

*Nakedness of Digamber  
Jain Saints  
and  
Kesh Lonch*



Writer  
Ailacharya Upadhyay  
Kanak Nandi Ji

श्री कमल कुमाव 5/0 शमालालकी गोदायल  
डोवरी

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## Blessings

It is a fact that the foundation of religion is the religious persons who follow it in their life in the real sense. So we should protect the upholders of religion if we really wish for the safety and the world wide reputation of religion. As religion is basically natural so the religious beings are also simple natured. This is the universal law of nature, that is why every human being who is conscious of the mortality of the world tries his best to cut off from the artificial worldly baseless pleasures that appear to be a bond to him and makes efforts to gain the eternal and real happiness that is possible in the spotless pure state of nakedness. One day in his spiritual journey even he gives up his clothes, jewels and all outwardly things and adopts the 'Nirgranth Vesha' that the symbolic the child like innocence and purity. This is the basic state of nature, therefore, it should be universally followed. But, generally the majority of the people criticise the nakedness of saints due to their inner lust and passions. I have written about the nakedness of saints, approved in many religions with the noble feelings of my heart that the whole world should know about the basic and universal reasons lying behind this state of nakedness. I am confident that the most of the people will be satisfied and the doubts will be removed.

I bless to the Donor, Publisher, Laser typesetter, Translator and helpers, who have got this book published.

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# CONTENTS

Particualars	Page
1. Cause of Nakedness by Jain Saints	1
2. Why Jain Saints Perform Kesh Lonch	10
3. Aprigrhavad and Digamber Jain Saints	16
4. Twenty - Eight Special & Extra-Virtues	24
5. Glossary	37
List of Books written by Ailachara 108	
Sri Kanak Nandi Ji Maharaj	55

## Cause of Nakedness by Jain Saints

It is but natural that simply by seeing simple natural, childlike innocent naked Jain saints, people will have conflicting doubts and logical or illogical thoughts. To satisfy those thoughts and doubts, I am presenting below certain true facts taking moral, spritual angle in view.

Nakedness being natural and original form of every soul, everyone whether he is human or super-human, bird or animal takes birth naked and at the time of his death goes naked leaving all the worldly unnatural possessions. But, after taking birth, to protect himself from heat cold etc. and to hide his evil thoughts, he puts on clothes. Though this is the main reason to put on clothes but under the influence of his evil sexual instincts he adores himself with different type of latest valuable fashionable sexy clothes.

In this book by quoting from Jain, Bodh, Muslim, Christian and Hindu philosophy and giving examples from their scriptures I have tried to prove that nakedness is a virtue of not only Jainism but in almost every religion of the world. Nakedness is the glowing example of



socialism and APRIGARH (Possessionless) of a very high order. Naked Jain saints present an example of socialism and Apgrihavad, denouncing the love and possession of worldly wealth and essentials of a very high order by discarding gold, silver, money, other valuables and even the necessity to protect his body.

वत्थाजिण बक्केण य अस्मा पत्तदिणा असंवरण ।  
णिब्भूसण णिग्गथं अच्चेलक्कं जगदि पुज्ज ॥

मूलाचार

Not to cover the body with clothes, leather, bark leaves, or any other thing and to live naked without any possession and fashion or adoration is known in the world as a worshipable virtue by the name of Achailktav. (अचेलकत्व )

Achailktav means Nirgranth or Digamber. Digamber means whose clothes are all directions (east, west, north, south, earth and sky) only. Here the word Digamber is only symbolic otherwise one does not become Digamber only by being naked just as cow, buffalo birds, mad persons, living in hell etc. All of them are also naked but not Digamber. When one is very soft, and calm in nature by heart and thoughts as well as in behaviour towards others, only then he is called Digamber, its other name is Nirgranth. Nirgranth means one who has no room or link with selfishness pride, wickedness, greed, sexual thoughts, bad customs, in his inner self, clothes, wealth, wife, son, money and other things of comfort for his body, i.e, worldly attachments.

अशक्य धारणं चेदं जन्तुनां कातरात्मनाम् ।  
जैनं निस्संगता मुख्यं रूपं धीरि निषेव्यते ॥

आदिपुराण

The importance of this rare quality of very high order, simple, natural, innocence, Nirgranth form and Omni presence as character of Jainendra Bhagwan (Conqueror of desires) is recognised in all religions and in every cycle of time in one form or the other.

Lord Budha himself says that first he lived naked, Nirgranth, roamed indefinitely, ate his meals in his palms. He did hard meditation (Tapasya). These statements prove that Budha himself was a Nirgranth, but later on, he left the Digamber path (Shraman marg) due to its rigour and so he adopted the middle path.

**Ref. from Tripita**

It is stated in the story of (TISHAKH VASHAR DHAMM PADY) that in the house of a wealthy man five hundred Jain saints took their food. It appears from Mahavagg that Jain saints used to visit Vaishali kingdom. Reference of Digamber saints is found in Mahapari Nirvan Sutra and also about their movements in Viany Pitak.

Oldest scripture RIGVEDA of Vedic Literature refers naked saints by the word VATRASHNA.

‘ मुनयो वातरसनाः पिशंगा बसते मला ’

ऋग्वेद मंडल 10-2-1362

Another authentic holy scripture of vedic religion 'YAJURVED' says that Bhagwan Mahavira was naked and his worshippers removed darkness of doubt, uncertainty and false knowledge, and also finished the pride of wealth and body etc.



आतिथ्य रूपं मासर महावीरस्य नग्नः ।  
रुपमुपासदामेत त्रिस्त्रो रात्रीः सुराः सुतः ॥

यजुर्वेद अध्याय 19 मंत्र 14

एकाकी निःस्पृहः शान्तः पाणिपात्रे दिगम्बरः ।  
कदा शम्भो भविष्यामि कर्म निर्मूलने क्षमः ॥

भर्तृहरि शतक

O God ! when will I become lonesome desireless,  
Digamber, eat food in my palms and destroy all the  
(hinderness deeds (karm) of the soul.

Sharman (Nirgranth saints) are expert par excellence  
in the knowledge of the soul.

मुण्डी नग्नो मयुराणां पिच्छीधारी महाव्रतः ।

Muni are naked having (Peechhee) bunch of peacock  
feathers and practising Mahavrat (observance of extreme  
degree of Ahinsa, truth, non-stealing, celibacy, Aprigarh  
non-possession).

“नगच्छेसु पिमे करे विथापट्टाहोहंति”

अशोक स्तम्भ

दिल्ली फिरोजशाह कोटला शिलालेख

कटि सूत्रां च कौपीनं दंडं वस्त्रं कमण्डलम् ।

सर्वमप्सु विसन्याय जातरुप धरश्चरेत् ॥

नारद परिव्राजक उपनिषद

Saints should leave waist chord, loin cloth, stick,  
clothes, water pot (Kamandal) in river and after that  
wander in naked form.

Our Muslim brothers are regulated to read the following  
couplet of poet Jalaludin

“मस्त मुहतसिव से काम जो होगा क्या नंगे से तू जोहदा बरा है ।  
नजर धोबी पै जमापोश की, है तजल्ली जेवेर उरितातनी ॥

Naked darvesh (religious saint) says to Philosopher,  
"O brother! you go and mind your business you cannot  
be an equal of Digamber, as person, wearing clothes  
always depend on washerman. Grace of Digamber is  
divine light. Either you do not keep any concern with the  
Digamber religion order, or be Digamber and independent  
like them. He further says if you can not adopt complete  
Digamber form, then limit your clothes to bare necessary  
needs.

Three hundred years ago during the reign of Emperor  
Shahjehan, Sufi Saint Mohmed Ali used to wander naked  
in the kingdom; his tomb is in the left wing of Jama Masjid  
at Delhi. He used to say that God clothens the sinners  
and allows innocents and pious naked.

पोशाद लिबास हराकरा एबेदीक ।

बे एबारा लिवास उरियानी दाव ॥

अब्दुल कासिम

Jalani muslim saint used to live naked. The higher  
saints of Islam called Abduls went about perfectly naked.

(Mysticism and magic in Turkey by Miss Duecy M. Gont)

Now let us have a look at Christian religion Bible has  
also given importance to nakedness.

"And they (Adam and Eve) were both naked' the man  
and his wife were not ashamed." **Genisis 11-25**



"When they ate the fruit of forbidden tree, they felt and knew that they were naked".

**Ibid 11-7-11**

And he stripped off his clothes also and professed before Samualin Samuel in the same manner, and they lay down naked all day and night wherefore they said "Is soul also among the prophets."

**Samuel xix - 24**

At the same time to lord spoke the Isaiah, the son of Amoj, "saying go and loose the sack clothes from off the loins and they put off their shoes from the foot. And he did so walking naked and bare footed.

**Isaiah XX-2**

Christian saint Peter said -

"To all of us possessions are sins.... the deprivations of these, in whatever way it may take place is the removal of sins".

**Clamertine Homities**

Jagat Guru Shankracharya has written in 'Vive Chudamani' that saint who keeps only all the directions as his clothes i.e. he lives Digamber (these clothes need not be washed and dried) he in his exalted state by becoming absolutely free from worries is capable to enjoy the pleasure of knowing the soul.

It is written in Ram Krishan Katha Amrit that Rama Krishan attained the state of highest virtue.

On awaking from sleep his followers say it is day break. Ram Krishan is naked like a child and there is not a single thread on his body. Swamy, ji said to his follower Ashwani Kumar Dutt -

When I forget all physical attachments, then clothes are also off".

According to Hindu mythology -

आरोह स्वस्थे पार्थ, गाण्डीवं स्वकरे कुरु ।

निर्जिता मदिनी मन्य, निर्ग्रन्थोयस्य सम्मुखे ॥

महाभारत

When Arjun was getting ready for battle, one Digamber Muni was coming, seeing whom Krishna said - "O Arjun ! for what you are waiting, get on the chariot and take Gandiva (bow), see Nirgranth Muni Raj is in your front; I believe by fighting now, you can conquer the earth".

पद्मिनि राजहंश्च निर्ग्रन्था च तपोधना ।

यस्मिन्न क्षेत्रे विचरन्ति सुभिक्ष तत्र निश्चयः ॥

Where beautiful pious lady of very high character, Rajhans (Royal Swan), or Nirgranth muni roam, in that region there is always peace, comfort and plenty.

This proves that Nirgranth form is a favourable and beneficial sign-

“ नग्नत्वं सहज लोके विकारो वस्त्र वेष्टितम् ”

यशस्तिलक चम्पू

Nakedness is the natural form. To cover the body with clothes is to hide the evil instinct. When man is born he is naked, in childhood too he remains mostly naked and people are pleased by seeing him so. The child never feels shy over his nakedness. He does not desire to wear clothes, sometimes he weeps when he is clothed and tears the clothes. He wanders without any evil thought and every body fondles him with love. His parents put on



clothes to save him from cold and hot weather and mosquitoes etc. When he comes of age then he is involved in worldly affairs and feels the necessity of clothes to hide his evil thoughts. This proves that main purpose of clothes is to hide sexual emotions and protect his body.

Nirgranth Muni, due to being simple and devoid of sexual desires, needs no clothes. Due to their unshaken belief that body is the main cause of all evils and is different from soul, they do not love their body and therefore, they do not wear clothes to protect it. They are far off from attachment, love, sex desires and physical beauty, so they do not adorn clothes. They think when we took birth naked and will go naked after death, then where is the necessity to adorn clothes and perform evil acts in between the two.

Nirgranth Muni due to discarding internal as well as external attachments discard clothes also.

Moreover, he will have to beg money for clothes and begging is more pinching than death for him as is clear from the couplet below.

मांगन मरन समान है, मत माँगो कोई भीख ।  
माँगन से मरना भला, यह सद् गुरु की सीख ॥

Do not beg, as begging is equal to death. True teacher advises death is preferable to begging. They perform hard Tapasaya. Due to it their body becomes very lean and thin and only skin is left.

They may die but they do not beg medicine or eatables etc. Thus they follow the difficult vow of not begging and do not spoil the bright image of dharam.

When a Muni does not beg even in case of thirst and much dreaded disease, how can he beg for ordinary clothes which are not at all essential to remain alive?

Therefore, all of us must see with reverence to those who are the image of Ahinsa, truth celebacy (brahmcharya) and Aprigrah. We must not hate or criticize them.

अधमा धनमिच्छन्ति, धन मानं च मध्यमा ।  
महांतो मानमिच्छन्ति, मानो हि महतां धनम् ॥  
चाह गई चिन्ता मिटी, मनुआ बेपरवाह ।  
जिन्हें कुछ नहीं चाह, वे नर शहनशबम  
यतो धर्मस्ततो जयः ।  
सत्यमेव जयते ।

Adopted from Dharma, Gyan and Vigyan, written by -

**KANAKNANDI JI**



## Why Jain Saints Perform Kesh Lonch

Actions of Nirgranth Saints are quite strange, opposite, unfamiliar and unusual in comparison to ordinary people. As is stated in "Pursarth Siddhupaye" by Amrit Chand Suri.

‘ एकान्त विरति रुपा भवति मुनोनामलौकिकी वृत्ति ’

The method of living and actions of those Munis who are completely unattracted and unattached to the world, body, worldly charms, enjoyments, love and Parigrah (possession) are unparralel. Jain saints live naked while Ordinary people adorn clothes due to attachment and love of there body. Ordinary people collect wealth etc. while they leave it. Ordinary people eat tasty foods of several types, many times a day in utensils, comfortably-sitting while Digamber Jain saints drink water etc. and take simple tasteless food in standing from their palms, only once in day-time during twenty four hours.

In the same manner, Digamber Jain Munis pull out their hair of head, beard and pair of moustaches with their own hands without any sort of appliance voluntarily

and without any feeling of pain once in every three months and even observe fast on that day. This process is called as Kesh Lonch. They have no feeling of love or attachment, and are saturated with the beauty of soul, while ordinary people get their hair cut and trimmed fashionably due to their love for hair and to increase the beauty of their body.

अदैन्यासंगं वैराग्यं परीषह कृते कृतः ।

अतएव यतीशाना केशोत्पादनं सद्विधि ॥

He attains humblelessness freedom from internal and external parigrah and attachments etc. and achieves tolerance of pain and any other temporary trouble by practising kesh lonch.

अदैन्यं वैराग्यं चापि कृते ये केशलोचने ।

यतीश्वराणां वीरत्वं व्रतभूषण दीपकम् ॥

By practising kesh-lonch, humblelessness, renunciation of the world, braveness and purity in character appears.

Digamber Muni is absolutely free from money and wealth as he leaves clothes too. If he does not pull out hair with his own hands then he will have to employ barber or use scissors etc. and for that he will need money which he does not possess. So he will have to stretch his hands before others and thus his nature of not-begging will be destroyed. Not only this, but one day he will become a very degraded person, mean like an ordinary begger. A great Nirgranth Muni does beg anything from others.



The great poet saint Kabir Das has said.

माँगन मरण समान है मत माँगे कोई भीख ।

माँगन से मरना भला, यह सद्गुरु की सीख ॥

Begging is equal to dying, nobody should beg. Guru advises, "it is better to die than to beg."

A Sadhu cannot have scissors or money because Jain saints consider that collection of physical articles is a great sin. So they leave these by taking a life long vow. Collection of such discarded articles the is greatest sin.

As poet Tulsi Das has said -

त्यागन कर संग्रह करे विषय भोग संसार ।

तुलसी ऐसे संत को बार-बार धिक्कार ॥

"Those saints who collect luxuries of the world after leaving these by vow, are to be condemned again and again".

So saints to protect their self respect, independence, loneliness, test of internal strength and confirmation of unconcern, unattachment, pull out their hair in two, three or four months. If hair are allowed to grow for more time, then those may get infested with lice etc. These may go to other parts of the body, also bite, cause pain and may disturb the concentration of thought. Disturbances of thought causes hurdle in meditation, study and taming the body. Not only this, this lower form of life may get killed by scratching etc.

Jain saints feel very much hurt even if microscopic creatures having only one sense of touch are killed or

hurt. To observe complete Ahimsa, protection of all the creatures of the universe, according to the best of their ability, is their first and foremost duty. Then how can they cause trouble or death to these small insects by allowing their hair to grow. It has been seen that those saints who grow long hair have their hair generally infested with lice etc. which even fall down and they often scrub and scratch these heads and parts of the body. So the great kind hearted Jain saints, to avoid cruelty to these creatures, pull out their hair before these creatures take birth.

On the day of Kesh Lonch saints keep fast and pull out their hair either with their own hands alone or some times with the help of others. During that process they apply pure wood ash so that hair do not slip out of the hands. They do not use any chemical with the view of avoiding any pain. Before starting kesh lonch they pray to Siddha (liberated souls) and do yoga (saints) worship in their meditation. During kesh lonch they think as if they are pulling out Karma, trouble and evil thoughts. There may be the possibility of slightest error, so they perform penance afterwards.

Kesh Lonch is one of the twenty eight special virtues of Nirgranth saints. Without kesh lonch he cannot keep his saintly order. so compulsorily they perform kesh lonch. Sometimes their disciples, for seeing kesh lonch and to increase the confidence in religion, request them to perform it in presence of public. As they have to perform it in routine, so keeping their feelings in view, they do it in presence of public. People see that the hair which they care and fashion too much, Muni Raj are pulling out, as a farmer pulls out weeds from his fields and at the same time they also wish, when there will be



such a good time, he will also be able to pull-out malice from over hearts along with our hair and adopt Nirgranth state.

If hair are grown, soap, water and comb are also required to keep them clean and tidy. By washing these with soap there are more chances of Hinsa (violence and injury). Time is also wasted in adorning the hair, it causes sexy emotions and thus it damages the image of celebacy (czg~ep;Z oZR). Non-performance of kesh lonch gives birth to Hinsa, Parigrah, non-brahmcharya, begging, humbleness, disobeying the tents of religion , damage the vow, mental anguish etc. and so many other evils. The performance of kesh lonch gives rise to confidence, aprigrah, bravery, unattachment, fearlessness. Ahinsa, brahamcharya, practice to tolerate pains etc. and several other positive virtues. Considering all the above good and bad points Jain Saints perform it either by their own hands or by the help of others. Similarly Aryika (Lady Saint) also perform it. Chullak and Aillak (two previous stages of Digamber Muni) also practice it.

If a saint has to employ barber for hair cut he is to follow the orders of the barber to turn his head to this side or the other, by this he will lose his independence of body and soul for the time being, so they cannot employ the barber.

समता सम्हार धुति उचारै वन्दना जिन देव की ।  
नित करै श्रुति रति, करै प्रतिक्रम तजे तन अहमेव को ।  
जिनके न हौंन दन्तधोवन लेश अम्बर आवरन ।  
भूमाहि पिछली रयन में कछु शयनि एकाशन करन । 15 । ।  
इकबार दिन में ले आहार खड़े अल्प निज पान में ।  
केशलोंच करत न उरत परिषह सो लगे निज ध्यान में ।

अरि मित्र महल मसान कंचन कौच निंदन धुतिकरन ।  
अर्धावतारन असि प्रहारन में सदा समता धरन ॥

In this above stanza, the poet has tried to depict the image of Nirgranth muni and his daily routine. He says -

"They maintain equanimity and worship Jinendra Bhagwan, They daily study holy scriptures, and self repentance and leave the love of body. They do not take bath or brush their teeth and their clothes are only the sky. They sleep only on the ground for a short time in one posture after mid night. They eat very little, standing, in their own hands, in day time only once in twenty four hours. They pull out their hair and do not fear the pain and keep themselves busy in meditation. They always maintain normalacy, calm end forgiveness in presence of enemy or friend, palace or cremation ground, gold or glass, accusation or prasi, worship or attack or any contradictory situation.



## Aprigrahvad and Digamber Jain Saints

Digamber Jain Saints take a vow to observe twenty eight special virtues at the time of their induction into the saintly order and remain vigilant to observe these without slightest deviation through out their life. These special virtues are as follows:

बदसमिदियं रोधो लोचो आवासय, मचेल मण्हाणं ।  
खिदिसयणमदंतवणं, ठिदि भोगणमेयभत्तं च । ।  
एदेखलु मूलगुणा समणार्ण जिणवरेहिं पण्णत्त ।

1. **Panch Mahavrat** (i) Ahinsa (ii) Satya (iii) Achaurya (iv) Brahamcharya (v) Aprigrah. These are known as five greatest vows.
2. **Five Samities (Carefulness)** - (i) Eriya Samiti (ii) Bhasha Samiti (iii) Ahinsa Samiti (iv) Adan Nikshepan Samiti (v) Utsarg Samiti.
3. **PANCH INDRIYA VIJAY** - Control of five senses - (i) Touch (ii) Taste (iii) Smell (iv) Vision (v) Hearing.

4. **SHASHT AAVASHYAK (SIXESSENTIAL DUTIES)** (i) Samta (ii) Vandna (iii) Stuti (iv) Partikraman (v) Pratykhan (iv) Kayotsrag
5. **SAPT VISHESH GUN (EXTRA VIRTUES)** (i) Achalaktav (ii) Asnan (iii) Adant dhovan (iv) Kesh Lonch (v) sleeping on the ground (vi) to take food standing (vii) take food once daily.

Thus these add upto twenty eight virtues which are prescribed by Jinendra Bhagwan having true and right knowledge (SAMYAK GYAN) for muni all these vitues are explained in details in a separate chapter in this book. Here in this chapter Aparigrahved (non-possessionism) has been taken in more details as below:-

अन्तरङ्गं बहिरङ्गं सर्वं परिग्रहं त्यागं ।  
अपरिग्रहं महाव्रतं सर्वं सुखदायकम् । ।

Discarding fourteen types of Antrang Parigrah and ten types of Bahirang parigrah known as principle of Parigrah of non-possession (Aprigrah Dharam). This Aprigrah vrat is the giver of all round peace and enlightenment.

### FOURTEEN ANTRANG PARIGRAH (Internal Possessions)

(1) Mithyatav (wrong belief) (2) Krodh (wrath) (3) Maan (Proud) (4) Maya (Wickedness) (5) Lobh (greed) (6) Hasya (Humour) (7) Rati (with affection) (8) Arti (Disaffection) (9) Shock (Grief) (10) Bhaya (fear) (11) Jugupsa (hate) (12) Stri Ved (feeling of female sex) (13) Purush Ved (feeling of male sex) (14) Napunsak Ved (Feeling of eunuch).



## TEN BAHIRANG PARIGRAH (External Possessions)

(i) Kshetra (area, farms, plots etc.) (ii) Vastu (Property that is a building etc.) (iii) Hirney (silver) (iv) Swarn (Gold) (v) Dhan (Animals and wealth), (vi) Wheat, Gram etc. (vii) Dasi (maid servant) (viii) Das (servant) (xi) Kupya (clothes) (x) Bhandra (utensils etc.)

### AWEFUL RESULT OF POSSESSIONS

These twenty four types of possessions keep the soul bonded in this universe and cause the trouble of birth and death cycle in the same manner as GRAH (crocodile) etc. catch holds the main, pulls in deep water and ultimately eats him. It is astonishing that in whole of this three hundred forty three cubic Raju (many light years) universe, there are only ten types of parigrah, while in this small body equal to a measurement of only three and a half hands there are fourteen types of parigrah. Let us consider that when one planet (grah) causes so much trouble and pain to the man, what will happen to those who are chased by twenty four parigrah and how much trouble, pain and agony they will have to bear. If one (grah) crocodile can swallow the man then definitely twenty four parigrah will swallow the soul without any doubt.

**MURCHA PARIGRAH** :- Feeling of love and attachment of worldly possessions and luxuries is real internal possession. Tirth-ankar and Kewali in spite of having highly splendid Samosharan (preaching place for al in the universe ) which is considered to be matchless in this universe are not having any parigrah as they are free from any love, attachment or wish for it. Feeling of possession or ownership is a strange type of fire. The fire

increases by adding fuel to it and gets extinguished in the absence of fuel, but this fire that is feeling of possession in absence of wealth and luxuries increases to have these, and when these are obtained then this fire become terrible to add more.

बढ़त चढ़त सम्पत्ति सलिल मन सरोज बढ़ि जाय ।  
घटत घटत फिर ना घटे, घटे तो कुम्हलाय । ।

कबीर

Wealth is like water and desire is like lotus, when the water increases, lotus of desire also increases, ahead of it. In case after this increase, if water decreased than the stem of the lotus of desire does not decrease and this lotus falls in absence of base. In the same manner as wealth increases the mind desires to have more but on the decrease of wealth the desire does not decrease and this way his desire is broken and the man gets immense mental torture and sometimes he even dies due to brain hammerage. Or breath failure. Desire is like fire and the wealth is like Ghee. To extinguish the fire of desire, if the Ghee or wealth is poured, the fire of desire does not calm down, rather would go on increasing. So to calm down the fire of desire, as much the external Parigrah. wealth etc. are decreased. So much so the peace of mind would be obtained after the decrease of the fire of desire.

कनक कनक ते सौ गुनी, मादकता अधिकाय ।  
बो खाय बोराय नरए वे पाय बौराय । ।

कबीर

Kanak means dhatura (a poisonous fruit) and also gold. Now poet says gold is hundred times more intoxicating than dhatura because one gets intoxicated by eating dhatura, while by simply having gold and



money. one gets intoxicated or in other words, a person who has a deep desire for money becomes haughtly and gets used to bad habits like drinking, gambling and prostitution etc.

दूरर्ष्येनासुरक्षेण नश्वरेण धनादिना ।  
स्वस्थं मन्यो जनः कोऽपि ज्वरवानिव सर्पिषा ॥

इष्टोदेश ॥ 3 ॥

To earn more wealth is a very difficult and troublesome job for it he goes to dense forest, dives in deep oceans, goes across the seas to unknown countries and places leaving his near and dear ones. He dances and sings at the commands of his boss, flatters him and humbly serves him. For getting money one commits theft, dacoity, black marketing and exploitation of others etc. and thus commits great sins, but even after getting money there is no peace, he remains uneasy for its safety, hides it and puts locks after locks for its safety. In case some one tries to snatch it, then he has to fight for it. In case of bad luck, in spite of all these safety measures, money is lost. In this way, in all the three states that is earning, keeping and loss, one suffers mental torture. But this ignorant human being feels pleasure in having this all troublesome money in the same manner as a patient relishes eating oils and butter etc. which increase his ailment in place of decreasing it.

अर्थिनो धनमप्राप्य धनिनोऽप्यवितृप्तिः ।  
कष्टं सर्वेऽपि सीदन्ति परमेको मुनिः सुखी ॥

आत्मानुशासन

Poor feels the pinch of its absence while wealthy is eager to get more but only those great sains who have conquered their desires and expectations are happy and peaceful.

आशा दासी कृतयेन तेन दासी कृतं जगत् ।  
आशायाश्च भवेत् दासः सः दास सर्वदेहिनाम् । ।

One who has made his desires his servant and he has made whole of the world his servant, while one who has become servant of his desires, he has become a servant of all.

आशा गर्तः प्रति प्राणीं यस्मिन् विश्वमणूपम् ।  
कस्य किं कियदायाति वृथा वो विषयैषिता ॥

आत्मानुशासन

The pit of desires of each and every being if so vast that if whole of this universe is dropped in it, it will look like a drop in the ocean. Thus while this whole universe if insignificant to satisfy the desires of one then what part of it will be available to infinite human beings of this universe, therefore, to have desire is the greatest blunder.

In a pit, if something is added it, is reduced and gets filled but this pit of desires is quite strange, you go on increasing in place of decreasing, while if you go on decreasing your desire it will also go on decreasing, the moment you will completely banish your desires it will get filled. This is the strangeness of this pit of desires. Fulfilments of desires is in their extinction and not in pursuing.

**CAUSE OF NAKEDNESS** - Those persons are farsighted, wise, critical and are in pursuit of peace considering the virtue of Aprigrah discard internal and external both type of Parigrah. They remain busy even to discard their body, therefore, along with external parigrah they abandon all those fashion, appliances which are



helpful in hindering the evil thoughts and impulses. After abandoning all those clothes which are used to protect the body and thus getting themselves free from all types of hindrances live naked like an innocent child. After adopting this form they tread the path of spiritual upliftment. Nakedness is the best ideal of practical Aprigrahvad.

Social leaders only preach but do not make Arigrahvad their way of life, while Nirgranth Digamber saints not only preach but by adopting it establish an example of idealism of very high order worth following. By following this ideal all the social, equanimous, Aprigrahvadi persons must adopt it in their life according to their ability.

In today's advanced world every one knows the importance of Aprigrahvad and is proud of it. The great socialist leaders like Karl Marx and Lenin etc. after experiencing its importance established, advertised and spread it. But equanimism of Jain religion takes place by easy and simple attitude of innerself. If country, nation and society needs coexistence, universal friendship, equality and wants to remove the cause of differences then aprigrahvad must be adopted willingly as soon as possible.

Christ has preached in his sermons "once it may be possible that elephant can pass through the hole of a needle but a person having all the worldly attachments can never enter in the larger gate of the Kingdom of God". It means parigrah is a big hindrance for peace and in attaining paradise (Heaven) or solvation (liberation of soul).

In present age inspite of praising equalism, inequality is spreading as it is not being followed. Though in the

world all the eatables and essentials of life are not in short supply even then these are not rationally distributed due to absence of restraints of Aprigrahvad. As a result of this today in society one is millionaire and billionaire while at the same time other one living in abject poverty not getting even a morsel of good. One dies eating rich and delicious food while other dies due to hunger. One is worried about too much of wealth while one is worried due to its absence. Are capitalists of our society not responsible for it ?

If to leave all the things (parigrah) absolutely is not possible like Digamber Jain saints then, one should leave at least all other things except the bare necessities of life. It is called Aprigrah Anuvrat. Aprigrah anuvrat is most essential for an ideal citizen.



## Twenty Eight Special Virtues & Extra Virtues

Only by living naked and performing kesh lonch one cannot become Nirgranth Digamber. Along with this to enhance the purity of his soul he has many other principles also. In there twenty eight are the special ones to observe and thirty four are extra virtues.

In short these have been described below-

These twenty eight special virtues have been divided into five Mahavrat perfect vows), five Samities (Carefulness),

five Indriya vijay (Victory over senses), Shasht Avashyak (Six essential duties) Seven Vishesh Gun (seven specialities)

### FIVE MAHAVRAT

#### (i) AHINSA MAHAVRAT

Not to cause slightest mental or bodily pain to any microscopic or macro-living creature that is cellular or higher life including plants, insects, human beings, animals, birds etc with their

thoughts, speech and body. To have sympathy with all living ones taking them to be equal to bones own soul.

#### (ii) SATYA MAHAVRAT

Not to speak words which are false, harsh, hurting and against the interest of self and others. To speak sweet, helpful for self and others according to religious sanctions.

#### (iii) ACHAURYA MAHAVRAT

Neither to take nor to help others to in taking the physical belongings of others without having their clear permission, with mind, speech and body.

#### (iv) BRAHMCHRA MAHAVRAT

To be absolutely free from any type of sexual act with any woman of the world in the three ways that is thoughts, words, and deeds and remain completely engrossed in his own soul.

#### (v) APRIGRAH MAHAVRAT

To completely leave internal parigrah that is wrath, pride, hypocrisy greed etc and external parigrah that is each any every type of attachment of physical articles including money etc.

### FIVE SAMITIES

#### (vi) ERIA SAMITI

To walk cautiously watching the foreground so that no living being however, small it may be killed or hurt.



(vii) **BHASHA SAMITI**

To speak sweet, simple, soft, helpful and only in essential words, according to religious scriptures.

(viii) **AISHNA SAMITI**

Without causing any inconvenience to others eat simple, pure, hygienic and perfectly vegetarian food only once in day-time during twenty four hours to tread the path of religion.

(ix) **AADAN NIKSHEPAN SAMITI**

To carefully lie down or sit down or remove and put down things, keeping defence of any creature in view.

(x) **PRATISHAPAN SAMITI**

To remain vigilant while making excretions (passing out urine, excreta etc) so that no insect is killed or hurt.

**FIVE INDRIA VIJAY**

(xi) **SPARSHAN INDRYA VIJAY**

To discard sense of joy and sorrow created or felt by touch of the body.

(xii) **RASNA INDRYA VIJAY**

Not to have liking or disliking for things having different taste like sweet, sour, salty, spicy etc.

(xiii) **GHRAN INDRIYA VIJAY**

Not to have desire for fragrance or disliking for foul odour.

(xiv) **CHAKSHU INDRIA VIJAY**

To leave completely any sense of joy or sorrow by seeing beautiful or ugly things or scenes.

(XV) **KARAN INDRIA VIJAY**

Not to feel pleasure or irritation due to melodious sounds, discordant notes, praise and abusing language etc.

**SIX ESSENTIALS**

(xvi) **SAMTA**

Without having an emotion of good or bad, to keep equanimity, that is medium state of thoughts in all whether friends or enemy, praise or insult, comfort or discomfort, gain or loss, birth or death, respect or insult etc.

(xvii) **VANDANA**

To worship and sing in praise of God or a venerable saint.

(xviii) **STUTI**

To worship and praise collectively for a number of saints or Mahapurshas (Super human beings) Gods.

(xix) **PRATIKRAMAN**

To make efforts and repent over one's own past mistakes or acts which are not proper or forbidden.

(xx) **PRATIAKHYAN**

To make efforts to save himself from future sins and mistakes.



(xxi) *KAYAUTSARG*

To leave the love and care of his own body to perform acts of hardship like tapasya, fast, exposure to cold, heat and rains etc. calmly.

**SEVEN VISHESH GUN (Specialities)**

(xxii) *ACHAILKATAV (NAKEDNESS)*

To discard all clothes and coverings to attain simple, natural, emotionless (of shame) etc. child like stated.

(xxiii) *ASNAN*

Not to bathe his body with water, only to have the bath of mantra (spiritual words) vow, air and sun rays etc.

(xxiv) *DANT DHOVAN*

Not to shine his teeth with brush or any powder etc.

(xxv) *KESH LONCH*

To pull out hair of head, beard and pair of moustaches with hands in once two, three or four months.

(xxvi) *BHOOMI SHAYAN*

To sleep for little time on clean, that is having no ants or insects etc., earth, stone slab, mat or dry grass etc. without any aid like pillow, cushion, any cloth or bed etc. for removing fatigue.

(xxvii) *EK BHUKTI*

They eat only once in day-time during twenty four hours simple and hygienic food without any of the thirty-two antrai (disturbances) mentioned as below :-

If they find hair, leather (dead skin), dead insect or any other creature, meat, bone, nail etc in their food while eating then they at once leave the food without any ill feeling and go away. If they happen to see raw meat, dying creature, wine, raging fire etc, then they take it as antrai and leave food. While they are going to have their food and they happen to see corpse, dead animals having all the five senses or excreta of a bird falls on their body, if some carnivorous animal, some drunkard or a meat eater, chandal (executioner), or a lady having menses touches their body then they return without taking their food on that day. At the time of taking their food if they happen to hear pathetic words or sound of loudly weeping or fighting then they assume it as antrai. Moreover, if a person offering food to them falls or some utensil falls, either lamp or fire gets extinguished, raw seed (having power of germination) gets into their stomach, appearance of ascaris or pin or hook worms etc, then they take it also as antrai.

(xxviii) *STITHI BHOJAN*

Saints do not eat their food sitting in any utensil but instead they stand keeping at a distance of about 4" (tencentimeters) between their feet.



Without having evil thoughts, observing perfect silence, without making any indication of yes or no, without having any complex of begging or humbleness they accept their food solid or liquid in their palms only and eat. They always eat less than their hunger.

### **THIRTY FOUR EXTRA VIRTUES (Uttar Gun)**

These thirty four extra virtues are classified into six Bahirang Tapp (outward), six Antarang Tapp (Internal), twenty two parishay-jai. Thus these are total thirty four extra virtues of Muni.

#### **SIX BAHIRANG TAP**

##### **(i) ANSHAN**

To purify the soul, to weaken the pride and evil thoughts and to control the senses voluntarily, stop taking completely all type of food and liquid for a certain period.

##### **(ii) AVMODRYA**

To win laziness, do meditation and study, eat food less than their hunger.

##### **(iii) VRATI PARISANKHYAN**

To think about some condition silently and without telling any body that if it will happen today then I will accept food otherwise not, for example special type of house or some definite number of human beings or by seeing any fruit or any type of event or thing.

##### **(iv) RAS TYAG**

To have control on liking or thoughts of eating particular food of a particular taste and to limit sensuary pride taking a vow not to eat one or two or more types of food belonging to following classes-sweet, salt, oils, ghee milk and curd. These types are known as six ras (tastes).

##### **(v) AIKANT SHAYYASAN**

For undisturbed studies, meditation, thinking and analysis etc. to live in lonely places where there is no man, woman or eunuch.

##### **(vi) KAYA KLAISH**

To realise self to sit in padamasan (lotus posture), not to speak for a particular interval of time (silence) or live near rivers or in mountains and thus bear the bodily discomforts keeping one self normal (equanimous).

#### **SIX ANTARANG TAPP**

##### **(vii) PRAYASHCHIT**

To repent of wrong thoughts and doings.

##### **(viii) VINAY**

To behave respectfully towards virtues and virtuous.

##### **(ix) VAIYAVRAT**

To serve saints without any desire.



(x) *SWADHYAY*

To purify the soul, to remove the darkness of ignorance, to check the tendency of ill will to self and others and to create the tendency of doing good to others-study of true religious literature.

(xi) *VUTSARG*

To finish attachment with body and other worldly things.

(xii) *DHYAN*

To stabilise thoughts in the study of innerself and analysis of six substances that is-Jiva, Pudgal [matter] Dharam [medium of motion of soul and matter], Adharam [medium of rest for soul and matter], Kal {time} and Akash {space}, after getting rid of all ill instincts.

**TWENTY TWO PARISHAH JAI (Victories of pinches)**

(xiii) *KSHUDHA JAI*

To bear hunger keeping normal thoughts.

(xiv) *PIPASA JAI*

To bear thirst without uneasiness.

(xv) *SHEET JAI*

To bear cold with equanimity..

(xvi) *USHAN JAI*

To tolerate heat with equanimity.

(xvii) *DANSH MASAK JAI*

To keep normal if mosquito etc. bite

(xviii) *NAGAN PARISHAH JAI*

Not to have an into of evil thoughts or shame on being completely naked.

(xix) *ARATI JAI*

Even in the face of dissatisfaction not have dissatisfaction or aversion from the religion.

(xx) *STRI PARISHAH JAI*

Not to allow turbulence of thoughts even by seeing young beautiful ladies.

(xxi) *CHARYA PARISHAH JAI*

To be remorseless while walking on uneven, thorney stony ground.

(xxii) *NISHIDHA PARISHAH JAI*

To bear the pain calmly which is caused by sitting or standing for long intervals during meditation or tapasya.

(xxiii) *SHAYYA PARISHAH JAI*

To bear pain calmly caused by sleeping on hard ground

(xxiv) *AAKROSH PARISHAH JAI*

To tolerate calmly unparliamentary, filthy, and piercing words used by others.



(xxv) *BADH PARISHAH JAI*

To remain calm and quieted at the time of murderous attack with sword or other arms etc. by others.

(xxvi) *YACHNA PARISHAH JAI*

Not to beg food medicine even at the death bed.

(xxvii) *ALABH PARISHAH JAI*

In condition of not getting food for long intervals to consider this loss better than gain.

(xxviii) *ROG PARISHAH JAI*

TO remain normal and firm while suffering with dreaded and painful disease.

(xxix) *TRIN SPARSH JAI*

To Remain calm and normal in thoughts if gets pricked with thorn etc.

(xxx) *MAL PARISHAH JAI*

To bear the inconvenience quietly if their body gets dusty etc.

(xxxii) *SATKAR PURSKAR PARISHAH JAI*

Not to feel inferiority complex and let not his thoughts be disturbed if others do not praise him though he may be very learned, austere and meditative,

(xxxiii) *PARGYA PARISHAH JAI*

Not to be proud of his intellect

(xxxiii) *AGYAN PARISHAH JAI*

Not to be remorseful if he does not acquire much knowledge inspite of his best efforts.

(xxxiv) *ADARSHAN PARISHAH JAI*

Even after tough and prolonged Tapasya (austerity) if he does not attain special knowledge and supernatural powers even then he does not lose his faith in the path of Nirvan.

In addition to above mentioned, there are so many other attainments or virtues in a Nirgrath Muni.

Swami Veer Sen Ji has decorated Nirgranth muni with some very special simile as below :-

सिंह गज वृषभ मृग पशु, मारुत सूर्योदधि मन्दरेन्दु मणयः ।  
क्षिति उरगाश्वरन सदृशा, परमपद विमार्गका साधवः ॥

Nirgranthe saints are brave and fearless like a lion, powerful like an elephant, gentle like a bullock, innocent like a deer, unaccompanied like wind, dazzling like the sun, sober like ocean, immovable and firm like Merue Mandir (Meeru Mountain), cold like the moon, pure like a jewel, calm and forgiver like earth, large hearted like sky. Such great saints are the travellers of highest ideal state of soul that is MOKSH. Thus such idealistic saints are living religion and Teerth (holy places) personified. Learned person said :-

साधुनां दर्शन पुण्य, तीर्थ भूताहि साधवः ।  
कालेन फलन्ति तीर्थः, सद्य साधु समागमः ॥

Seeing saints is in itself a pious act (punya). They



are like places of reverence and worship (Teerth) themselves. Result of pilgrimage is obtained in future but company of saints is beneficial immediately.

गंगा पार्षं शशी तापं दैन्य कल्पतरुस्तथा ।

पापं तापं तथा दैन्यं सर्वं सज्जन संगमः ॥

Ganga river washes sins, moon removes heat, Kalptaru (divine tree giving everything) removes humbleness and poverty but company of saints removes all the three at once.

शैल शैलै न माणिक्यं मौक्तिकं न गजे गजे ।

साधवो नहि सर्वत्र, चन्दनं न वने वने ॥

As every mountain does not contain jewels, forehead of every elephant does not contain pearls, sandal wood is not found in every forest, similarly Such ideal saints are not found everywhere.

चन्द्रं शीतल लोके, चन्दनादपि चन्द्रमाः ।

चन्द्र चन्दनयोर्मध्ये, शीतलः साधुसङ्कमः ॥

Sandal wood is cooler in the universe, moon is cooler than sandal wood but saints are cooler than sandal wood and moon both. In the same manner, at the sacred feet of these Nirgranth saints having all these great virtues, who are beneficial for self and others, perfect in the knowledge of soul, image of simple nature, adorned with three jewels (Ratan traya) that is right belief, right knowledge and right conduct, I bow and offer my endless obligation.

## GLOSSARY

### A

Agurulaghutav ( अगुरुलघुत्व ) :- Elasticity.

Aapt ( आप्त ) :- Omnipotent, Condition of being all in all, allness

Abhamandal or Tej ( आभामण्डल ) :- Radiance, ora, glory.

Abhavyajeev ( अभव्यजीव ) :- Jeeva which does not possess the capacity or capability to achieve Moksh at any time.

Acharya( आचार्य ) :- Head of the Muni Sangh; who maintains discipline; keeps other Munis etc. on the track of the Muni character, awards prayaschit and administers Diksha to new entrants in the sangh or in the saintly order, permits Samadhi to Muni at the proper time.

Aekant Vas( एकान्तवास ) :- To live in lonely places where no other human beings lives, for study and meditation etc.



**Aagam( आगम ) :-** Sermons delivered by veetrangi Bhagwan, understood and expressed by Gandhar, written and explained in holy Shastras (scripture) by Muni.

**Agani Kayak( अग्निकायिक ) :-** Jeevas Whose body is fire.

**Aghatia Karma ( अघातियाकर्म ) :-** Those four Karmas which do not spoil the Darshan and Gyan virtues of jeeva, these are Aayu, Vedni, Naam and Gotra Karmas.

**Awadhi Gyan ( अवधिज्ञान ) :-** Gyan by which jeeva can know about Murtik Dravyaa, of past, present and future with the limitation of Dravya, Aarea and Time without the help of Indrivas

**Aakinchan( आकिंचन ) :-** Leaving apart his own soul, nothing is his in this world: This very thought is called.

**Alokakash( अलोकाका श ) :-** Space beyond Universe, where nothing exists, absolute vacuum or space only, beyond ether.

**Amrit( अमृत ) :-** Which makes one immortal, divine juice, Nectar.

**Amrit Vani( अमृतवाणी ) :-** Immortal words, divine words, words preached by Bhagwan.

**Amurtik( अमूर्तिक ) :-** Having no physical body, bodiless, formless

**Anant( अनन्त ) :-** Eternal, infinite that cannot be bounded; illimitable.

**Anaikant( अनेकान्त ) :-** Logic of different points of views.

**Ansan( अनशन ) :-** To abstain volunatrily from eating or drinking any thing for a fixed period of time with equanimity of thoughts according to one's own capacity.

**Antarmuhurt( अन्तर्मुहूर्त ) :-** More than oene aawli and a bit lesser than 48 minutes.

**Anu ( अणु ) :-** Smallest possible particle of Dravya which cannot be subdivided further in any case by any possible method.

**Aarambhi( आरम्भी ) :-** One who performs the worldly activities.

**Aarambhi Hinsa( आरम्भी हिंसा ) :-** Hinsa committed during performing worldly activities.

**Aarat Dhayan( आर्तध्यान ) :-** Sinful series of thoughts, which are cause of Narak or Ttisanch Gati. It is of four types. (I) Ist Viyog:- Itching thought on seperation of relatives or things of e.g.,liking son or money etc. (II)Anist Sanyog:-On being in the company of undersired substances to remain uneasy by thoughts of removing them.(III)Vedna Prabhava:-To remain uneasy in thoughts and to make efforts to remove the troubles due to some disease or happening etc.(IV)Nidaan:-To be uneasy in thoughts due to having the desire of enjoying Vaibhav in this or next birth.

**Aasakti( आसक्ति ) :-** Attachment.

**Asangy( असंज्ञी ) :-** Having no mind, without the power of distinction and analysis between good and bad.



Asanyami( असंयमी ) :- Without any sanyam ie., without any voluntary control on his senses, or defence of jeeva ieparani sanyam.

Astitava( अस्तित्व ) :- Existence, isness.

Avmaudarya( अवमौदर्य ) :- To eat less than his hunger.

## B

Badar( बादर ) :- Sthul, living being with gross body, gross.

Bhavya jeeva( भव्यजीव ) :- Capable of attaining Moksh. Those jeeva who have got the power, Vitality, capability to attain Moksh at some suitable future time.

Bhog Bhumi( भोग -भूमि ) :- A part of the Universe where jeeva has to make no efforts and he gets automatically everything he needs or desires

## C

Chaitya( चैत्य ) :- Idol of Jnendra Deva i e., Arihant Deva or Siddha.

Chaityalya( चैत्यालय ) :- Temple.

Chakravrti( चक्रवर्त्ती ) :- One who is the emperor of all the six Khand (parts) in which Madhya Lok has been divided.

Charitra( चारित्र ) :- Conduct.

Charnanuyog( चरणानुयोग ) :- Holy scripture having the full description of the code of conduct Muni and Shrawak both.

Chayaksamayaktva( क्षायिकसम्यक्त्व ) :- Pure reight faith, dawn of permanent reality about soul.

Chintamani( चिन्तामणि ) :- A type of precious jewel which is said to remove all the worries of its owner.

## D

Dharma Chakra( धर्मचक्र ) :- Group of religions, movement of religion,wheels as symbols of religion.

Darshan( दर्शन ) :- Vision, faith, belief,philosophy.

Dheer( धीर ) :- Who maintains his mental balance in all situations, steady, bold.

Dhrauvya( ध्रौव्य ) :- Permanence, to be present in all states.

Dhyan( ध्यान ) :- Meditation about soul and Drvyas without sin.

Diksha( दीक्षा ) :- Induction of new entrants into the order of Muni (saints)

Dravya( द्रव्य ) :- Substance(living and non iving).In Jain philosophy these are six:-Jeeva, Ajeeva(Pudgal); Dharma, Adharama, Kaal, Akash.

Dharma Dravya ( धर्मद्रव्य ) :- That which helps the moving jeeva or pudgal in its motion.

Dusht( दुष्ट ) :- Attercop,innatured person.

Durandur Bhavy Jeeva( दूरान्दूर भव्यजीव ) :- One who has got the capacity to attain Moksh but he cannot achieve Moksh.



Durgati( दुर्गति ) :- Bad state, for example Nark and Triyanch, all other living beings except human beings aDeva.

Durjan( दुर्जन ) :- Bad heart; habitually ill behaved.

## E

Etar Nigodh ( इतर निगोद ) :- Nigodh jeeva who has once attained tras prayaya but has again gone to Nigodh paryaya.

Gandhar ( गणधर ) :- Those Aacharya who have got the capability to understand and express the sermons delivered by Arihant Bhagwan i.e. Tirthankar.

Ghatia Karma ( धातिया कर्म ) :- Four Karmas which spoil the Darshan Gyan of jeeva. These are Darshanavarni, Gyanavarni, Mohini, Antrai Karma.

Grihasth ( गृहस्थ ) :- Householder, Religious person who is still living in his home.

Gunsthan ( गुणस्थान ) :- One of the 14 stages in the stages of the ladder of achieving Moksh, spiritual stage.

Gyan ( ज्ञान ) :- Knowledge.

## I

Indriya ( इन्द्रिय ) :- One of the five senses, or organs of the of the senses, i.e.,sense of touch, taste, odour, vision and hearing.

## J

Jal Kayik ( जलकायिक ) :- Those jeevas whose body is water.

Jambu Dweep ( जम्बूद्वीप ) :- 1st great part of Madhya Lok.

Jeeva ( जीव ) :- Living substance, soul.

Jinagam ( जिनागम ) :- Sermons delivered by Jinendra Bhagwan.

Jinendra Dev ( जिनेन्द्रदेव ) :- Arihant Bhanwan, one who has conquered his Indriyas.

Jin Nath ( जिननाथ ) :- Arihant Bhangwan.

Jitendra ( जितेन्द्र ) (Jit+Endra) :- One who has conquered his all the five senses, mind and also Karmas.

## K

Kamandal( कमण्डल ) :- A small wooden pot having a spout and handle for keeping water by saints.

Kukhyati ( कुख्याति ) :- Ignominy, public disgrace.

Kalpvrksh ( कल्पवृक्ष ) :- That tree which provides everything of need, these are not present now in Pancham kaal.

Kamdhenu ( कामधेनु ) :- A mythological cow which provides every desired substance.

Kambhavna ( कामभावना ) :- Lust, thought for sexual pleasure.

Kaya Klesh ( कायक्लेश ) :- To practice hardships of different



types for one's own body voluntarily for spiritual upliftment.

Kayoutsarg ( कायोत्सर्ग ) :- Detachment, unattachment.

Karma ( कर्म ) :- Those Pudgal Parmanus which get attached to the soul according to good or bad thoughts or activities and guide the future destiny of the jeeva. These are of eight type:- 1. Darshnavrni, 2.Gyanavarni, 3.Mohini, 4.Vedniya, 5.Aayu, 6.Naam, 7.Gotra, 8.Antrai.

Kewli ( केवली ) :- Omniscient, having infinite knowledge, who knows each and thing and happenings of Teen Lok and Teen Kal simultaneously.

Kewal Gyan ( केवलज्ञान ) :- Absolute pure knowledge.

Kesh Lonch ( केशलोच ) :- To depilate or pull out his hair voluntarily with his own hand by saints to reduce dependece and increase unattachment with body without any feeling of sorrow.

Koyal ( कोयल ) :- A bird which sings in sweet and melodious voice, cuckoo.

## L

Labdhi Paryaptak ( लब्धिपर्याप्तक ) :- Undeveloped with respect to body or senses or capacity of mind.

Lobh ( लोभ ) :- Greed, avarice.

Lokakash ( लोकाकाश ) :- That part of space in which all the Dravyas exist.

## M

Mangal or Manglam ( मंगल, मंगलम् ) :- Sacred, welfare, holy.

Mangalmaya ( मंगलमय ) :- Beneficial.

Mantra ( मन्त्र ) :- A recitation having super-natural powers.

Mati Gyan ( मतिज्ञान ) :- First preliminary knowledge with the help of five senses and mind. It is of two types. Sumati Gyan :- Correct knowledge and Kumati i.e., false or wrong knowledge.

Mool Guna( मूल गुण ) :- Fundamental or basic virtues.

Mumukshu ( मुमुक्षु ) :- Desirous of Moksh.

Muni Sangh ( मुनिसंघ ) :- Group of Munis, Arjikas, Chullaks, Aillaks, Brahmcharees and Brahmcharinees having an Aacharya as its Head.

Moh ( मोह ) :- Blind love, extreme love or attachment, to consider the other person or thing or any substance as their own essential part, delusion.

Mithyatava ( मिथ्यात्व ) :- False faith, wrong faith, adverse faith.

Mratyu Lok ( मर्त्यलोक ) :- Madhyalok.



## N

Nam Karma ( नाम कर्म ) :- One of the either Karmas which determines the shape and size of the body.

Nigod ( निगोद ) :- A jeeva which is almost invisible by any means, much smaller than microscopic one and which takes birth and dies 18 times in one breath.

Nikat Bhavya ( निकट भव्य ) :- A jeeva who is to attain Moksh in near future.

Nindak ( निन्दक ) :- who speaks or criticises others with evil intension or selfishmotive.

Niranjan ( निरंजन ) :- Soptless, Karmaless.

Nirwan ( निर्वाण ) :- Liberation of soul.

Nishkalank ( निष्कलंक ) :- Immaculate, spotless.

Nishparigrahi ( निष्परिग्रही ) :- Having no feeling of attachment or ownership for any thing.

Niti ( नीति ) :- ethics.

Nitya Nigod ( नित्य निगोद ) :- Jeeva which has not attained Tras paryaya so for.

## P

Paath ( पाठ ) :- Holy recitation.

Padma Asan ( पद्मासन ) :- A cross legged posture of sitting generally adopted at the time of meditation, lotus posture.

Panchachar ( पंचाचार ) :- Five types of conduct.

Panth ( पंथ ) :- Sect of religion, religious tradition.

Pap ( पाप ) :- Sin, misdeeds.

Pradesh ( प्रदेश ) :- Smallest immaginable part of a substance.

Panch Permesthi ( पंच परमेष्ठी ) :- All the five types of highest jeevas in the other of the liberation of soul i.e., Arihant, Siddha, Acharya, Upadhyaya and Sadhu.

Parigrah ( परिग्रह ) :- Attachments, desires.

Parishaha ( परिषह ) :- Felling of pain and disturbance.

Peechi ( पीछी ) :- A brush of peacock feathers prepared from the voluntarily discarded feathers of this bird and used by Nirgranth Jain saints to defend small Jeevas during their activities of daily routine.

Prayaya ( पर्याय ) :- Form or state adopted by jeeva or Pudgal or substances, modifications.

Partap ( प्रताप ) :- Grace, glory.

Prithvi Kayik ( पृथ्वीकायिक ) :- Jeeva whose body is earth i.e., soul, stone, etc.

Parmayatava ( प्रमेयत्व ) :- The virtue by which a subject becomes an object of knowledge.

Prayshchit ( प्रायश्चित ) :- Penance.

Pudgal ( पुद्गल ) :- Matter, elements.



## R

Ras (रस) :- Taste.

Raj Hans ( राजहंस ) :- Royal swan.

Raju ( राजू ) :- A measure of length or distance in Jain Mathematics. One Raju=numberless yojans or innumerable miles or so many Eight-year.

Ratan Triya ( रत्नत्रय ) :- Spiritual three jewels, i.e. Samyak Dharshan, Gyan and Gharitra.

Raudra Dhyam ( रौद्रध्यान ) :- Another series of sinful thoughts, cause of Trianch or Nark Gati. It is also of four types. (I) Hinsanandi : To enjoy Hinsa to get busy or think or praise Hinsa. (II) Mirsanandi : To enjoy in telling a lie or think of the way for it. (III) Chauryanandi : To enjoy, commit, help, plan or praise theft. (IV) Parigrahnandi : To enjoy Parigrah and make efforts for it.

## S

Shalaka Purush ( शलाका पुरुष ) :- Super human being having supernatural powers.

Samadhi ( समाधि ) :- The act to become equanimous, unattached with all worldly substances living or non-living and his body, to get engrossed in his soul and to leave his body cheerfully gradually reducing his diet at the time of death.

Samay ( समय ) :- Smallest individual imaginable unit of time.

Samta (समता) :- Equanimity.

Samayak Charitra ( समयक्चारित्र ) :- Right conduct, 3rd constituent of Ratan Triya.

Samayak Darshan (सम्यक्दर्शन) :- Right faith, 1st constituent of Ratan Triya.

Samayak Gyan (सम्यक्ज्ञान) :- Right knowledge, 2nd constituent of Ratan Triya

Samyak (सम्यक्) :- True, real.

Ssatishtaya Punya (साति शय पुण्य) :- Most effective Punya or good deeds.

Samovsharan (समोवशरण) :- Preaching place of Arihant Deva for all types of jeeva.

Sangyi (संज्ञी) :- Jeeva having all the five senses along with Mun i.e, mind.

Sankalpli Hinsa (संकल्पी हिंसा) :- Hinsa committed by making previous plan and with firm determination.

Sanyam (संयम) :- Forbearance, control of senses and Mun, defence of jeeva.

Sarwagya (सर्वज्ञ) :- Omniseient.

Shanti (शान्ति) :- Peace, tranquility.

Sharman (श्रमण) :- Saints (Jain Saints).

Sharman Sanskriti (श्रमण संस्कृति) :- Jain culture.

Shrawak (श्रावक) :- Householder who follows the religious and moral duties and principles prescribed for a householder.



Shrawika ( श्राविका ) :- Female householder having all the qualities as described above.

Shrawakachar ( श्रावकाचार ) :- Code of conduct for householder.

Siadwad ( स्याद्वाद ) :- Theory of relativity.

Siddha ( सिद्ध ) :- Liberated soul, who has become absolutely free from all the eight Karmas and also have become free from the cycle of death and birth.

Siddhant Chakravarti ( सिद्धान्तचक्रवर्ती ) :- Biggest follower and knower of the principles of religion.

Siddha Shila ( सिद्ध शिला ) :- Abode of liberated souls.

Shukl Dhyan ( शुक्ल ध्यान ) :- Absolute concentration in his own soul before the time of liberation of soul.

Skandh ( स्कन्ध ) :- Group of Parmanus, molecule.

Sthawar Jeev ( स्थावर जीव ) :- Jeev having only one sense i.e., only sense of touch.

Sukshama ( सूक्ष्म ) :- Much more smaller than microscopic one.

Swarg ( स्वर्ग ) :- Paradise, heaven.

## T

Tap or Tapasya ( तप या तपस्या ) :- Hardships internal or external undertaken voluntarily to purify soul and destroying sins. Penance.

Tapachar ( तपाचार ) :- Code of performing tap.

प्रति कर्म कुशल १/० २ मंगलार्जुन गोदावरी  
३ गोदावरी

Tapasvi ( तपस्वी ) :- Performer of tap as a matter of routine.

Teen Lok or Trilok ( तीन लोक या त्रिलोक ) :- All the three portions of Universe i.e., Urdh Lok (heaven), Madhya Lok (Continents and oceans) and Adho Lok (Hell).

Tirthankar ( तीर्थंकर ) :- Those human beings who are to attain Moksh from this very birth and have destroyed four Ghatia Karmas and are destined to preach; have Tirthankar Punya Prakriti.

Traas Jeeva ( त्रस जीव ) :- Jeeva who have got two to five Indriyas.

Trishna ( तृष्णा ) :- Thirst of desires, ambitions.

Tyag ( त्याग ) :- Discarding voluntarily for upliftment.

## U

Uddyogi Hinsa ( उद्योगी हिंसा ) :- Hinsa committed during business or other activities done to earn livelihood.

Uttamkshama ( उत्तमक्षमा ) :- Forgiveness of highest order.

Uttar Gun ( उत्तर गुण ) :- Extra virtues.

Utpad ( उत्पाद ) :- To take new form or state, coming into new modification.

## V

Vandna ( वन्दना ) :- Revery, worship., prayer.

Vatsalya ( वात्सल्य ) :- Pure or divine love without any expectations or desire out of it.



- Shraw Vastutva ( वस्तुत्व ) :- Individual nature or virtue of a substance.
- Shraw Vanaspati Kayik ( वनस्पति कायिक ) :- Those jeevas whose body is flora.
- Siadv Vyaya ( व्यय ) :- To die or get destroyed or change the form.
- Siddh Vaibhav ( वैभव ) :- Memmon, riches glory.
- me Veerya Guna ( वीर्य गुण ) :- Power or virtue of the soul.
- Sidd Veetrag ( वीतराग ) :- Absolutely free from any feeling of attachment.
- Sidd Veer, Vardhman ( वीर, वर्धमान ) :- Different names of Bhagwan Mahaveer.
- Shu Vidyadhar ( विद्याधर ) :- Those jeevas who have certain supernatural powers, one kind of ancient scientist.
- Ska Vinayachar ( विनयाचार ) :- Code of humbleness.
- Sth Virodhi Hinsa ( विरोधी हिंसा ) :- Hinsa due to opposition.
- Su Vritti Parisankhyan ( वृत्ति परिसंख्यान ) :- A voluntary condition accepted in his mind without telling or indicating to anyone for accepting food each day.
- sv Vivek ( विवेक ) :- Moral Sense or wisdom of good and bad.
- T Vyasan ( व्यसन ) :- Vice, evil-habit.
- T Vaibhav Aasakt ( वैभव आसक्त ) :- Memonite, devoted to riches.
- T Yagya ( यज्ञ ) :- A religious ceremony.



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