any transgression, is called a follower of model stage of vows.

3. सामायिक प्रतिमा - Model stage of spiritual development of householder.

चारों दिशाओं में तीन-तीन आवर्त और एक-एक प्रणाम कर आभ्यन्तर और बाह्य परिग्रह रहित मुनि के समान खड्गासन या पद्मासन मुद्रा में स्थित होकर मन, वचन, कायपूर्वक तीनों संध्याओं में सुबह, दोपहर और शाम अपने स्वरूप का, जिनविम्ब का, पंचपरमेष्ठी के वाचक अक्षरों का अथवा बारह भावनाओं का चिंतन करते हुये ध्यान करता है वह सामायिक प्रतिमावान कहलाता है।

He who turning round in the four directions of space performs three turning movement of jointed hands and one by one salutation in each, situated in the Padmasan (cross legged posture) or standing posture like internal and external possessionless saint, with purity of mind, speech and body, who meditates nature of self soul, of Jain idol, of alphabets signifying Panch-Parameshthi or reflecting twelve observances (Bhavanaen) the meditation in the three time daily (night-morning, morning-afternoon, evening-night). He is called the follower of model stage of spiritual development.

4. प्रोषधोपवास प्रतिमा - Model stage of fasting.

जो हर महीने की अष्टमी और चतुर्दशी को अपनी शक्ति को न छिपाकर, विधिपूर्वक प्रोषधोपवास करता है, वह प्रोषधोपवास प्रतिमावान कहलाता है।

Who as per rule observes 'Proshadhopavas' i.e. keeps complete fast on eighth and fourteen day of a lunar month and take food only once on the day just preceding and after eighth and fourteenth not hiding his potency (strength), that householder is called observer of model stage of fasting.

5. सचित्त त्याग प्रतिमा - Model stage of give-up of animate objects.

चित्त का अर्थ जीव होता है अर्थात् सचित्त त्याग प्रतिमाधारी वनस्पति आदि को जीव रहित करके ही खाता है। वह श्रावक अब कच्चा जल, कच्ची वनस्पति आदि नहीं खाता है। वह पानी भी प्रासुक करके ही प्रयोग में लेता है एवं वनस्पति भी अग्नि पक्व या यन्त्र से पेलित अर्थात् रस को लेता है, वह सचित्त त्याग प्रतिमाधारी कहलाता है।

'Chitta' mean organism, i.e. observer of 'Sachitt-Tyaga Pritama' eats vegetables, etc. first making it lifeless (organismless). That householder now does not take raw water, raw(untreated) vegetables, etc. He uses water before making it boiled or sterilized and also takes only cooked-vegetables or in the form of juice extracted by juicer machine. He abstainer is called the follower of model stage of give up of animate objects.

Meaning = शब्दार्थ

Model stage = मॉडल स्टेज = प्रतिमा, progress = प्रोग्रेस = उन्नति करे, conduct = कन्डक्ट = आचरण, slowly = स्लोली = धीरे-धीरे, detaching = डिटेचिंग = विरक्त होकर, welfare = वेलफेयर = कल्याण, renunciation = रिननसिएशन = त्याग, forsaker = फोरसेकर = त्यागी, bad addictions = बेड एडिक्शन्स = व्यसन, retentive = रिटेन्टिव = धारक, fundamental virtues = फन्डामेन्टल वर्च्यूज = मूलगुण, transgression = ट्रान्सग्रेशन = अतिचार, increasing = इनक्रीजिंग = वृद्धि करने वाले, instructional vows = इन्स्ट्रक्शनल वाउज = शिक्षाव्रत, turning round = टर्निंग राउंड = चारों ओर घूमकर, performs = परफॉर्मस = करता है, jointed hands = जॉइन्टेड हेन्ड्स = हाथ जोड़ते हुये, salutation = सेल्यूटेशन = प्रणाम, each = इच = प्रत्येक, situated = सिट्यूटेड = स्थित होता हुआ, cross legged posture = क्रॉस लेग्ड पॉस्चर = पद्मासन, internal = इंटरनल = अन्तरंग, possessionless = पॉजेशनलेस = परिग्रह रहित, purity = प्योरिटी = पवित्रता, alphabets = अल्फाबेट्स = अक्षरों, signifying = सिग्निफाइंग = वाचक, reflecting = रिफ्लेक्टिंग = चिंतन करते हुये, observances = ऑब्जर्वेन्सेज = भावनायें, as per rule = एज पर रूल = नियमानुसार, keeps = कीप्स = रखता है, just preceding = जस्ट प्रिसीडिंग = नियमित क्रम से, hiding = हाइडिंग = छिपाकर, potency = पोटेन्सि = शक्ति, organism = ऑर्गेनिज्म = शरीर रचना, making = मेकिंग = बनाकर, lifeless = लाइफलेस = जीवरहित, now = नाउ = अब, raw = रॉ = कच्चा, untreated = अनट्रीटेड = कच्ची, boiled = बॉइल्ड = प्रसुक, sterilized = स्टेरिलाइज्ड = कीटाणु रहित हुआ, cooked = कुकड = अग्नि पक्व, extracted = एक्सट्रेक्टेड = पेलित (रस), juicer = जूसर = रस निकालने वाली, abstainer = एबस्टेनर = त्याग करने वाला।

6. रात्रि मुक्ति त्याग प्रतिमा - Model stage of renunciation of night eating the meal.

रात्रि भोजन का त्याग तो प्रथम प्रतिमा में ही हो जाता है, किन्तु अब वह श्रावक रात्रि में चारों प्रकार का आहार दूसरों को भी नहीं खिलाता और न ही खाने वालों की अनुमोदना करता है। चार प्रकार के आहार क्रमशः **खाद्य** - दाल, भात, रोटी आदि। **पेय** - दूध, पानी, शर्बत, ठंडाई आदि। **लेह्य** - खड़ी, आमरस, कुल्फी आदि। **स्वाद्य** - लॉग, इलायची, सौंफ आदि।

इस प्रतिमा का अपर नाम दिवा मैथुन त्याग भी है, अतः वह दिन में मैथुन भी नहीं करता है, ऐसा श्रावक रात्रि भुक्ति त्याग प्रतिमाधारी कहलाता है।

Renunciation of night - eating is, precisely, included in the first model stage but now he does not cause any one else to eat, i.e. to feed others all the four kinds of food and also does not approve it. These are four kinds of foods. **Edibles** - pulse, cooked rice, bread etc. **Drinkables** - Milk, water, sweet-drink, cold drink, etc. **Licking** - thickened and sweetened milk, sucking mango, ice-cream, etc. **Worth Tasting** - Clove, Cardamom, fennel, etc.

The antother (alias) name of this model stage is also renunciation of couplation in the day therefore, he does not indulge in copulations in the day. Such householder is called model stage of renunciation of night eating the meal.

7. ब्रह्मचर्य प्रतिमा - Model stage of celibacy.

जो श्रावक मन-वचन-काय तथा कृत कारित अनुमोदना से मैथुन का त्याग कर देता है, वह ब्रह्मचर्य प्रतिमाधारी श्रावक कहलाता है। ब्रह्मचर्य अणुव्रत में अपनी स्त्री से सम्बन्ध रखता है, किन्तु ब्रह्मचर्य प्रतिमा में अपनी स्त्री से भी विरक्त हो जाता है।

Who renounces by way of mind, speech, body, self-performed, getting done by others and approval there of sexual intercourse, is called observer of model stage of celibacy. There is relation with one's own wife in the vow of celibacy but in model stage of celibacy, the householder gets averred even from his own wife.

8. आरंभ त्याग प्रतिमा - Model stage of aversion from all the occupational activities.

जो व्रती हिंसा के कारण नौकरी, खेती, व्यापार सम्बन्धी समस्त आरम्भ का त्याग कर देता है लेकिन वह पूजन, अभिषेक एवं भोजन बनाने के आरम्भ का त्यागी नहीं होता है। वह आरम्भ- त्याग प्रतिमावान कहलाता है।

Who virtuous householder renounces of all beginning pertaining to occupational activities of service, agriculture and trade, etc. involving violence in this model stage, but he does not renounce the beginning of worship, anointment and cooking of food. He is called follower of model stage of aversion from all occupational activities.

9. परिग्रह त्याग प्रतिमा - Model stage of renunciation of possessions.

जो व्रती अपने उपयोग की वस्तुओं के अलावा, जमीन, जायदाद आदि समस्त परिग्रह से स्वामित्व छोड़ देता है, वह परिग्रह त्याग प्रतिमावान कहलाता है।

Who virtuous householder renounces the mastery on land, property etc. all belongings, except useful articles, he is called the follower of model stage of renunciation of possessions.

10. अनुमति त्याग प्रतिमा - Model stage of refraining from household activities.

जो व्रती कृषि आदि आरम्भ में, परिग्रह में तथा किसी भी लौकिक कार्य में अनुमति नहीं देता है, वह अनुमति त्याग प्रतिमावान कहलाता है।

Who virtuous householder does not give his permission in the cultivation etc. occupational activities, in all possessions and even any worldly deed, he is called the follower of refraining from household activities.

11. उद्दिष्ट त्याग प्रतिमा - Model stage of renunciation of specific food.

जो व्रती अपने निमित्त बनाये गये भोजन को आहार में लेने का त्याग कर देता है, वह उद्दिष्ट त्याग प्रतिमावान कहलाता है तथा जो सम्पूर्ण रूप से घर का त्यागकर मुनियों के समूह में जाकर व्रतों को ग्रहण करके तपस्या करता हुआ भिक्षा भोजन करने वाला होता है। इस प्रतिमा के दो भेद हैं - ऐलक व क्षुल्लक। ऐलक बैठकर करपात्र में ही आहार करते हैं। केशल्लोच करते हैं किन्तु केशल्लोच उपवास के साथ करें ये नियम नहीं हैं। मात्र वे एक लंगोट (कोपीन) धारण करते हैं। क्षुल्लक लंगोट के साथ चादर भी रखते हैं। वे भोजन पात्र में भी कर सकते हैं। एवं करपात्र में भी कर सकते हैं। केशल्लोच करने का नियम नहीं है।



Who virtuous householder accepts only that food which has not specially been prepared for their but which has been prepared for the members of the family in a simple, pure, manner, provided that is also offered with due reverence and proper respect as prescribed, he is called the follower of Model stage of renunciation of specific food. The Observer of this model stage, renouncing home and accepting / assuming vows, lives in the group (congregation) of Jain Saints (Muni) and takes food by mendicancy. There are two kinds of this model stage - Ailaka and Kshullaka. Ailaka take food only in their hand-bowl in sitting posture, they pluck their hair but there is no such rule that they should observe fast on that day. They wear a loin-cloth alone, Kshullaka also keep a seet or dupatta along with the loin-cloth. They can take food in vessel and also in hand-bowl. There is no rule of pluck their hair for them, they can get their hair shaved.

Meaning = शब्दार्थ

Renunciation = रिननसिएशन = त्याग, precisely = प्रिसाइसलि = सही ढंग से, included = इनक्लूडेड = समाहित, else = एल्स = अन्य, feed = फीड = खिलाता, approve = एप्रोव = अनुमोदना करना, edibles = एडीबल्स = खाद्य, pulse = पल्स = दाल, cooked rice = कुकड राइस = भात, sweet drink = स्वीट ड्रिंक्स = शरबत, cold drink = कोल्ड ड्रिंक्स = ठंडाई, licking = लिकिंग = लेहना, thickened = थिंकन्ड = गाढ़ा, sweetened = स्वीटन्ड = मीठा, sucking mango = सकिंग मेन्गो = आम रस, worth tasting = वर्थ टेस्टिंग = स्वाद्य, clove = क्लॉव = लौंग, cardamom = कार्डऑमम = इलायची, fennel = फेन्नेल = सौंफ, alias = एलिअस = उपनाम, couplation = कपलेशन = मैथुन, indulge = एनडल्ज = लिप्त होना, sexual = सेक्सुअल = लैङ्गिक, interecourse = इंटरकोर्स = संसर्ग, averred = एवर्ड = निश्चयात्मक कहना, beginning = बिगनिंग = आरम्भ, pertaining = परटेनिंग = संबंधी, occupational activities = ऑक्जुपेशनल एक्टिविटीज = व्यवसायिक क्रियाएँ, agriculture = एग्रीकल्चर = खेती, involving = इनवॉल्विंग = शामिल होना, property = प्रॉपर्टी = जायदाद, belonging = बिलोंगिंग = परिग्रह, except = एक्सेप्ट = के अलावा, cultivation = कल्टीवेशन = खेती, specific = स्पेसिफिक = निर्दिष्ट।

प्रश्नावली Questionnaire

1. **प्रतिमा किसे कहते हैं ?**
What is called the model stage ?
2. **प्रतिमा कितनी होती है ? कौन-कौन सी ?**
How many kinds of model stages are there ? what are they ?
3. **सभी प्रतिमाओं के लक्षण बताओ ?**
Define the all stages of renunciation of householders ?
4. **सचित्त त्याग प्रतिमाधारी कच्चे फल खा सकता है या नहीं ?**
The retentive of model stage of give-up of animate objects can take unripe fruits or not eat ?
5. **श्रावक की प्रतिमा और भगवान की प्रतिमा में क्या अन्तर है ?**
What is the difference between the model stage of householder and idol of omniscient lord ?

दूसरा पाठ (Second Lesson)

रत्नत्रय - Trio Jewels

सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र

Right-belief, Right-Knowledge, Right-Conduct

सम्यग्दर्शन-Right-belief

देव-शास्त्र-गुरु तथा सात तत्व, नौ पदार्थों के ऊपर सच्चा श्रद्धान करना सम्यग्दर्शन कहलाता है।

That which strict believes on the passionless Lords, true scriptures, true preceptors and seven elements, nine substances, that is called right faith.



सम्यग्दर्शन के दो भेद - The two kinds of right faith.

1. सराग सम्यग्दर्शन - Right perception with auspicious attachment.

प्रशम, संवेग, अनुकम्पा, आस्तिक्य आदि की अभिव्यक्ति इसका लक्षण है तथा जीवों के प्रशस्त (शुभ) राग सहित जो सम्यक्त्व होता है, उसे सराग सम्यग्दर्शन कहते हैं।

Its main characteristic is the expression of spiritual calmness, fearful feeling from worldly life, compassion and firm faith in religion and that which performs in the living with great affection for religion. That is called right perception auspicious attachment.

2. वीतराग सम्यग्दर्शन - Right Faith without any attachment.

प्रशस्त और अप्रशस्त दोनों प्रकार के राग से रहित जो सम्यक्त्व होता है, वह वीतराग सम्यग्दर्शन कहलाता है।

That which right faith performs without auspicious and inauspicious these both attachments that is called right faith without any attachment.

सम्यग्दर्शन के दो भेद - The two types of right faith.

1. व्यवहार सम्यग्दर्शन - Devotional reverence.

शुद्ध जीवादि तत्त्वार्थों का श्रद्धान रूप सराग सम्यक्त्व व्यवहार सम्यग्दर्शन कहलाता है।

To have faith in the nature pure being, etc. Tattvas', i.e. realities is right faith from the practical point of view (Vyavahara) i.e. faith and attachment or affection towards the Lord, scripture and preceptor and in pure seven elements, is called devotional reverence.

2. निश्चय सम्यग्दर्शन - Absolute perception.

वीतराग-चारित्र के बिना नहीं होने वाला वीतराग सम्यक्त्व निश्चय सम्यग्दर्शन कहलाता है।

That which right faith without any attachments. (i.e. Veetaraga Samyaktva) along with possessionless conduct, (i.e. Veetraga Charitra) is called absolute perception. Nishchaya Samyaktva can not take place without possessionless conduct.

OR

सम्यग्दर्शन के उत्पत्ति की अपेक्षा दो भेद - The two kinds of right faith with regard to its origination.

1. निसर्गज सम्यग्दर्शन - Independent perception of right faith.

2. अधिगमज सम्यग्दर्शन - Right faith occurring from teaching by others.

1. निसर्गज सम्यग्दर्शन - Independent perception of right faith.

जो परोपदेश के बिना जिनबिम्ब दर्शन, वेदना, जिनमहिमा दर्शन आदि से उत्पन्न होता है, वह निसर्गज सम्यग्दर्शन कहलाता है।

Which right faith originates without teaching of others by visiting and paying reverence to the idols of Lord Arihanta, intense feeling of pain, perception of auspicious benedictory events of Lord Jinendra etc., is called independent perception of right faith.

2. अधिगमज सम्यग्दर्शन - Right faith derived from preaching etc. other sources.

जो परोपदेश, पढ़ने-सुनने आदि से उत्पन्न होता है, वह अधिगमज सम्यग्दर्शन कहलाता है।

That which right faith arises from other's preaching, reading, hearing and teaching that is called right faith derived from preaching etc. other sources.

सम्यग्दर्शन के अन्तरंग निमित्त की अपेक्षा से तीन भेद - The three kinds of right faith with regard to internal cause.

1. उपशम सम्यग्दर्शन - Origination of right faith due to suppression of Karmas.

2. क्षयोपशम सम्यग्दर्शन - Right belief produced due to destruction-cum-suppression of karmas.

3. क्षायिक सम्यग्दर्शन - The pure irrevocable right belief after destruction of faith deluding karmas.

1. उपशम सम्यग्दर्शन - Origination of right faith due to suppression of karmas

मिथ्यादृष्टि जीव को, दर्शन मोहनीय की तीन प्रकृति अर्थात् मिथ्यात्व, सम्यग्मिथ्यात्व, सम्यक् प्रकृति एवं अनन्तानुबन्धी क्रोध, मान, माया और लोभ इन सात प्रकृतियों के उपशम से जो सम्यग्दर्शन होता है, उसे उपशम सम्यग्दर्शन कहते हैं।

The right belief which originates in a wrong believer due to suppression of Karmic natures, viz, three species of karmic nature of faith deluding karma, i.e. wrong belief, mixed right and wrong belief, karmic nature causing slackness in right belief and intense / infinite passions of anger, pride, deceitfulness and greed, leading to endless mundane-existence is called origination of right faith due to suppression of karmas.

2. क्षायोपशमिक सम्यग्दर्शन - Right belief produced due to destruction-cum-suppression of karmas.

अनन्तानुबन्धी क्रोध, मान, माया, लोभ, मिथ्यात्व व सम्यग्मिथ्यात्व इन 6 प्रकृतियों के उदयाभावी क्षय व उपशम से तथा सम्यक् प्रकृति के उदय से जो सम्यग्दर्शन होता है, उसे क्षायोपशम सम्यग्दर्शन कहते हैं।

Which arises from destruction without their fruition and suppression of six types of karmic natures, viz.-four passion leading to endless mundane existence, i.e. anger, pride, deceitfulness and greed, wrong belief and mixed right and wrong belief and rise of karmic nature causing slackness in right belief. That right belief is called destruction-cum-suppression of karmas.

3. क्षायिक सम्यग्दर्शन - The pure irrevocable right belief after destruction of faith deluding karma.

दर्शन मोहनीय कर्म की सात कर्म प्रकृतियों के क्षय होने से आत्मा में जो निर्मल श्रद्धान् उत्पन्न होता है, उसे क्षायिक सम्यग्दर्शन कहते हैं।

That which right faith derived from annihilation of seven karmic natures of right perception deluding karma, is called the pure irrevocable right belief after destruction of faith deluding karma.

Meaning = शब्दार्थ

Strict = स्ट्रिक्ट = दृढ़, belives = बिलीव्स = श्रद्धान्, passionless = पेशनलेस = वीतरागी, scriptures = स्क्रिपचर्स = शास्त्र, preceptors = प्रीसेप्टर्स = गुरु, elements = एलिमेन्ट्स = तत्व, substances = सब्सटेन्सेज = पदार्थों, characteristic = करेक्टरिस्टिक = लक्षण, expression = एक्सप्रेशन = अभिव्यक्ति, calmness = कामनेस = शांति, fearful = फिअरफुल = डरावना, compassion = कम्पेशन = करुणा, firm, = फर्म = दृढ़, affection = अफेक्शन = अनुराग, practical = प्रैक्टिकल = व्यवहारिक, point of view = पॉइन्ट ऑफ व्यू = दृष्टिकोण, absolute = एबसॉल्यूट = निरपेक्ष, independent = इनडिपेन्डेन्ट = निराश्रित, occurring = ऑक्क्यूरिंग = पाया जाना, originates = ऑरिजिनेटेज = उत्पन्न होता, visiting = विजिटिंग = दर्शन होना, intense = इन्टेन्स = तीव्र, benedictory = बेनिडिक्टरी = कल्याणकारी, events = ईवेन्ट्स = घटनायें, derived = डिराइव्ड = प्राप्त हुआ, sources = सॉर्सेज = साधनों, produced = प्रोड्यूस्ड = उत्पन्न हुआ, irrevocable = इररिवॉकेबल = अपरिवर्तनीय, slackness = स्लेकनेस = मंदता, fruition = फ्रूइशन = उदय, annihilation = एनिहिलेशन = क्षय।

सम्यग्दर्शन उत्पत्ति के दो कारण - The two causes of origination of right faith.

1. अंतरंग कारण - The internal cause.

दर्शन मोहनीय कर्म का उपशम, क्षय या क्षयोपशम अंतरंग कारण हैं।

The subsidence, destruction or destruction cum subsidence of faith deluding karmas is internal cause of origination of right faith.

2. बाह्य कारण - The external cause.

जाति स्मरण आदि बाह्य कारण हैं।

The recollection of the memories of past births etc. cause is external cause of origination of right faith.

बाह्य कारण के छह भेद - The six kinds of external cause.

1. जाति स्मरण - Recollection of the memories of past births.
2. धर्म श्रवण - Listening to the religious discourse etc.
3. वेदना अनुभव - Experiencing the painful results of some wrong doings, i.e. intense feeling of pain.
4. जिनबिम्ब दर्शन - Visiting and paying reverence to the idols of Lord Arihant.
5. देवर्द्धि दर्शन - The right faith arises in the wrong believer deities, seeing the splendour and supernatural powers of other celestial beings of higher status than one's own self.
6. जिनमहिमा दर्शन - Perception/seeing of excellence (benedictory auspicious events) of Lord Jinendra deva.

नरक गति में सम्यग्दर्शन उत्पत्ति के तीन कारण - The right faith arises in the infernal bodyforms by three causes.

1. जाति स्मरण - The Recollection of the memories of past births.
2. धर्म श्रवण - The Listening to the religious discourse etc.
3. वेदना अनुभव - Experiencing about the painful results of some wrong doings i.e. intense feeling of pain.

तिर्यञ्च गति में सम्यग्दर्शन उत्पत्ति के तीन कारण - The right faith arises in the sub-human body forms by three causes.

1. जाति स्मरण - The Recollection of the memories of past births.
2. धर्म श्रवण - The Listening to the religious discourse etc.
3. जिनबिम्ब दर्शन - Visiting and paying reverence to the idols of Lord Arihant.

मनुष्य गति में सम्यग्दर्शन उत्पत्ति के तीन कारण - The right faith arises in the human body forms by three causes.

1. जाति स्मरण - The Recollection of the memories of past births.
2. धर्म श्रवण - The Listening to the religious discourse (discourse on religion)
3. जिनबिम्ब दर्शन - Visiting and paying reverence to idols of Lord Arihant.

देवगति में सम्यग्दर्शन उत्पत्ति के चार कारण - The right faith arises in the celestial region by four causes.

1. जाति स्मरण - The Recollection of the memories of past births.
2. धर्म श्रवण - The Listening to the discourse on religion.
3. देवर्द्धि दर्शन - The right faith arises in the wrong believer deities, seeing the splendour and super natural powers of other celestial beings of higher status than one's self.
4. जिन महिमा दर्शन - Perception/ seeing of excellences (benedictory) auspicious events) of Lord Jinendra.

Meaning = शब्दार्थ

Cause = काँज = कारण, origination = ऑरिजिनेशन = उत्पत्ति, recollection = रीकलेक्शन = स्मरण, memories = मेमोरीज = स्मृति, listening = लिस्निंग = श्रवण, discourses = डिस्कोर्सेज = वार्तालाप, experiencing = एक्सपेरिअन्सिंग = अनुभव, results = रिजल्टस = फल, doings = डूइंग्स = कार्य, visiting = विजिटिंग = दर्शन, splendour = स्प्लेन्डर = वैभव, super natural powers = सुपर नेचुरल पावर्स = ऋद्धि, excellences = एक्सलेन्सेज = अतिशय, infernal = इनफर्नल = नरक, celestial body forms = सेलिस्टिअल बाडि-फॉर्मस = देवगति।

सम्यग्दर्शन के आठ अंग - The eight limbs or qualities of right faith.



1. निःशकित अंग - To be completely doubtless about the preachings of Jain Lords.
2. निःकांक्षित अंग - To be no desire for worldly comforts.
3. निर्विचिकित्सा अंग - freeness from any disgust on viewing excrete etc. of saints.
4. अमूढ दृष्टि अंग - Non-foolish perception/infallible outlook/freedom from superstitions.



5. **उपगृहण अंग** - Safeguarding / not disclosing of other's faults and increasing self virtues.
6. **स्थितिकरण अंग** - Re-establishing those in religion, who have been deviated from religion.
7. **वात्सल्य अंग** - Entertaining love and proper respect towards co-religious fellows without crooked motives.

8. **प्रभावना अंग** - Glorifying and propagating preaching and religion of Lord Jina.

सम्यग्दर्शन के पच्चीस दोष - The twenty five faults of right faith.

आठ शंकादि दोष - Doubt etc. eight faults.

आठ मद - Eight conceits.

तीन मूढ़ता - The three ignorance or follies.

छह अनायतन - The six non-receptacles of religion.

आठ शंकादि दोष - Doubt etc. eight faults.



1. **शंका** - Non-belief in elements/realities as propagated by Jinendradeva.
2. **कांक्षा** - Desiring mundane enjoyments and pleasures by following the religion.
3. **विचिकित्सा** - Feeling disgust on seeing unclean bodies of the muni, who are possessors of tri-jewels.
4. **मूढ़ दृष्टि** - Consenting by mind, eulogizing by words and serving by body the wrong path and followers of wrong path.
5. **अनूपगृहण** - Disclosing the faults of religious persons.
6. **अस्थितिकरण** - Not reestablishing people in the religion, who are deviated / derailed from the path of religion.
7. **अवात्सल्य** - To slander-co-religious fellow, not having affection towards them.
8. **अप्रभावना** - To cause infamy to the discipline of jainism by one's wrong conduct i.e. glorifying and not propagating the religion of Jina by one's own good conduct.

आठ मद - The eight conceits.

1. **ज्ञान का मद** - The conceit or puff of knowledge.
2. **पूजा का मद** - The conceit of respect, prominence etc.
3. **कुल का मद** - Family puff

4. जाति का मद - Pride of caste.

5. बल (शक्ति) का मद - The conceit of possessing strength.

6. ऋद्धि का मद - The conceit of possessing super natural power.

7. तप का मद - The conceit of penance.

8. रूप का मद - The conceit of beauty-puff.

तीन मूढ़ता - The three superstitious ignorance.

1. देव मूढ़ता - Believing in false deities.

2. लोक मूढ़ता - False traditional or false ritualistic belief.

3. गुरु मूढ़ता - Belief in false preceptor.

छह अनायतन - The six Non-receptacles of religion.

1. कुदेव - False deity.

2. कुगुरु - A teacher or preacher with bad conduct.

3. कुधर्म - False religion.

4. कुदेव सेवक - A follower of false deity.

5. कुगुरु सेवक - A follower or a preacher with bad conduct.

6. कुधर्म सेवक - Follower of irreligion.



Meaning = शब्दार्थ

Doubtless = डाउटलेस = संदेह रहित, comforts = कम्फर्ट्स = सुविधायें, disgust = डिसगस्ट = घृणा, viewing = व्यूइंग = देख करके, excrete = एक्सक्रीट = मलमूत्र, non-foolish = नॉन-फूलिश = अमूढ़, infallible = इनफॉलिबल = अभ्रान्त, outlook = आउटलुक = दृष्टिकोण, superstitions = सुपरस्टिशन्स = अंधविश्वास, safeguarding = सेफगार्डिंग = उजागर नहीं करना, disclosing = डिस्क्लोजिंग = ढँकना, re-establishing = रि-एस्टिब्लिशिंग = पुनः स्थित करना, deviated = डिविएटेड = विचलित हुआ, entertaining = एन्टरटेनिंग = मन में धारण करना, co-religious fellows = कॉ-रिलिजिअस फेलोज = साधर्मियों, glorifying = ग्लोरिफाइंग = प्रशंसा करना, propagating = प्राॉपेगेटिंग = प्रचार करना, ignorances = इग्नोरेन्सेज = अज्ञानता, follies = फॉलिज = मूर्खता, receptacles = रिसेप्टकल्स = पात्र, consenting = कॉन्सेन्टिंग = स्वीकार करना, eulogizing = एलॉजाइजिंग = स्तुति करना, serving = सर्विंग = सेवा करना, slander = स्लेन्डर = निंदा करना, puff = पफ = घमंड करना (झूठी प्रशंसा करना), prominence = प्रॉमिनेन्स = श्रेष्ठता, traditional = ट्रेडिशनल = परम्परागत, ritualistic = रिट्युअलिस्टिक = धार्मिक क्रिया संबंधी, irreligion = इर् रिलीजन = कुधर्म ।

सम्यग्ज्ञान - Right Knowledge

जो पदार्थ को न्यूनता रहित, अधिकता रहित, ज्यों का त्यों, विपरीतता रहित और संदेह रहित जानता है। उसे सम्यग्ज्ञान कहते हैं।

That which reveals the all substances with shortageless, excessless, exactly as it was, contrarinessless and undoubted that is called right knowledge.

OR

संशय, विमोह अनध्यवसाय व विपर्यय से रहित ज्ञान को सम्यग्ज्ञान कहते हैं।

That which is free from doubt, bewilderment (uncertainty) and wrong knowledge is called right knowledge.

सम्यग्ज्ञान के पाँच भेद - The five kinds of right knowledge.

1. मतिज्ञान - Sensory knowledge.

जो ज्ञान इंद्रिय और मन के निमित्त से होता है, उसे मतिज्ञान कहते हैं।

That which is attained by five senses and mind is called sensory knowledge.

2. श्रुतज्ञान - Scriptural knowledge.

मतिज्ञान से जाने हुये पदार्थ का जो विशेष ज्ञान होता है उसे श्रुतज्ञान कहते हैं।

Specific knowledge of the matter which is primarily known by sensory knowledge is called scriptural knowledge.

3. अवधिज्ञान - Clairvoyance knowledge.

जो ज्ञान इंद्रियों और मन की सहायता के बिना रूपी पदार्थों को द्रव्य, क्षेत्र, काल की मर्यादा लिए हुए स्पष्ट जानता है; उसे अवधि ज्ञान कहते हैं।

The apparent knowledge of knowing matters and events having shape or figure with limitations of substance region, time & disposition without taking help of senses and mind, is called clairvoyance knowledge.

4. मनःपर्यय ज्ञान - Telepathy knowledge.

जो ज्ञान इंद्रिय और मन की सहायता के बिना अन्य जीवों के मन में स्थित रूपी पदार्थों को जानता है उसे मनः पर्यय ज्ञान कहते हैं।

The apparent knowledge of knowing matters having shape or figure existed in others mind without the help of senses and mind, is called telepathy knowledge.

5. केवलज्ञान - Perfect knowledge.

जो ज्ञान समस्त द्रव्यों तथा उनकी पर्यायों को एक साथ एक समय में स्पष्ट रूप से जानता है उसे केवलज्ञान कहते हैं।

The knowledge which knows clearly all the infinite modes of all the substances of all the three worlds (past, present and future times) simultaneously, is called omniscience (perfect knowledge).

सम्यग्ज्ञान के आठ अंग - The eight organs or limbs of right knowledge.

1. शब्दाचार - व्याकरण के अनुरूप शब्द, पद मात्रा का सही पठन-पाठन करना, शब्दाचार है।

Shabdachar - Reading and teaching alphabet, verse-line, vowel-mark, etc. correct, in conformity with grammatical rules, is called 'Shabdachar'.

2. अर्थाचार - शास्त्रों का सही अर्थ समझकर पठन-पाठन करना अर्थाचार है।

Arthachar - Reading and teaching scriptures grasping their meaning correctly is called 'Arthachar'.

3. उभयाचार - शब्दों का सही उच्चारण करके तथा सही अर्थ समझकर पठन-पाठन करना उभयाचार है।

Ubhayachar - Reading and teaching alphabet with correct pronunciation along with its meaning and understanding correctly is called 'Ubhayachar'.

4. कालाचार - शास्त्रों का पठन-पाठन सुकाल (अर्थात् जो काल शास्त्र स्वाध्याय के लिये बताया गया है) में करना चाहिये। अकाल में सैद्धांतिक को पढ़ने का निषेध है। यह कालाचार है।

Kalachar - The scriptures should be read and taught in proper time. Reading of doctrinal treatises is forbidden in improper time, is called 'Kalachar'.

5. विनयाचार - शास्त्रों का सम्मान सहित तथा वस्त्र, शरीर, क्षेत्र की शुद्धिपूर्वक पढ़ना-पढ़ाना विनयाचार है।

Vinayachar - Studying and teaching holy scriptures with reverence maintaining purity of cloths, body and region, is called 'Vinayachar'.

6. उपधानाचार - दृढ़ संकल्प धारण करके या कुछ चीज का त्याग करके, स्मरण व सम्मान के साथ पढ़ना उपधानाचार है।

Upadhanachar - To adore along with retention, studying along with remembrance, without forgetting or studying the holy scripture with specific vow/resolution etc., to study after renouncing something, is called 'Upadhanachar'.

7. बहुमानाचार - शास्त्र, पढ़ाने वाले का आदर करना। जिन-वाणी को ऊँचे स्थान पर विराजमान करके मंगलाचरण पूर्वक पढ़ना-पढ़ाना तथा पढ़ने के बाद जिनवाणी स्तुति करना बहुमानाचार है।

Bahumanachar - To rever the knowledge, the treatise as well as the teachers; to read canon placing in on the higher seat along with reading of its invocatory prologue and after studying 'Jinwani' eulogy should be is called 'Bahumanachar'.

8. अनिहन्वाचार - जिनसे ज्ञान सीखा, पाया है, उस शास्त्र व गुरु का नाम नहीं छिपाना अनिहन्वाचार है।

Anihnavachar - Not to hide the name of the holy scripture or teacher / preceptor from whom the knowledge has been learnt, is called 'Anihnavachar'.

सम्यक् चारित्र - The right conduct.

सम्यग्दर्शन और सम्यग्ज्ञानपूर्वक किया जाने वाला सदाचरण सम्यक् चारित्र कहलाता है। अथवा प्राणियों और इन्द्रियों के विषय में अशुभ प्रवृत्ति का त्याग करना सम्यक् चारित्र कहलाता है।

That which conduct is observed with right faith and right knowledge, is called right conduct. Or To renounce inauspicious tendency with respect to living beings and senses, is called right conduct.

सम्यक् चारित्र के दो भेद - There are two kinds of right conduct.

1. देश चारित्र - Conduct of householder, i.e. Restrained partial conduct of Jain followers.

2. सकल चारित्र - Conduct, devoid of all attachments and possessions, i.e. Restrained pure conduct of Jain saints

सकल चारित्र के पाँच भेद - The five kinds of perfect right conduct.

1. सामायिक चारित्र - Equanimity restraint - सर्व काल में सम्पूर्ण सावध का त्याग करना सामायिक चारित्र है।

To give up all sinful / violent activities of mind, speech and body for all times is called equanimity restraint.

2. छेदोपस्थापना चारित्र - Re-establishing restraint - प्रमाद के निमित्त से व्रतों में दोष लगने पर भली प्रकार से उसे दूर करके अपने आपको पुनः उसी में स्थापित करना, छेदोपस्थापना चारित्र कहलाता है।

When faults are imputed to the vows due to carelessness then to re-establish oneself again in the vows after removing the faults well, is called re-establishing restraint.

3. परिहार विशुद्धि - Violence restraining restraint प्राणी वध से निवृत्ति को परिहार कहते हैं, इससे युक्त शुद्धि जिस-जिस चारित्र में होती है, उसे परिहार विशुद्धि चारित्र कहते हैं। इनके शरीर से किसी भी जीव का घात नहीं होता है।

Abstinence from killing living beings is called 'Parihar' and in which restraint this purity exists, is called violence restraining restraint. No living being is killed by the body of this adept.

4. सूक्ष्म साम्पराय चारित्र - Restraint with slight greed passion - जिस चारित्र में लोभ कषाय अति सूक्ष्म रह जाती है, उसे सूक्ष्म कषाय चारित्र कहते हैं।

The restraint in which there is still presence of most subtle greed passion is called restraint with slight greed passion.

5. यथाख्यात चारित्र - Passionless perfect conduct - समस्त मोहनीय कर्म के उपशम या क्षय से जहाँ यथा अवस्थित आत्मस्वभाव की उपलब्धि हो जाती है, उसे यथाख्यात चारित्र कहते हैं।

Where there is availability of well-existed self nature due to suppression or destruction of the entire deluding karma, is called passionless perfect restraint.

Meaning = शब्दार्थ

Reveals = रिवील्स = प्रकट करना, shortageless = शॉर्टजलेस = न्यूनतारहित, exessless = एक्सेसलेस = अधिकतारहित, exactly as it was = एक्जेक्टली एज इट वॉज = ज्यों का त्यों, contrarinessless = कॉन्ट्रिनिसलेस = विपरीतता रहित, undoubted = अनडाउटेड = संदेह रहित, bewilderment = बिबिल्डरमेन्ट = विमोह, uncertainty = अनसरटेन्टिटी = अनध्यवसाय, sensory = सेन्सरि = इन्द्रियजन्य, primarily = प्राइमरिली = पूर्व का, known = नॉन = जाना हुआ, apparent = एपरेन्ट = प्रत्यक्ष, disposition = डिस्पोजिशन = प्रवृत्ति, clairvoyance = क्लेअरवॉयन्स = अवधि, telepathy = टेलिपेथी = मनःपर्यय, clearly = क्लिअरली = स्पष्टरूप से, simultaneously = सिमुलटनिसली = एक साथ, organs = ऑर्गन्स = अंग, verse-line = वर्स-लाइन = पद, vowel-mark = वाउल मार्क = मात्रा, correct = करेक्ट = शुद्ध, conformity = कन्फॉर्मिटी = अनुरूपता, grammatical = ग्रामेटिकल = व्याकरण की, grasping = ग्रास्पिंग = समझकर, pronunciation = प्रॉनाउन्सिएशन = उच्चारण, proper = प्रॉपर = यथार्थ, adore = एडोर = आराधना करना, retention = रिटेंशन = धारणा, along with = एलाइविड = सहित, remembrance = रिमेम्बरेन्स = स्मरण करके, forgetting = फोरगेटिंग = भूलना, resolution = रिसॉल्यूशन = दृढ़ संकल्प, as well as = एज वेल एज = और भी, canon = केनॉन = आगम, placing = प्लेसिंग = विराजमान करके, higher seat = हाइहर सीट = उच्चासन, invocatory prologue = इनवॉकेटरि प्रॉलॉग्यू = मंगलाचरण, hide = हाइड = छिपाना, learnt = लर्नट = सिखाया, tendency = टेन्डेन्सि = प्रवृत्ति, with respect to = विद रेस्पेक्ट टू = के विषय में, imputed = इम्प्यूटेड = दोष लगाने, carelessness = केअरलेसनेस = प्रमाद, removing = रिमूविंग = दूर करके, well = वेल = उसी, abstinence = एब्सटिनेन्स = निवृत्ति, exists = एजिस्ट्स = युक्त, adept = एडेप्ट = गुणी (गुणवान), still = स्टिल = शांत, presence = प्रेजेन्स = उपस्थिति, subtle = सबटल = सूक्ष्म, greed = ग्रीड = लोभ, slight = स्लाइड = सूक्ष्म, availability = एवेलेबिलिटी = उपलब्धि, entire = एन्टाअर = समस्त, deluding = डेल्युडिंग = मोहनीय ।

प्रश्नावली Questionnaire

1. **सम्यग्दर्शन किसे कहते हैं ?**
What is called the right faith ?
2. **सम्यग्दर्शन के कितने भेद हैं ? कौन-कौन से हैं ?**
How many kinds of right faith are there ? Which are they ?
3. **सम्यग्दर्शन के अंग और दोष कितने हैं ? नाम बताओ ।**
How many limbs and faults of right faith ? Tell their names.
4. **सम्यग्ज्ञान किसे कहते हैं ?**
What is called the right knowledge ?
5. **सम्यग्ज्ञान के भेद व अंग कितने हैं ? कौन-कौन से हैं ?**
How many kinds and limbs of right knowledge ? Which are they ?
6. **सम्यक् चारित्र की परिभाषा व भेद नाम सहित बताओ ?**
Give the definition and kinds numbers of right conduct ?
7. **सम्यग्दर्शन की उत्पत्ति के कारण कितने हैं ? नाम बताओ ।**
How many kinds of causes of origination of right faith are there ? Give their names.

तीसरा पाठ Third Lesson

गुणस्थान-The Stage of Spiritual Development

गुणस्थान-The stage of spiritual development

मोह और योग के निमित्त से आत्मा के परिणामों में प्रतिक्षण होने वाले उतार-चढ़ाव को गुणस्थान कहते हैं।

Ups and downs in the feelings, i.e. transformation of soul at every instant due to delusion and vibration in the soul points, that is called the stage of spiritual development.

गुणस्थान चौदह होते हैं - There are fourteen kinds of development.



1. मिथ्यात्व गुणस्थान - (False belief) - मिथ्यात्व प्रकृति के उदय से होने वाले तत्त्वार्थ के अश्रद्धा रूप परिणामों को मिथ्यात्व गुणस्थान कहते हैं।

Lack of faith in the feeling related to reality due to rise of Karmic-nature of wrong-faith, is called Mithyatva Gunasthan.

2. सासादन गुणस्थान - (Falling from origination of right faith due to suppression of karma) - प्रथमोपशम सम्यक्त्व अथवा द्वितीयोपशम सम्यक्त्व के काल में कम से कम एक समय और अधिक से अधिक छः आवली शेष रहने पर अनन्तानुबन्धी कषाय के चार भेदों में से किसी एक कषाय के उदय होने से उपशम सम्यक्त्व से च्युत होने पर मिथ्यात्व प्रकृति के उदय न होने से मध्य के काल में जो परिणाम होते हैं, उसे सासादन गुणस्थान कहते हैं।

The feelings thought activities between falling / deviating from suppressed right belief due to rise of any one of the infinite binding passions and non-rise of the nature / configuration of wrong belief during first or second suppressed right belief when minimum one instant and maximum six 'Avali' time is left over those transformation / thought activities are called Sasadan Gunasthan.

3. मिश्र गुणस्थान - (Mixed right and wrong belief) - जिस गुणस्थान में सम्यक् और मिथ्यात्व रूप मिश्रित श्रद्धान पाया जाये, उसे सम्यग्मिथ्यात्व या मिश्र गुणस्थान कहते हैं।

In which stage of spiritual development the right and wrong, i.e. mixed faith is found, is called Samyagmithyatva or Misra Gunasthan.

4. अविरत गुणस्थान - (Right perception without vows) - जहाँ सम्यग्दर्शन तो प्रकट हो गया हो किन्तु किसी भी प्रकार का व्रत (संयमासंयम या सकल संयम) न हुआ हो, उसे अविरत सम्यक्त्व गुणस्थान कहते हैं।

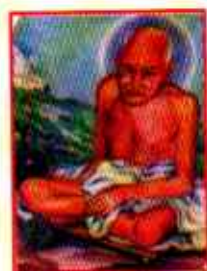
Well, where the right faith has manifested but accepted no vow (vow related to restraintful and non-restraintful or full / perfect restraint), is called Avirat Samyakta Gunasthan.



5. देशविरत या संयमासंयम गुणस्थान - (Stage of restraint with partial vows) - इस संयमासंयम गुणस्थान का धारक एक ही समय में संयत और असंयत दोनों होता है। वह श्रावक त्रस हिंसा से विरत होने से संयत है और स्थावर हिंसा से विरत न होने से असंयत है, अतः उसे देशविरत या संयमासंयम गुणस्थान कहते हैं।



The holder of this stage of spiritual development remains both restraintful and non-restraintful, precisely at one and the same time. That householder is restraintful



because he has abandoned violence of mobile beings but not of immobile beings, hence in this respect he, is non-restraintful, that is why it is called, Deshvirat or Sanyamasanyama Gunasthan.

6. प्रमत्तविरत गुणस्थान - (Perfect vows or great vow with some carelessness) - जहाँ सकल संयम प्रकट हो गया है किन्तु संज्वलन कषाय का तीव्र उदय होने से प्रमाद हो, उसे प्रमत्त विरत गुणस्थान कहते हैं।



Where perfect/full restraint has manifested but due to intense rise of Sanjvalana passion (A passion which disturbs perfect conduct), there is some carelessness, is called Pramatta Virata Gunasthan. The intense rise of all the four Sanjvalana Passions and rise of nine subsidiary passions (Nav-No-Kashaya) The group of these 13 karmic natures is named as 'Pramad'.

7. अप्रमत्तविरत गुणस्थान - (Perfect or great vows) - जहाँ संज्वलन कषाय का मंद उदय हो जाने से प्रमाद नहीं रहा, उस परिणाम को अप्रमत्त विरत गुणस्थान कहते हैं।

Where the carelessness (Pramad) disappeared due to mild rise of Sanjvalana Passion, that thought activity, is called Apramatta Virata Gunasthan.

8. अपूर्वकरण गुणस्थान - (Advance stage of spiritual development) - इस गुणस्थान में सम समयवर्ती जीवों के परिणाम समान-असमान दोनों होते हैं किन्तु भिन्न समय में रहने वाले जीव के परिणाम भिन्न ही होते हैं। यहाँ मुनिराज पूर्व में कभी भी प्राप्त नहीं हुये थे, ऐसे अपूर्व परिणामों को धारण करते हैं, इसलिये इस गुणस्थान का नाम अपूर्वकरण गुणस्थान है।

The thought activities / feelings of contemporary living beings remain both similar and dissimilar but of those belonging to different time their thought activities also remain precisely different. Here Muniraj assume such unprecedented thought activities which were not possessed earlier, that is why this stage of spiritual development is named as Apoorva Karan Gunasthan.

9. अनिवृत्तिकरण गुणस्थान - (Stage of spiritual warfare with weapon of pure meditation for conquering gross desires and similarity of volitions among vow-observers existed at one particular time) - अनिवृत्तिकरण के अन्तर्मुहूर्तकाल में से किसी एक समय में रहने वाले अनेक जीव जिस प्रकार शरीर के आकार आदि में परस्पर में भिन्न-भिन्न होते हैं, किन्तु उनके परिणामों में भेद नहीं पाया जाता है, उसे अनिवृत्तिकरण गुणस्थान कहते हैं।

A certain member of living beings living in any instant out of 'Antarmuhurta' time of Anivrittikaran, are mutually different in respect of shape and size, etc., of the body, but no difference is found in their thought activities. That is called Anivritti Karan Gunasthan.

10. सूक्ष्म साम्पराय गुणस्थान - (Restraint with minute passions) - जिस गुणस्थान में संज्वलन लोभ कषाय का अत्यंत सूक्ष्म उदय होता है, उसे सूक्ष्म साम्पराय गुणस्थान कहते हैं।

The stage of spiritual development, in which there is extremely subtle rise of sanjvalana passion of greed, is called Sookshma Samparaya Gunasthan.

11. उपशांत मोह गुणस्थान - (Suppressed delusion) - समस्त मोहनीय कर्म के उपशम से उत्पन्न होने वाले गुणस्थान को उपशान्त मोह गुणस्थान कहते हैं।

The stage of spiritual development generated through suppression of the entire deluding Karma, is called Upashanta Moha Gunasthan.

12. क्षीण मोह गुणस्थान - (Delusionless stage of Spiritual development) - समस्त मोहनीय कर्म के क्षय होने से उत्पन्न आत्मा का विशुद्ध परिणाम, क्षीण मोह गुणस्थान कहलाता है।

The pure thought activity of the soul generated through destruction of entire, deluding karma, is called Ksheena Moha Gunasthan.

13. सयोग केवली गुणस्थान - (An Omniscient Possessing

Physical presence) - चार घातिया कर्मों के क्षय हो जाने से जहाँ अनन्त ज्ञान, अनन्त दर्शन, अनन्त सुख व अनन्त वीर्य प्रकट हो जाते हैं, उन्हें केवली कहते हैं और उनके जब तक योग रहता है, तब तक उन्हें सयोग केवली कहते हैं। इनके गुणस्थान को सयोग केवली गुणस्थान कहते हैं।



Where infinite knowledge, infinite perception, infinite bliss and infinite power are manifested due to destruction of four destructive karmas, are called Kevali, i.e. Omniscient and as long as there is vibration in their soul points (caused by mind, speech and body), until then they are called Sayoga Kevali. His stage of spiritual development is called Sayoga Kevali Gunasthan.

14. अयोग केवली गुणस्थान - (Omniscient free from all karmic vibrations) -



सयोग केवली के जब योग नष्ट हो जाते हैं एवं जब तक शरीर से मुक्त नहीं होते हैं, तब तक इनको अयोग केवली कहते हैं और इनके गुणस्थान को अयोग केवली गुणस्थान कहते हैं।

When all the three vibrations (of mind, speech and body), are destroyed and until they are not free from the body, till then they are called Ayoga Kevali. His stage of spiritual development is called Ayoga Kevali Gunasthan.

Meaning = शब्दार्थ

Lack = लेक = अभाव, reality = रियलिटी = तत्त्वार्थ, falling = फॉलिंग = गिरना, origination = ऑरिजिनेशन = उदय, suppression = सप्रेसन = उपशम, deviating = डिविएटिंग = गिरना, infinite binding = इनफिनिट बाइन्डिंग = अनन्तानुबन्धी, non-rise = नॉन-राइज = उदय नहीं होना, configuration = कॉन्फिगरेशन = प्रकृति, minimum = मिनिमम = कम से कम, instant = इन्स्टेन्ट = समय (क्षण), maximum = मेक्सिमम = अधिक से अधिक, transformation = ट्रान्सफॉर्मेशन = परिणाम, found = फाउंड = पाये जाते, abandoned = एबॉन्डोन्ड = विरक्त हुआ, respect = रेस्पेक्ट = विषय, subsidiary = सबसिडिअरि = अप्रधान, mild = मिल्ड = मंद, advance = एडवान्स = अपूर्व, contemporary = कनटेम्पॉररि = सम समयवर्ती, dissimilar = डिस्सिमिलर = असमान, unprecedented = अनप्रेसिडेन्टेड = पूर्व में कभी भी प्राप्त नहीं हुये, earlier = अर्लीअर = पहले, that is why = देट इज व्हाई = इसलिये, warfare = वारफेअर = युद्ध, weapon = वेपन = शस्त्र, conquering = कॉन्क्वेरिंग = जीतकर, gross = ग्रास = स्थूल, volitions = वॉलिशन्स = संकल्प, particular = पार्टिक्यूलर = विशेष, mutually = म्युचुअलि = परस्पर में, minute = माइन्यूट = सूक्ष्म, extremely = एक्सट्रीमली = अत्यंत, as long as = एज लॉन्ग एज = जब तक, until then = अनटिल देन = तब तक, vibration = वाइब्रेशन = योग, soul-poits = सॉल पॉइन्ट्स = आत्म प्रदेशों ।

प्रश्नावली Questionnaire

1. गुणस्थान किसे कहते हैं ?

What is called the stage of spiritual development ?

2. गुणस्थान कितने होते हैं ? कौन-कौन से हैं ?

How many kinds of stage of spiritual development are there ? Which are they ?

3. प्रत्येक गुणस्थान का लक्षण बताओ ?

Give the definition of each stage of spiritual development ?

पंचमहागुरुभक्ति

The Devotion Of Five Supreme Preceptors

मणुयणाइंद सुर धरिय छत्तत्तया, पंचकल्लाण सोक्खावली पत्तया ।

दंसणं णाण झाणं अणंतं बलं, ते जिणा दिंतु अम्हं वरं मंगलं ॥1॥

Mannuyannaainda Sura-Dhariya Chhattattayaa,

Panchakallaanna Sokkhaavalee Pattayaa.

Dansannam Nnaanna Jhaannam Annantam Balam,

Te Jinnaa Dintu Amham Varam Mangalam.



अर्थ :- नरेन्द्र, नागेन्द्र और सुरेन्द्र जिन पर तीन छत्र धारण करते हैं तथा पंचकल्याणकों के सुख समूह को प्राप्त होते हैं, वे जिनेन्द्र हमारे लिए मंगलस्वरूप अनन्त दर्शन, अनन्त ज्ञान, अनन्त बल और उत्कृष्ट ध्यान को देवें।

The kings of human-beings, masters of residential deities and owners of heaven beings hold the three parasols upon those Jina and are endowed with supreme bliss of five auspicious events, may they Jinendradeva bless up with excellently auspicious four infinities (infinite perception, infinite knowledge, infinite power and super most contemplation).

Meaning = शब्दार्थ

Parasols = पारसॉल्स = छत्र, master = मास्टर = स्वामी, residential = रेजिडेन्टिअल = भवनवासी, bliss = ब्लिस = सुख, auspicious events = ऑस्पिशस ईवेंट्स = कल्याणक, bless up = ब्लेसअप = आनन्द देना, excellently auspicious = एक्सेलेन्टली ऑस्पिशस = मंगल स्वरूप, contemplation = कॉन्टेम्प्लेशन = ध्यान,

जेहिं झाणगि वाणेहिं अइदहयं जम्मजर मरण णयरत्तयं दहयं ।

जेहिं पत्तं सिवं सासयं ठाणयं, ते महं दिंतु सिद्धा वरं णाणयं ॥2॥

Jehin Jhaannaggi Vaannehi Aidaddddhayam,

Jamma Jara Maranna Nnayarattayam Daddddhayam.

Jehin Pattam Sivam Saasayam Tthaannayam,

Te Maham Dintu Siddhaa Varam Nnaannayam.



अर्थ :- जिन्होंने ध्यान रूपी अग्नि बाणों से सुदृढ़ जन्म, जरा और मरण रूपी तीन नगरों को जला दिया तथा जिन्होंने शाश्वत् मोक्ष स्थान प्राप्त कर लिया, वे सिद्ध भगवान मुझे उत्तम ज्ञान प्रदान करें।

Who have burned to three very steady cities of birth, oldage and death by the fire-arrows of meditation. Who have obtained the eternal salvation place, may they liberated souls grant me for supreme knowledge.

Meaning = शब्दार्थ

Burned = बर्नड = जला दिया, steady = स्टेडी = सुदृढ़, obtained = ऑब्टेनड = प्राप्त कर लिया, eternal = इटर्नल = शाश्वत्, salvation = सॉल्वेशन = मोक्ष, grant = ग्रांट = प्रदान करें।

पंचआचार पंचगि संसाहया, बारसंगाइ सुअ जलहि अवगाहया।
मोक्ख लच्छी महंती महंते सया, सूरिणो दिंतु मोक्ख गया संगया ॥३॥



Pancha Aachaara Panchaggi Sansaahayaa,
Baarasangaai Sua Jalahi Avagaahayaa.
Mokkha Lachchhee Mahantee Mahante Sayaa,
Soorinno Dintu Mokkha Gayaa Sangayaa.

अर्थ :- जो पाँच आचार रूप अग्नियों का साधन करते हैं, द्वादशांग रूपी समुद्र में अवगाहन करते हैं तथा जो आशाओं से रहित मोक्ष को प्राप्त हुए हैं, ऐसे आचार्य परमेश्वरी मेरे लिए सदा महती मोक्षरूपी लक्ष्मी को प्रदान करें।

Who upholds to the resource of five fires, i.e. five conducts, who are immersed in the ocean of twelve parts of scriptural knowledge and who have attained the salvation free from all desires, may such bless me with the most important affluence of salvation.

Meaning = शब्दार्थ

Up holds = अपहोल्ड्स = सम्हालते हैं, resource = रिसोर्स = साधन, immersed = इम्मर्जड = अवगाहन करते, ocean = ओशन = समुद्र, Affluence = एफ़ुलेन्स = धन।

घोर संसार भीमाडवी काणणे, तिक्ख वियराल णह पाव पंचाणणे।
णट्ठ मग्गाण जीवाण पहदेसिया, वंदिमो ते उवज्जाय अम्हे सया ॥४॥

Ghora Sansaara Bheemaaddavee Kaannanne,
Tikkha Viyaraala Nnaha Paava Panchaannanne.
Nnatttha Maggaanna Jeevaanna Pahadesiyaa,
Vandimo Te Uvajjaaya Amhe Sayaa.



अर्थ :- जिसमें तीक्ष्ण विकराल नख और पैर वाले पाप रूपी सिंह विद्यमान हैं, ऐसे भयंकर संसार रूपी बीहड़ वन में मार्ग भूले हुए जीवों को जो मार्ग दिखाते हैं। उन उपाध्याय परमेष्ठी की हम सदा वंदना करते हैं।

Who show the path to the mundane living beings, who forgotten the right path in the dense and dire forest of mundane existence, where in-live the powerful lions of sins having sharp and horrid nails and feet, we always pay obeisance to those reader of all scriptural knowledge.

Meaning = शब्दार्थ

Show = शो = दिखाते, mundane = मन्डेन = संसारी, forgotten = फॉरगॉटन = भूले हुये dense = डेन्स = भयंकर, dire = डायर = बीहड़, lions = लाइन्स = सिंह, sharp = शॉर्प = तीक्ष्ण, horried = हॉरिड = विकराल, nails = नेल्स = नख, reader = रीडर = पढ़ने-पढ़ाने वाले।

उग तव चरण करणेहिं झीणं गया, धम्मवर झाण सुक्केक्क झाणं गया।

णिब्भरं तव सिरी ए समा लिंगया, साहवो ते महं मोक्ख पहा मग्गया। 15।।



Ugga Tava Charanna Karannehi Jheennam Gayaa,
Dhamma Vara Jhaanna Sukkekka Jhaannam Gayaa.
Nibbharam Tava Siree Ea Samaa Lingayaa,
Saahavo Te Maham Mokka Paha Maggayaa.

अर्थ :- उग्र तपश्चरण करने से जिनका शरीर क्षीण हो गया है, जो उत्तम धर्म ध्यान और शुक्ल ध्यान को प्राप्त हैं तथा तप रूपी लक्ष्मी के द्वारा जो अत्यन्त आलिंगित हैं। वे साधु परमेष्ठी मेरे मोक्ष मार्ग के प्रदर्शक हों।

Whose bodies have been weakened owing to hard penance, who are obtained to eminent religious meditation and supreme and absolute meditation, who are embraced by the goddess of penance, may they saints show me the path of salvation.

Meaning = शब्दार्थ

Weakened = वीकन्ड = क्षीण हो गया, owing to = ओइंग टू = के कारण, hard = हार्ड = उग्र, eminent = इमिनेन्ट = उत्तम, embraced = एम्ब्रेस्ड = आलिंगित।

एण थोत्तेण जो पंचगुरु वंदए, गुरुय संसार घणवेल्लि सो छिंदए।

लहइ सो सिद्धि सोक्खाइ वरमाणणं, कुणइ कम्मिंधणं पुंज पज्जालणं। 16।।

Enna Thottenna Jo Panchaguru Vandae,
Guruya Sansaara Ghanna Velli So Chhindae.
Lahai So Siddhi Sokkhaaim Vara Maannannam,
Kunnai Kammin dhannam Punja Pajjaalannam.

अर्थ :- जो इस स्तोत्र के द्वारा पंचगुरुओं/पंच परमेष्ठियों की वंदना करता है, वह अनन्त संसार रूपी सघन बेल को काट डालता है। उत्तम जनों के द्वारा मान्य मोक्ष के सुखों को प्राप्त होता है तथा कर्मरूपी ईधन-समूह को जला डालता है।

He, who adores five supreme beings by reciting this hymn and cuts the thick creeper of endless mundane existence, attains the eternal bliss of salvation, so recognised by highest and most excellent persons and burns the aggregates of cruel karmas.

Meaning = शब्दार्थ

Adores = एडोर्स = वन्दना करता है, reciting = रिसाइटिंग = पाठ, hymn = हिम = स्तोत्र, thick = थिक = सघन, creeper = क्रीपर = बेल, recognised = रिकॉगनाइज्ड = मान्य, aggregate = एग्रेगेट्स = समूह, cruel = क्रुअल = दुष्ट।

अरुहा सिद्धावरिया, उवज्झाया साहु पंच परमेठ्ठी।

एयाण णमोयारा, भवे भवे मम सुहं दिंतु ॥७॥

Aruhaa Siddhaairiyaa, Uvajjaayaa Saahu Pancha Parmettthee.
Eyaanna Nnamoyaaraa, Bhava Bhava Mama Suham Dintu. ॥७॥

अर्थ :- अरिहंत, सिद्ध, आचार्य, उपाध्याय और साधु ये पंच परमेष्ठी हैं। इनके लिए किया गया नमस्कार मुझे भव-भव में सुख देवें।

The omniscients, the liberated souls, the chief preceptors, the reader and teacher of all holy scriptures and all saints are five supreme souls. My obeisance to them may bless me with pleasures in all my lives.

अंचलिका (Anchalikaa)

इच्छामि भंते! पंच महागुरुभक्ति काउस्सगो कओ तस्सालोचेउं अट्ठ महापाडिहेर संजुत्ताणं अरहंताणं अट्ठगुण-संपण्णाणं उड्ढलोय मत्थयम्मि पइदिठयाणं सिद्धाणं अट्ठपवयण-माउ संजुत्ताणं आयरियाणं आयारादि-सुदणाणोव-देसयाणं उवज्झायाणं तिरयणगुण-पालण-रयाणं सव्वसाहूणं, सया णिच्चकालं अंचेमि पूंजेमि वंदामि णमंसामि दुक्खक्खओ कम्मक्खओ बोहिलाहो सुगइ गमणं समाहिमरणं जिनगुण संपत्ति होउ मज्झं।

Ichchhaami Bhante ! Panch Mahaaguru Bhatti Kaaussaggo Kao Tassaalocheum Atttha mahaapaaddihera Sanjuttaannam Arahantaannam Attthagunna Sampannnaannam Uddddhaloya Matthayammi Paittthiyaannam Siddhaannam Atttha pavayanna-maau-Sanjuttaannam Aayariyaannam Aayaaraadi Sud-nnaanno-vadesayaannam Uvajjhaayaannam Tirayanna Gunna-paalanna-rayaannam Savvasaahoonnam Sayaa Nnichchakaalam Anchemi Poojemi Vandaami Nnamamsaami Dukkakkhao Kammakkhao Bohilaaho Sugaigamannam Samaahimarannam Jinagunna Sampatti Houa Majjham.

अर्थ :- हे भगवन्! मैंने पंचमहागुरु भक्ति संबंधी कायोत्सर्ग किया है। उसकी आलोचना करता हूँ। आठ महा प्रातिहार्यों से सम्पन्न अरहंत, आठ गुणों से सम्पन्न तथा ऊर्ध्वलोक के मस्तक पर स्थित सिद्ध, अष्ट प्रवचन मातृका से संयुक्त आचार्य, आचारांग आदि श्रुतज्ञान का उपदेश करने वाले उपाध्याय और रत्नत्रयरूपी गुणों के पालन करने में तत्पर सर्व साधुओं की मैं नित्यकाल अर्चा करता हूँ। पूजा करता हूँ, वंदना करता हूँ, नमस्कार करता हूँ, इसके फलस्वरूप मेरे दुःखों का क्षय हो, कर्मों का क्षय हो, रत्नत्रय की प्राप्ति हो, सुगति में गमन हो, समाधिमरण हो और मुझे जिनेन्द्र भगवान के अनुपम गुणों की प्राप्ति हो।

O' Lord ! I performed equanimity rite i.e. abandoning attachment to the body (Kaayotsarga) concerning the panch mahaaguru-bhakti (devotion of five supreme guru). I desire to confess my faults of that before you. I always adore, worship, revere and bow to omniscient lords, who are endowed with eight emblems, to salvated souls, who are enriched with eight virtues and ensconced on the top of the upper universe, to chief preceptors, graced with five disciplines carefulnesses and three restraints/self-controls viz Asta pravachana maatrikaa, to scriptural teachers, who are exhorters of Aachaaraanga etc. scriptural knowledge, to all saints, who always remain engrossed in observing virtues of gems-trio (i.e. right-faith, right-knowledge, right conduct), may all my miseries destroy, may my karmas destroy, may be endowed with gems-trio, may I move towards good life-course, may I court holy-death, may I get the wealth of virtues of Jinendradeva.

Meaning = शब्दार्थ

Performed = परफॉर्मड = किया, equanimity = ईक्वीनिमिटी = चित्त की स्थिरता, rite = राइट = धार्मिक क्रिया, concerning = कनसर्निंग = संबंधी, confess = कनफेस = स्वीकार करना, revere = रिवीअर = वन्दना करता, enriched = एनरीच्ड = सम्पन्न, ensconced = एन्सकॉन्सड = स्थित, upper universe = अपर यूनिवर्स = ऊर्ध्वलोक, exhorters = एग्जॉर्टर्स = उपदेशक, remain engrossed = रीमेन एनग्रोस्ड = तत्पर, observing = ऑब्जर्विंग = पालन करने वाले, miseries = मिजरीज = दुःखों, gems-trio = जेम्स-ट्रीओ = रत्नत्रय, move = मूव = गमन, towards = टूवर्ड्स = की ओर, life-course = लाइफ-कोर्स = गति, court holy-death = कोर्ट होली-डेथ = समाधिमरण, wealth = वेल्थ = सम्पत्ति।

तीर्थकर पार्श्वनाथ

Teerthankara Paarshvanaatha



There two ministers was resided in the king's retinue of Podanapura's king, those names was kamattha and Marubhooti. They were real brothers, but they were different in nature alike poison and nectar, Once upon a time Marubhooti went out for work of state at that time Kamatha had tried the adulterate to wife of Marubhooti. As a result, the king Aravind, had punished him and exiled from country. Then Kamatha grieved this insult and went away in any hermitage. There lifting a very large block in hand pursued in false penance.

Owing to brotherly affection. As soon as Marubhooti appeared this matter, so he reached to come back him but seeing to Marubhooti, Kamattha became very angry and threw the large block on his head. Marubhooti deceased and arose in the mode of elephant. One day taking initiation of nude-monk, the king Aravinda was going to travelling together his union. Then there an agitated elephant came and seeing saint, he remembered the recollection of the memories of past birth, wherefore he became silent. He confessed the right faith and small vows, hearing the sermon of saint.

Meaning = शब्दार्थ

Ministers = मिनिस्टर्स = मंत्री, resided = रिसाइडेड = रहते, king's retinue = किंग'स रिटिन्यू = राजमहल, alike = एलाइक = के समान, poison = पॉइजन = विष, nectar = नेक्टर = अमृत, tried = ट्राइड = प्रयास किया, adulterate = एडल्टरेट = दूषित करने, as a result = एज एरिजल्ट = परिणामस्वरूप, punished = पनिश्ट = दंडित किया, exiled = एक्जाइल्ड = निकाल दिया, grieved = ग्रीव्ड = दुःखी हुआ, insult = इनसल्ट = अपमान, hermitage = हर्मिटेज = तापस आश्रम, lifting = लिफ्टिंग = उठाकर, large = लार्ज = बड़ी, block = ब्लॉक = शिला, pursued = परस्यूड = लगा रहा, affection = अफेक्शन = स्नेह, as soon as = एज सून एज = ज्यों ही, appeared = एपीयर्ड = मालूम चला, come back = कम बक = वापिस लेने, threw = थ्रू = पटक दी, deceased = डिसेज्ड = मर गया, arose = एरॉज = उत्पन्न हुआ, mode = मोड = पर्याय, travelling = ट्रेवलिंग = यात्रा, agitated = एगिटेटेड = उपद्रव करता हुआ, remembered = रिमेम्बर्ड = स्मरण हुआ, wherefore = व्हेयरफोर = जिसके कारण, confessed = कनफेस्ड = ग्रहण किया, Sermon = सरमन = उपदेश।

One day, taking the food of dry leaves, he went to drink the water at the river and there he trapped in mud, then owing to former remembrance, the soul of

Kamatha, who was born in mode of snake, he bit him. Then that elephant died, remembering of Namokara Mantra and arose in the mode of god. After death, snake went to hell, Departing from mode of god, soul of elephant born in the mode of king Rashmivega and once again taking to initiation of saint, obtained to heaven, again coming from there, he arose in the mode of Vajranaabhi Chakravartee. There after took initiation, then the Bheela (soul of Kamattha) made fuss on him, soul of Vajranaabhi Chakravartee founded rank of ahamindra into Graiveyaka. Coming from there, he became king, whose name was Aananda. There after taking to initiation of Jina. He bounded the Teerthankara karmic nature by meditation of Solahakaarana-Bhaavanaa and departing with passionless death, he founded to rank of Indra at the sixteenth eden.

Meaning = शब्दार्थ

Dry = ड्राई = सूखे, leaves = लीव्स = पत्ते, trapped = ट्रेप्ड = फँस गया, mud = मड = कीचड़, bit = बिट = काट लिया, died = डाइड = मरा, departing = डिपार्टिंग = मरकर, once again = वन्स अगेन = पुनः, made fuss = मेड फस = उपसर्ग किया, founded = फाउंडेड = प्राप्त किया, bounded = बाउन्डेड = बाँधा।

Child Parshva kumar came in the womb of mother from Pranat heaven on the second day of dark half of lunar month 'Vaishaka'. His father's name was Ashvasena and mother's was Vamadevee. He was born on the eleventh day of dark half of lunar month 'Pausha' at the Banaras city in 877 B.C. The age of Teerthankara Parshvanath was 100 years and height of body was nine hands. At the age of sixteen years one day he went out skirt of the city to play alone with his companions. There he saw his maternal grand father Mahipal, who had become an ascetic, the performer of five fires penance (in which the performer sits in the heat of sun in the hot whither) being-distressed by bereavement of his wife (Parshvakumar's maternal grand mother). He was pouring woods in the fire. Parshvakumar checked him and said 'what are you doing'? One pair of serpant and female serpant is burning in this. When that burning wood was sawed then truely that pair came out in burning condition. Parshvakumar exhorted that pair. Hearing the exhortation that pair passed away and became Dharanendra-Padmavati in the heaven. In course of time that ascetic being distressed died and became Samver named stellar deity.

At the age of 30 years aversion from worldly life and enjoyments grew in Parshva Kumar and leaving all his belongings and possessions, he assumed the initiation of nude Jain Saint. on the eleventh day of dark half of lunar month Pausha. Muni Parshvanath took food for first time after initiation at Gulamkhet (Dvaravati) in the palace of King Brahmadatta. A period of four months remained as disguised or non-omniscient period. After four months, determining meditational state for seven

days he was ensconced increasing religious meditation, at that very time the celestial space-plane of the Samvar deity was passing through there. His celestial-plane stopped on its own. He knew its reason from his false clairvoyance and the enmity of the previous births began to be seen clearly, then that idiot began to cause calamity on him. Excessiveness of every action is an indicator of its end, Dharanendra-Padmavati Came to know about this calamity through their clairvoyance then they came for the protection of their benefactor Muni Parshvanath. Lord Parshvanath remained engrossed in meditation and attained omniscience on the fourth day of dark half of the lunar month Chaitra. As soon as the omniscience manifested, the calamity was removed and that samvar deity, the soul of Kamatth of previous birth begged pardon of his evil deeds and he also attained right belief. As soon as the omniscience manifested, the 'Samavasarana' was created by Kuber. There were ten Ganadharas of Teerthankara Parshvanatha and there were 16000 Muni, 38000 Ariyakayen, one lakh male householders, and three lakh female householders in the Samavasara of Teerthankara Parshvanath. The Lord Parshvanath moving many places delivered spiritual instructions. In the end when one month was left over of his age he left Samavasara for cessation of activities of mind, speech and body, arrived sammedshikharji and attained salvation together thirty six saints from Svarnabhadra peak of that very mountain on the seventh day of light half of the lunar month 'Shravana. This very cause it hill is called Parshvanath hill.

Meaning = शब्दार्थ

Out skirt = आउट स्कर्ट = सीमा, maternal grand father = मैटरनल ग्रॉन्ड फॉदर = नाना, whither = व्हिदर = जहाँ, being-distressed = बीइंग डिस्ट्रेस्ड = कष्ट दिया, bereavement = विरीवमेन्ट = मृत्युशोक, pouring = पोरिंग = डाल रहा, woods = वुड्स = लकड़ी, serpent = सरपेन्ट = सर्प, truly = ट्रूली = सचमुच में, exhorted = एक्सहॉर्टेड = उपदेश दिया, passed away = पासड अवे = मर गया, in course of time = इनकोर्स ऑफ टाइम = कालान्तर में, ascetic = एस्सिटिक = तापसी, stellar = स्टेलर = ज्योतिषी, leaving = लीविंग = छोड़कर, palace = पेलेस = महल, ensconced = एन्सकॉन्सड = विराजमान हुये, increasing = इनक्रीजिंग = बढ़ाते हुये, that very = देट वेरि = उसी, celestial space-plane = सेलिस्टिअल स्पेस प्लेन = विमान, passing = पासिंग = जा रहा, enmity = एनमिटि = शत्रुता, previous = प्रिविअस = पूर्व, idiot = इडिऑट = दुर्बुद्धि, calamity = केलेमिटि = उपसर्ग, excessiveness = एक्सेसिवनेस = अति होना, indicator = इन्डिकेटर = सूचक, protection = प्रोटेक्शन = रक्षा, benefactor = बेनिफेक्टर = हितकारी, engrossed = एनग्रॉस्ड = लीन हो गये, begged pardon = बेग्ड पारडन = क्षमा माँगता रहा, delivered = डिलिवर्ड = उपदेश दिया, cessation = सेस्सेशन = निरोध, arrived = एराव्ड = पहुँच गये, peak = पीक = शिखर, this very cause = दिस वेरि कॉज = इसी कारण से ।

श्रुत पंचमी पर्व

The Festival of Shrutapanchamee



Acharya Shri Dharsenji became after about 600 years of the salvation of Teerthankar Mahaveer, So long as all scriptures remained orally. When the scriptures were vanished then who Dharsenacharya was residing in the cave of Girnar mountain, a feeling of scriptures awakened in him and he came to know through science of omens that short time left over in balance of his age, such thinking, he sent a letter towards Acharya Shri Arhadbali in the Mahima City. Then reading that letter, he despatch Narvahan and Subuddhi named two saints towards Dharsenacharya. When they both saints were coming at hand of Dharsenacharya, in that very night he saw in a dream that two white bullocks, coming, entered in his mouth, so he knew that both disciples approached near him. After some time both saints reached there. The Dharsenacharya took examination of those saints. They succeeded in that test. After wards test, Dharsenacharya gave a magical formula of a law word to first saint and a magical formula of a more word gave to second saint and told for proved with two fasts. According to order of preceptor, those both saints began to cause proving for magical formula, sitting on the salvation rock of Teerthankara Naminatha upon Girnar Mountain. When their magical formula became proved, then there two goddesses appeared in front of them. Out of them a goddess was endowed with only one eye and another was along with big teeth. Seeing to Goddesses, both saints perceived that certainly any mistake in the magical formulas, such knowing, all the two disciples made right to those magical formulas and gave account of Acharya Dharsenji. The preceptor understood capacity and talent of both saints. Well then confiding on both

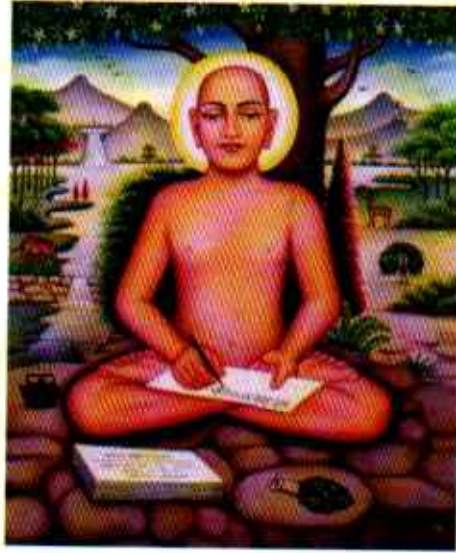


disciples, Dharsenacharya taught Muni Narvahanji and Muni subuddhiji, the deities of 'Bhoot' species worshipped at the end of study and had set right the row of teeth of one of the Muni Maharaj due to which Aacharyashri Dharsenji named those muniraj as Bhootbali and pushpadantji and reading principles volumes named as Shatkhandagama, those disciples began to cause composing for that principles scriptures, After some time, this work performed complete on fifth day of light half of the lunar month Jyeshtha. That day celebrated a great festivity. Thenceforth every year celebrates rejoicing of 'Shruta Panchami' on fifth day of light half of the lunar month 'Jyeshtha'. This day performs worshipping of scriptural volumes. Which called first shruta Skandha, 12 specified of scriptural knowledge.. The Aacharya Veersena Swami wrote commentary of Shatkhandagama named as Dhavala, Jaidhavala, Mahadhavala and some parts composed by Aacharashri Gunabhadra Swamee. Today its thirty nine parts are achieved. The Jinagam has been divided in four parts-'Prathmanuyoga', 'Karunanuyoga', 'Charnanuyoga' and 'Dravyanuyoga'.

Meaning = शब्दार्थ

So long as = सो लॉइंग एज = तब तक, orally = ओरलि = मौखिक, vanished = वेनिशड = लुप्त हो गया, residing = रेजिडिंग = विराजमान, cave = केव = गुफा, came to know = केम टू नो = जाना, science of omens = साइन्स ऑफ ओमेन्स = निमित्त ज्ञान, left over = लेफ्ट ऑवर = शेष बचा such = सच = ऐसा, sent = सेन्ट = भेजा, despatch = डेस्पेज = भेजे, at hand = एट हेन्ड = समीप, dream = ड्रीम = स्वप्न, bullocks = बुलॉक्स = बैल, entered = एन्टरेड = प्रवेश हुये, approached = एप्रोचड = पहुँचने वाले, reached = रीचड = पहुँच गये, succeeded = सक्सीडेड = सफल हुये, magical formula = मेजिकल फॉर्मूला = मंत्र विद्या, law = लॉ = कम, proved = प्रूव्ड = सिद्ध करने, rock = रॉक = शिला, goddesses = गॉडिसेज = देवियाँ, appeared = एपीअरड = प्रकट हुई, out of them = आउट ऑफ देम = उनमें से, along with = एलॉइंग विद = सहित, perceived = परसीव्ड = सोचा, certainly = सरटेन्ली = निश्चित ही, mistake = मिस्टेक = गलती, made right = मेडराइट = ठीक किया, gave account of = गेव एकाउन्ट ऑफ = बतलाया, understood = अन्डरस्टूड = समझ गये, capacity = केपेसिटी = योग्यता, talent = टेलेन्ट = प्रतिभा, well then = वेल् देन = तब फिर, confiding = कॉन्फाइडिंग = विश्वास करके, taught = टॉट = पढ़ाया, species = स्पेशीज = विशिष्ट जाति का, worshipped = वर्शिण्ड = पूजा की, had set right = हेड सेट राइट = सीधी की थी, row = रॉ = पंक्ति, teeth = टीथ = दाँत, principles = प्रिंसिपल = सिद्धांत, began to cause = बिगेन टू काज = शुरु कर दिया, composing = कम्पोजिंग = लिपिबद्ध करना, complete = कमप्लेट = पूर्ण, celebrated = सेलिब्रेटेड = मनाया, festivity = फेस्टिविटी = उत्सव, thenceforth = देन्सफोर्थ = तभी से, rejoicing = रिजॉइसिंग = उत्सव, specified = स्पेसिफाइड = निर्दिष्ट किये, wrote रॉट = लिखी, commentary = कॉमेन्टरी = टीका, divided = डिवाइडेड = विभक्त हुई।

आचार्य श्री कुन्दकुन्ददेव Aachaarya Shree Kundkundadeva



The Aacharya Kundkundadeva became about two thousand years ago until today on the land of India. He is occurred supreme chief perceptor of spiritual universe. A rumour is famous as regards of Aacharya Kundkunda that a Maniratna named milkman was resided at this place of Karamandu rich man in the Kurumalai village of south country. He was go to tends cows in the forest. One day he saw that all forest is burning by fire. There entire forest is inflamed but one tree is remained. He became very earnest for knowing to this event. He came near the tree and saw that a volume is kept in the hollow of that tree. He thinks that the tree saved due to this holy volume. He picking up that volume, brought his home and began to worshipping and adoration its daily, keeping high place. One day a Muniraj came to taking the food in that village. The milkman proffered that volume to Muniraj after take the food of saint. In the course of time milkman passed away and as a result of this donation of volume, became son of same as in the house of that very richman. Named his as KundKunda.

You was born on the fifth day of light half of the lunar month 'Magha' 108 B.C. In the village Kondakunda (kundkundpuram), other name Kurumalai about four miles far from Guntukal station in the district Anantpur of the 'Andhrapradesha'. You accepted initiation of nude Jaina saint in the short age of eleven years. Your name was Padmanandi in the state of nude Jaina saint. You was disciple of Aacharya Bhadrabahu, according to Bodhapahud teastise. A period of thirty three years remained as nude Jaina saint. There after you accepted status of Aacharya in the age of forty four years. Your total life time was ninty years, ten months, fifteen days. You

obtained the heaven with holy death (Samadhimaran), You was very talented and learned preceptor among all Jainism culture.

You was reputed from these names Kundkundacharya, Vakragrivacharya, Ailacharya, Griddhapichhacharya and Padmanandi.

You composed several treatises in Sanskrit and Prakrit with great perseverance. Your written volumes Samaysar, Niyamsar, Pravachansar, Panchastikay, Ashtapahuda, Barasnupekkha etc. and eighty four pahudas but some literary productions are achieved in present time.

Meaning = शब्दार्थ

Occurred = ऑक्कई = पाये जाते, rumour = रूमर = किंवदन्ती, as regards = एज रिगार्डस = विषय में, milkman = मिल्कमेन = ग्वाला, resided = रेजिडेड = रहता था, at this place = एट दिस प्लेस = यहाँ पर, richman = रिचमेन = सेठ, tends cows = टेन्डस काउज = गायें चराने, forest = फोरेस्ट = जंगल, burning = बर्निंग = जल रहा, entire = एन्टायर = सम्पूर्ण, inflamed = इनफ्लेमड = जल गया, remained = रिमेन्ड = बच गया, earnest = अर्नेस्ट = उत्सुक, knowing = नोइंग = जानने, event = इवेन्ट = घटना, volume = वॉल्यूम = ग्रंथ, kept = केप्ट = रखा, hollow = हॉलो = कोटर, thinks = थिंक्स = सोचता है, saved = सेव्ड = सुरक्षित, picking up = पिकिंग अप = उठाकर, brought = ब्रॉट = ले आया, began to worshipping = बिगन टू वर्शिपिंग = पूजन करने लगा, adoration = एडोरेशन = आराधना, high = हाई = उच्च, proffered = प्रोफर्ड = भेंट कर दिया, passed away = पास्ड अवे = मर गया, as a result = एज ए रिजल्ट = परिणामस्वरूप, donation = डोनेशन = दान, same as = सेम एज = उस ही, that very = देट वेरी = उसी, disciple = डिसाइपल = शिष्य, heaven = हेवन = स्वर्ग, talented = टेलेन्टेड = प्रतिभाशाली, learned = लर्नड = विद्वान, culture = कल्चर = परम्परा, reputed = रेप्युटेड = प्रसिद्ध हुये, composed = कम्पोज्ड = रचना की, several = सेवरल = विभिन्न, perseverance = परसेवरेन्स = साधना, literary productions = लिटरेरि प्रोडक्शन्स = रचनायें, achieved = एचीव्ड = उपलब्ध, present = प्रेजेन्ट = वर्तमान ।

श्री श्रवणबेलगोला तीर्थक्षेत्र

Shree Shravannabelagolaa Teerthkshetra



In the Hasan District Shravanbelagola is a miraculous Kshetra (Atishaya Kshetra) Here there are two hills, one is of the name of Vindhyagiri hill, A fifty seven feet high idol of Lord Bahubali exists on Vindhyagiri hill in the open sky. this was got sculptured by Army chief Chamundrai of Gang Dynasty, whose other name was Gommat. Hence, because of being the master God of Gommat, the name of this Kshetra and of idol began to be called as Gommateshvar. The consecration ceremony of this idol took place in the year 1981. Since then a great reverential anointment ceremony is celebrated in every 12 years. In front of it there is an another hill named Chandragiri. Here exist many temples. Chamundarai has installed an idol of Teerthankara Neminathji made of Indraneel Mani measuring one hand on the Chandragiri hill. Foot points of last Shrut kevali Shri Bhadrabahu Muniraj have been carved here in one of the caves where he assumed Sallekhana, i.e. voluntary physical emaciation for holy death

Meaning = शब्दार्थ

Miraculous = मिराक्युलस = अतिशय, sculptured = स्कल्पचर्ड = निर्माण कराया, army chief = आर्मी चीफ = सेनापति, dynasty = डाइनेस्टि = वंश, because of being = बिकॉज ऑफ बीइंग = होने के कारण, consecration ceremony = कॉन्सिक्रेशन सेरेमनी = प्राण प्रतिष्ठा, reverential = रेवेरेन्शनल = पवित्र, anointment ceremony = एनाइन्टमेन्ट सेरेमनी = मस्तकाभिषेक, installed = इन्स्टॉलड = स्थापित की, measuring = मेजरिंग = प्रमाण, foot-points = फुट पॉइन्ट्स = चरण-चिन्ह, carved = कार्वड = बनी हुई caves = केव्स = गुफा, emaciation = इमेसिएशन = निकलना (नष्ट होना)

कविता Poem

प्रवृत्ति करने का तरीका Mind Your Manner

Don't drum on the table,
Don't play with your food.
Don't leave the fridge open,
Don't slam the screen door.
Don't fight with your brother,
Don't pull the dog's tail.
Don't cheat you parents,
Don't stick out our tongue.
Don't do what own parents did,
When they were young.
You tried make like those.



Meaning = शब्दार्थ

Don't drum = डोन्ट ड्रम = ढोल मत बजाओ, don't play = डोन्ट प्ले = मत खेलो, don't leave = डोन्ट लीव = मत छोड़ो, fridge = फ्रिज = फ्रिज, don't slam = डोन्ट स्लैम = जोर से बंद मत करो, screen door = स्क्रीन डोर = जाली का दरवाजा, don't fight = डोन्ट फाइट = मत लड़ो, don't pull = डोन्ट पुल = मत खींचो, don't cheat = डोन्ट चीट = धोखा मत दो, parents = पेरेन्ट्स = माता-पिता, don't stick out = डोन्ट स्टिक आउट = बाहर मत निकालो, tongue = टंग = जीभ, don't do = डोन्ट डू = मत करो, tried = ट्राइड = कोशिश करो, make = मेक = बनने।

Live-View



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Sanghasth : P. Aryika Shree Prasantmati Mataji

Literatures English Translations

Shri Shantinath Stuti, Jinsahasranaamastrot

See and Know, 1,2,3 Part, Read and Rise-1,2,3,4

Ten Devotions,

Learn and Laugh (General Knowledge Book)



Aryika 105 Prashantmati Mataji



Aryika 105 Vinatmati Mataji