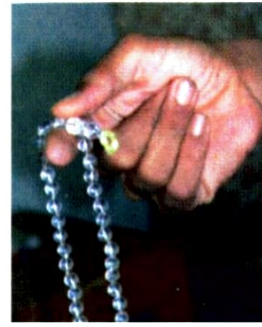


*Sure & Pure*



# Sure & Pure



Right procedure of counting beads of rosary



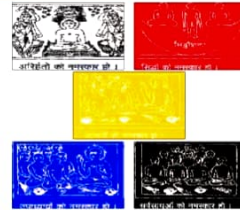
Life-sketch of Saints



Meditation of 24 Tirthankara



Meditation on the feet carved at Sammed Shikhar Ji



Meditation of Shri Namokara Mantra



Meditation of "Hirim"



Meditation of "Om"



Meditation of Swastika (Fylfot)



Scientific approach & medical treatment



Therapy through Hand-posture



Analysis of impurity caused by death-birth

Name of the Book : ***Sure & Pure***

Guidance & Direction : **Digambar jain muni shri bhav sagar ji maharaj**

English Translation : **Dr. Prem Chand Jain**  
Ex. Director-Jawaharlal Nehru Smiriti  
Mahavidyalaya, Ganj Basoda (M.P.)  
Mob. : 09425641133

Coordinator : (1) **Abhishek Choudhary, Nagpur**  
Mob. : 09422126415  
(2) **E-Mail :- rajauniform@gmail.com**  
**Soubhagya Sodhiya, Panagar/Jabalpur**  
**(M.P.) Mob. : 09179377458 , 08989400949**  
(3) **Naresh Jain, (gopal agro product)**  
**Raj Nand Gaon (C.G.) , Mob. 9425238271**

Publisher : **Shrut Care Shansthan, Jabalpur (M.P.)**  
Website :- [www.jindharna.com](http://www.jindharna.com)

Donator : **Vivek Jain, (Singapore/ Malaysia)**  
Mob. : +65 9017 1724  
E-mail : [vivekjain31@gmail.com](mailto:vivekjain31@gmail.com)

First Edition :

Price : **Rs. 100/- (for republication)**

Graphics Design : **Vipul Jain (Bharill Screen Printers)**  
**Vidisha (M.P.) Mo. 09827256243**

Printer : ***Solar Offset, Jabalpur***  
**Mob. : 09425861538**

## *PREFACE*

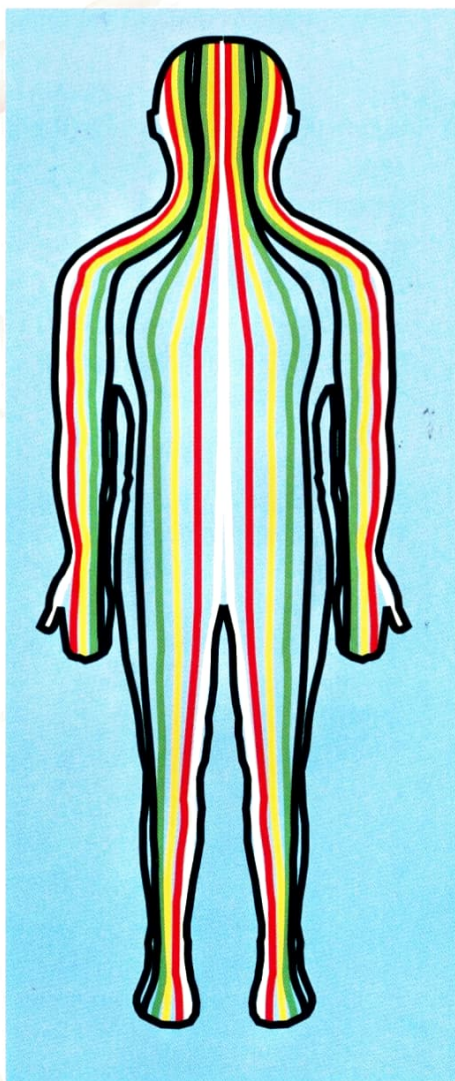
### **VOLITIONAL EXPRESSION**

This book comprises scientific aspect of Prayer (Poojan), meditation (Dhyan), when, why & how.

How to use rosary (count the beads of rosary), matters related to Sutak, Patak (state of impurity due to birth-death) & other related subjects prepared under the auspicious direction, motivation & guidance of **Digamber Jain Muni 108 Shri Bhavsagar Ji Maharaj, the able disciple of National Sant 108 Acharaya Shree Vidhya Sagar Ji Maharaj.**

This book is the result after removing hindrances, studying many granth, discussion & research of many years.

Dr. Premchand Jain  
Ganjbasoda (M.P.)



## Why meditation, when and how -

**Doubt** - What are the kinds of **Samsthan Vichaya** meditation (Thinking about the structure and nature of universe is **Samsthan Vichaya meditation** i.e. universe - structure contemplation).

**Solution** - **Pindastha** (contemplation about the soul placed in the body), **Padastha** (Meditation with holy chants), **Roopastha** (deep engrossment in the form of Lord Arihanta), **Roopatita** (contemplation of the virtues of salvated souls (**Siddhas**)).

(A) **Pindastha** - To contemplate the soul placed in the soul, is **Pindastha** meditation. It is of 5 kinds -

1. **Parthividharna** / Earthy retention - Sitting in the lonely place the adept (religiously persevering) should contemplate that the world is a deep ocean, the sea is filled with the water, this world is filled with griefs, lotuses in the form of paradise etc. sensual enjoyments / pleasures are blossomed here and there. In the middle of the sea there is a thousand petaled lotus. Just in the centre of it there is Sumeru mountain and there is seat on it on which I am sitting.



2. **Agneyadharna** / Fiery retention - Further the adept thinks that the pointed flame of smoke is coming out with slow motion from the superscript mark of the letter अर्ह (Arham). Slowly fire sparks are also coming out with the smoke. These flames arranged in a row gradually took the form of fire and it caught the fuel of **Karma**. Now the **Karma** forest began to burn, slowly afterward the grossbody also began to burn and now only the ash has left.



3. **Vayudharna** / Airy retention - After it the meditator contemplates that very strong wind is blowing speedily trembling the mountains and it immediately caused the ashes of the grossbody etc. to wipe off and the wind has quieted.



4. **Jaldharna** / Watery retention - Afterwards the meditator contemplates that the dense clouds are causing heavy rains all around in torrents with lightening and rainbow i.e. it is raining cats and dogs. This rain water washes away the whole ash produced by the burning of grossbody etc.



(5) **Tattvaroopvati dharna** / Auspicious conceptual meditation with contemplanation - Afterwards the meditator should contemplate "Now I am like an omniscient, devoid of seven primary substances (blood, bone etc.), lustrous like the moon of the 15<sup>th</sup> day of the light half of the lunar month, ensconced on the throne, endowed with divine excellences



and glory of auspicious events (*Kalyanakas*), being worshipped by human and celestial beings and free from the blemish of *Karmas*.” Further he should contemplate his soul placed in the body as free from all the *Karmas* having shape of a male i.e. a salvated soul.

(B) *Padastha* - (1) The meditation which is contemplated taking support beginning with anyone of the alphabets pronouncing many kinds of verses of pious incantation signifying five supreme souls (*Panch Parmesthi*), is '*Padastha Dhayana*'

(2) Which is contemplated by ascetics taking support of the verses in alphabet form of many pious incantations, is called '*Padastha*' meditation. The meditator makes the mind stable by inscribing the incantation on the middle of some fixed place like fore-front portion of the nose or forehead and concentrates his mind seeing / observing it. Should contemplate eight-petaled lotus placed in the heart and on the five out of eight leaves contemplate as written, “*Namo Arihantanam, Namō Siddhanam, Namō Airiyanam, Namō Uvajjhayanam, Namō Loesavvasahunam*”, on the remaining three leaves “*Samyag Darsanaya Namah, Samyaga Jnanaya Namah and Samayaga Charitrayaya Namah*” written should be contemplated. In this way the incantation written on every leaf should be contemplated.

(C) *Roopastha dhayana* / Deep engrossment in the form of Lord Arihanta - Contemplation of the form of *Arihant Parmeshthi* ensconced in the *Samavsaran*, is *Roopastha dhayana*. In this meditation the possessionless form of the Lord *Arihant* ensconced in the center of twelve assemblies endowed with four excellences and eight auspicious emblems, is contemplated.

(D) *Roopatit dhayana* / Deep engrossment in the form of *Siddha Bhagwan* - The meditator contemplates the supreme soul *Siddha Parmesthi* who is formless, not perceptible by senses. Again that meditator ascetic contemplates his very own soul as pure, enlightened, untainted, deplete like the Supreme soul (liberated soul) “Precisely, I myself am omniscient, omnipresent, accomplished” contemplating so he meditates his pure soul.

In this way in the *Roopatit* meditations the meditator, practising the meditation of *Siddha Parmesthi* and with regard to power equalizing himself like Him (*Siddha Parmesthi*) and for expressing himself like Him, he immerses in his ownself. Then he himself expressly becomes *Siddha Parmesthi* by annihilating the *Karmas*.

**Doubt** - On which organs of the body the incantation is installed for meditation ?

**Solution** - (1) Both eyes, (2) Both ears, (3) Forefront portion of the nose, (4) Fore-head, (5) Face, (6) Navel, (7) Head, (8) Heart, (9) Palate, (10) Middle portion of both the eyebrows.

The adorable to be meditated should be installed on any one out of above ten places (*Jnanarnava 30/13*)

**Doubt** - The *Dharamdhayana* is also seen among the false-believers ?

**Solution** - Here is the subject of path to salvation. The path to salvation does not start without right belief. Hence for religious meditation, the right believer is a must. The meditation of false-believer is called auspicious feeling.

**Doubt** - What is the difference among meditation, reflection, feeling, contemplation ?

**Solution** - Where there is stability in thought activity is meditation, where the mind shifts from one matter to another that is either feeling or reflection or contemplation.

**Doubt** - What is the fruit of meditation ?

**Solution** - The fruit of painful and cruel concentrations, is world and of religious and absolute (pure) meditation, is salvation.

**Doubt** - What are the four sections of meditation ?

**Solution** - 1 *Dhyata* (Meditator) - The person who meditates

2 *Dhyan* (Meditation) - The activity of concentration

3 *Dhyan ka Phal* (fruit of the meditation) - Stoppage

and

dissociation of *Karma*

4 *Dhyeya* (which is to be meditated) - The matter/object which is to be meditated

**Doubt** - What sort of meditator should be?

**Solution** - He should be a follower / observer of *Panchsheel* i.e. should be free from all the five sins. Keeping mum is wholesome / beneficial in the meditation. What type of silence should be? it should be by mind, speech and body i.e. no inclination to speak should arise in the mind, not even humming and hawing by words, not doing any thing by the body i.e. neither pointing out nor showing by writing, should take meal once in a day that too in limited quantity and the food-stuffs should be genuine it should not be more fried, pepper-spices and heavy (indigestible) items should be avoided. There should be no public contact, should be a controller of the mind, should be able to subdue his senses, his posture should be stable, should be resolute i.e. should not flinch in times of affliction / calamity such type of meditator has been admired in the scriptures.

**Doubt** - What places are suitable for meditation ?

**Solution** - Mountain, cave, hollow of the tree, bank of the river cremation or burial, ground, garden, jungle, shore of the sea, confluence of the rivers, places from where ascetics salvated (*Siddha Ksetra*), places of miracles, place of pilgrimage etc. are suitable places and that place should be free of woman, animal, eunuch and person of bad character (Raj Vartika 9/44). But for capable person there is no rule of place / region, they can meditate at any place (Jnanarnava 28/22).

**Doubt** - Which direction and posture are suitable for meditation ?

**Solution** - Meditating facing east or north direction is praise -

worthy. The sun rises in the east which proves pernicious (destructive for darkness), therefore, east direction is laudable. Our works (purpose) should be progressive day by day like the rise of the sun, desiring so, people perform meditation etc. desired works facing east direction.

*Teerthankara* are found at all times in *Videha Kshetra*. *Videha Kshetra* is in the north direction, therefore, assuming *Teerthankara* in heart, meditation etc. desired acts are performed facing north direction (Bhagwati Aradhna - Commentary-562)

Lotus posture or '*Kayotsarga*' (spiritual or meditative relaxation) posture is best. A meditator sitting in an uneven posture necessarily feels pain due to which the mind is oppressed owing to which he gets distressed (agitated). Whether meditation is possible in the state of agitation ? No., therefore, meditation should be undertaken in the above two postures.

### *Illustration of meditation*

(1) When you go to see the cinema, then doors, windows, holes etc. of the picture-hall are closed and the electric current of the inner portion of the cinema-hall is also switched off. Then the scene are clearly visible on the screen. Similarly, door, windows, holes of senses are closed at the very first instance for seeing the self, then electric current of intention and hesitations of mind is switched off., only then the inner picture i.e. self intuition is seen (introspection takes place)

(2) There are three hands (needles) in the watch i.e. of hour, minute and of the second. The hand of the hour (which shows the time in hour) moves but doesn't seen moving, likewise hand of the minute moves but doesn't seen moving but the hand of the second not only moves but gallops. Similarly we all possess three vibratory activities. Bodily vibration is like the hand of hour, vibratory activity of the speech is like the hand of the minute and the vibratory activity of the mind is like the hand of the second. When we sit in meditation then body and speech become stable but the mind runs. All the three hands of the watch meet at 12 O'clock and the hand of the second immediately runs away from there. When the hand of the hour and the hand of minute labour much then all the three meet at 1.05, 2.10 hours and so. Similarly, when we engross in meditation for hours then the mind, speech and body becomes stable but only for a moment and the mind immediately slips away from there. It is also essential for meditation that we should not think of so many past years. For the purpose of practice, we will not think of the events happened before one year, then will not think of before one month, then will not think of before one fortnight, then of before one week, then of one day, then one hour and by and by come at one 'Samaya'. This is also an art for concentration.

With courtesy from - '*Jinsaraswati*' by Muni Shri Prashantsagar ji Maharaj, Publisher - Dharmodaya Prakashan, Sagar (M.P.), P. 273 - 277, 4th edition, Mahavir Jayanti 2007



## *Hundred precepts of meditation -*

1. I am free from attachment - aversion, delusion.
2. I am free from anger, pride, deceit.
3. I am free from activity of sensual enjoyments.
4. I am free from activity of mind, speech and body.
5. I am devoid of physical Karma (knowledge obscuring Karma etc.) gross body (Nokarma) and psychical Karma (attachment-aversion etc.).
6. I am free from fame, worship, gain etc. passionate feeling.
7. I am free from desires enjoyments of which are seen, heard or experienced.
8. I am free from three stings-deceit, falsity and desire for enjoyments in the next birth.
9. I am free from three arrogances / pride.
10. I am free from three kinds of 'Danda' i.e. connected with mind, speech and body.
11. I am free from functional activity contrary to real nature.
12. I am of pure untainted form of my own.
13. I am transformed by the right belief of my pure soul.
14. I am transformed in the undertaking of the science of discriminations.
15. I am of the form of indivisible gems-trio (Ratantraya).
16. I am of the state of indeterminate ecstasy i.e. of absolute meditation.
17. I am of the form of attachmentless natural bliss.
18. I am brimful of ecstasy.
19. I am full of the nectar of the right knowledge of self.
20. I am of the nature of a knower of right knowledge.
21. I am of the form of naturally pure inherent capacity of the soul.
22. I am of the form of naturally pure bliss of knowledge.
23. I am eternal and of the form of full bliss.
24. I am image of conscious soul.
25. My form is ocean of consciousness.
26. My form is 'Kalpavraksa' (wish fulfilling tree) of consciousness.
27. I am a man who taste the nectar of consciousness.
28. I am of the form of aggregate of knowledge.
29. My form is the flow of nectar of knowledge.
30. I am of the form of the sap of the medicine of consciousness.
31. I am of the form of pure conscious soul.
32. I am a benevolent tree of consciousness.
33. I am of the form of radiance of right knowledge.
34. I am ocean of knowledge.

35. I am incomparable and free from the coating of Karma.
36. I am of the guiltless form.
37. I am of the form of pure consciousness.
38. I am of the form of infinite knowledge.
39. I am of the form of infinite perception.
40. I am of the form of infinite power.
41. I am of the form of infinite bliss.
42. I am of the form of natural ecstasy.
43. I am of the form of supreme ecstasy.
44. I am of the form of ecstasy of supreme knowledge.
45. I am of the form of ever bliss.
46. I am of the form of supernatural enjoyments.
47. I am of the form of self-bliss.
48. I am enjoyer of the bliss of natural pleasure.
49. I am of the form of eternal bliss.
50. I am of the form of pure soul.
51. I am of the form of supreme radiance.
52. I am of the form of self-attainment.
53. I am of the form of pure self-knowledge.
54. I am in genuine (real) form.
55. I am in the form of supreme truth (reality).
56. I am group of pure soul (Samayasar-form).
57. I am of the form of spirituality.
58. I am of supreme auspicious form.
59. I am of supreme excellent form.
60. I am of the form of cause for the destruction of all Karmas.
61. I am of the form of supreme non-duality (undivided one).
62. I am of the form of pure psychic attention (conscious activity).
63. I am of the form of absolute six essentials.
64. I am of the form of supreme state of profound meditations.
65. I am of the supreme hale & hearty form (in self-engrossment).
66. I am of the form of supreme study (self-introspection)
67. I am of the form of supreme science of discrimination.
68. I am of the form of excellent knowledge i.e. right knowledge.
69. I am of the form of excellent equanimity.
70. I am of the form of omniscience.
71. I am of the form of absolute perception.
72. I am of the form of infinite power.
73. I am of the supreme subtle form.

74. I am of the occupancy form.
75. I am of the non-gravity levity form.
76. I am of the form of undisturbed mental peace.
77. I am free from all the eight Karmas.
78. I am of the pure / untainted form.
79. I am eternal.
80. I am endowed with eight virtues.
81. I am gratified and happy having attained my aim.
82. I am a resident of the top of the universe i.e. supreme place of salvation.
83. I am incomparable.
84. I am unimaginable.
85. I am indisputable / not debatable (beyond argument).
86. I am of the form of proposition (subject of testimony / object to be known completely).
87. I am of the miraculous form (extra-ordinary).
88. I am of the inexhaustible form.
89. I am perpetual.
90. I am of pure form.
91. I am of the form of accomplished soul (liberated soul).
92. I am of the form of accomplished soul (Siddha) with regard to existence of power
93. I am of the form of accomplished soul established by experience
94. What sort of accomplished soul is ? i.e. I am just like that. I am pure.
95. I am of the form of activities causing accumulation of meritorious Karmas.
96. I am of the form of aggregate of conscious soul.
97. I am of the form of perpetual bliss.
98. I am of the form of supreme refuge.
99. I am self-existent.
100. I am of the form of formless, infinite bliss, free from miracle of miracles.



# ***Meditation - accomplished of the feet ensconced on Sammed Shikhar ji & Kailash mountain***



**1. Kunthunath Bhagwan  
Jnandhar koot (peak)**



**2. Naminath Bhagwan  
Mitradhar koot (peak)**



**3. Arrnath Bhagwan  
Natak koot (peak)**



**4. Mallinath Bhagwan  
Samval koot (peak)**



**5. Shreyanshnath Bhagwan  
Sankul koot (peak)**



**6. Subidhinath Bhagwan  
Suprabh koot (peak)**



**7. Padamprabha Bhagwan  
Mohan koot (peak)**



**8. Munisuvratnath Bhagwan  
Nirjar koot (peak)**



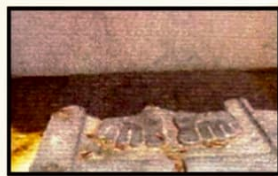
**9. Chandraprabha Bhagwan  
Lalit koot (peak)**



**10. Adinath Bhagwan  
Kailash Mountain**



**11. Sheetalnath Bhagwan  
Vidyutvara koot (peak)**



**12. Anantnath Bhagwan  
Swamprabhuvara koot (peak)**



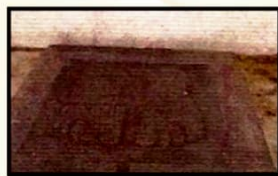
**13. Sambhavnath Bhagwan  
Dhaval koot (peak)**



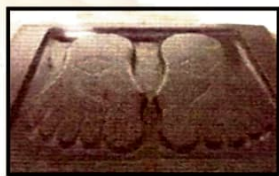
**14. Vasupujya Bhagwan  
Champapur, Mandargiri**



**15. Abhinandannath Bhagwan  
Anand koot (peak)**



**16. Dharamnath Bhagwan  
Sudattvar koot (peak)**



**17. Sumatinath Bhagwan  
Avichal koot (peak)**



**18. Shantinath Bhagwan  
Kundprabh Mountain**



**19. Mahavir Bhagwan  
Pavapur, Padmasarovar Koot**



**20. Superashvanath Bhagwan  
Prabhas koot (peak)**



**21. Vimalnath Bhagwan  
Suveer koot (peak)**



**22. Ajitnath Bhagwan  
Siddhavar koot (peak)**



**23. Neminath Bhagwan  
Girnar 5th Tonk (summit)**



**24. Parshvanath Bhagwan  
Swarnbhadra koot (peak)**



**25. Parshvanath  
Bhagwan**



**26. Cave**



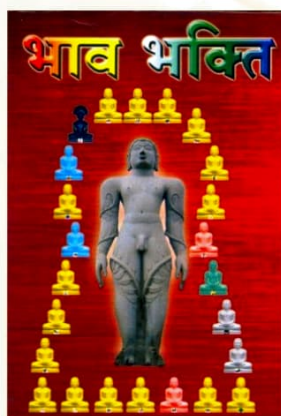
**26. Feet of Adinath Bhagwan  
Astapada Badrinath**

## Meditation of the feet ensconced on Sammedshikarji and Kailash Mountain Perform equanimity (Samayik) in this manner -

First of all reciting the hymn of Lord Kunthunath or pronouncing oblation (Argha) (without worshipping substances) and gradually reciting eulogy of all the 24 Teerthankara in the state of meditation and observing feets, visiting liberated souls (Siddha Bhagwan) or Omniscient (Arihant Bhagwan), the *Samayika* can be performed. If possible as many number of saints could be remembered in the mind as salvated from which peak. If there is still more time meditative relaxation (Kayotsarga) could be performed in the mind itself on each peak.



## Meditation of 24 Teerthankaras



First of all, reciting eulogy or oblation (Argha) (without offering worshipping substances) of Lord Adinath and gradually up to Lord Mahavir in the mind along with one meditative relaxation (kayotsarga) for each or from Mahavir up to Adinath could also be recited or it can also be read in intervening order or can also read according to the colour of Lord Jinendra.

*“Two are of fair colour, two darkish two green,  
Two are of reddish colour, golden were sixteen,  
I bow my head to them as they are seen.”*

*White* : - Chandraprabh, Puspant, *Blue complexion* : - Neminath, Munisuvrata, *Green* : - Suparswanath, Parswanath, *Red complexion* : - Padamprabh, Vasupujya, *Golden complexion* : - Rishab, Ajit, Sambhav, Abhinandan, Sumati, Sheetal, Shreyansh, Vimal, Anant. Dharam, Shanti, Kunthu, Arr, Malli, Nami and Mahavir

## Meditation of "HRIM"

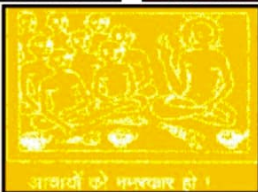


All the twenty four *Teerthankaras* are incorporated in "Hrim" (ह्रीं) and we can remember them in the 'Samayika' /meditation in order of their different colours. For Example - **White** - Chandraprabh, Puspdant, **Blue complexion** - Neminath, Munisuvrata, **Green complexion** - Suparswanath, Parswanath, **Red complexion** Padamprabh, Vasupujya, **Golden complexion** - Rishab, Ajit, Sambhav, Abhinandan, Sumati, Sheetal, Shreyansh, Vimal, Anant. Dharam, Shanti, Kunthu, Arr,

Malli, Nami and Mahavir and pronounce eulogy or oblation (Argha) (without worshipping substances) of each of them in the Samayika and can also remember the peak and place of their salvation and other details of their life. And also can do meditative relaxation (*Kayotsarga*) in the mind. Much energy is attained by both the soul and the body through this meditation by which both become hale and hearty.

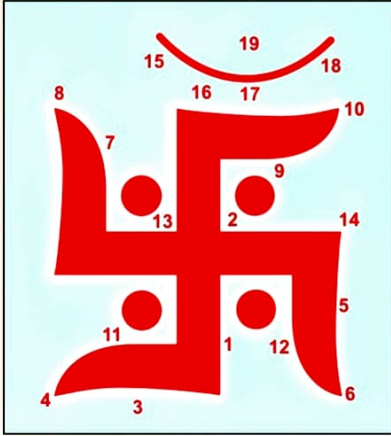
## Meditation of Shri "Namokar Mantra"

णमो अरिहंताणं  
णमो सिद्धाणं  
णमो आचरियाणं  
णमो उब्झायाणं  
णमो लोए सव्व साहूणं



The colour of Arihant Parmesthi is **white**, of Siddha Parmesthi is **red**, of Acharya Parmesthi is **yellow**, of Upaddhayaya Parmesthi is **blue** and of Sadhoo Parmesthi is **black**. Thus meditate according to colours and can also reflect over basic virtues (*Mool Guna*) of each 'Parmesthi' one by one.

## Meditation of "Swastika" (Fylfot)"



The fylfot is a symbol signifying of auspiciousness which is used in all auspicious occasions. It teaches us science of discrimination. We get message of the journey from world to salvation through it. First of all a straight line is drawn from downwards to upwards by the ring finger, it gives us understanding of the nature of upward movement of the living being (Serial No. 1 in the figure), the horizontal line in the middle is the symbol of karmic variforms (*karamvargna*) (Serial No. 2), the living being goes to the hell by doing evil deeds (Serial No. 3), now I may not have to go to the hell (Serial No. 4), By

deceitful act, the living being takes birth in animal body-form (*Tiryancha gati*) (Serial No. 5), resolves not to take birth in the animal body-form (Serial No. 6), by auspicious disposition goes to the celestial being body-form (Serial No. 7), do not want to go also to the non-restraintful celestial beings mode (Serial No. 8), the living being gets the human life course through auspicious resolve (Serial No. 9), I wish to be released also from this human mode (Serial No. 10), In this way the transmigration in four body-forms is happening due to ignorance. For doing away with my ignorance I, taking refuge of *Jinvani* (resonant preaching of Lord Jinendra) in the form of *Prathmanuyoga* (Biographical exposition of Jain scriptures) (Serial No. 11), *Karnanuyoga* (Exposition of Jain scriptures dealing with structure of universe cycle of time etc.) (Serial No. 12), *Charnanuyoga* (Scriptures dealing with conduct of Jain house-holders/devouts and ascetics) (Serial No. 13) and *Dravyanuyoga* (Scriptures dealing with Jain metaphysics) (Serial No. 14) and attaining right faith (Serial No. 15), right knowledge (Serial No. 16) and right conduct (Serial No. 17) thereby completing the gems-trio (Ratntraya) want to attain the 'Siddhashila' (18) the ultimate achievement of the human mode, the state of salvated soul (Serial No. 19).

**An appraisal of Swastika** - There is extreme importance of *Swastika* in the Indian culture. This embleme is eternal and auspicious. Before accomplishment of auspicious work the *Swastika* is drawn for purity of the region. The *Swastika* is the mark of Jain culture's flag. Each of its lines interprets the Jain philosophy.

[With courtesy - Jinagam Pravesh]

## Meditation of Om " ॐ "

Omkar is an essenceful mystic and chanting word. Sins/Karmas are destroyed by meditating it. Ponder on the following matters in the Omkar.

1. It signifies Panch Parmesthi - The alphabet Om "ॐ" is formed combining the first alphabet of the following, viz. 'अ' (A) of Arihant, the liberated soul (Siddha) are bodiless (Asariri) hence 'अ' (A) of them, 'आ' (Aa) of Acharya, 'उ' (U) of Upadhdhayaya, and 'म' (M) of Muni, combining all there alphabets अ + अ + आ + उ + म the word 'Om' "ॐ" is formed.





2. It signifies All the three universes - “अ” (A) of *Adholoka* (lower universe), “उ” (U) of *Urdhva lok* (the upper universe) and “म” (M) of *Madhya Lok* (Middle Universe), combining all these alphabets अ + उ + म = Om “ॐ” is formed.

3. It signifies Jewel-trio (Ratnatraya) - Right faith means self observation (आत्मावलोकन) - “अ” (A) of it, the right knowledge means - “उपदेश” (spiritual instruction/preaching), “उ” (U) of it and right conduct means keeping mum in worldly matters i.e. “माध्यस्थ भाव” (Neutrality), “म” (M) of it, combining अ + उ + म = the Om “ॐ” is formed.

4. It signifies *Deva, Shastra, Guru* (the Omniscient, scripture and Guru) - The Omniscient (Deva) is called 'Apta' 'आप्त' आ (A) of it, the '*Shastra*' or scripture is also called as '*ukti*' (उक्ति) (i.e. speech/language, “उ” (U) of it, Guru is also called Muni 'म' (M) of it, thus combining आ + उ + म = the Om “ॐ” is formed.

5. It signifies Six substances - The matter-substance (*Pudgala*) is inanimate - i.e. अचेतन- अ (A) of it, the living being (soul) is of the nature of upward movement i.e. ऊर्ध्वगमन स्वभावी - उ (U) of it, the '*Dharma*' (Medium of motion), *Adharma* (Medium of rest), Akash (Space) and Kala (Time), these four are neutral i.e. माध्यस्थ, म (M) of them, thus combining अ + उ + म the Om “ॐ” is formed.

6. It signifies *Panchastikaya* (i.e. five corporeals) - Count similar to serial No. 5 leaving time (Kala) substance among माध्यस्थ (Neutral).

7. It signifies Seven elements - Non-soul, influx, bondage, stoppage of *Karma*, Dissociation of *Karma* all are inanimate i.e. अचेतन, hence अ (A) of them, the soul (living being) is excellent i.e. उत्कृष्ट of all, hence उ (U) of it and म (M) of *Moksa* (salvation), the combination of these अ + उ + म the Om “ॐ” is formed.

8. It signifies Nav Padartha (Nine Matters) - It is like serial no. 7 the virtue (पुण्य) and the sin (पाप) are, in fact *Karma*, hence being inanimate, these two should be grasped among the five inanimate elements.

9. It signifies four *Aradhna* i.e. adoration - *Darsanaradhna* (the adoration of right faith) is equal to 'आत्म श्रद्धान' i.e. faith on the self 'आ'(A) of it, *Jnanaradhna* (the adoration of right knowledge) illuminates the soul 'उद्योदित', 'उ' (U) of it, (उ) *Taparadhna* + *Charitradhna* (adoration of austerity and right conduct) these bring मध्यस्थता (neutrality), 'म' (M) of them thus combining अ + उ + म the word Om “ॐ” is formed.

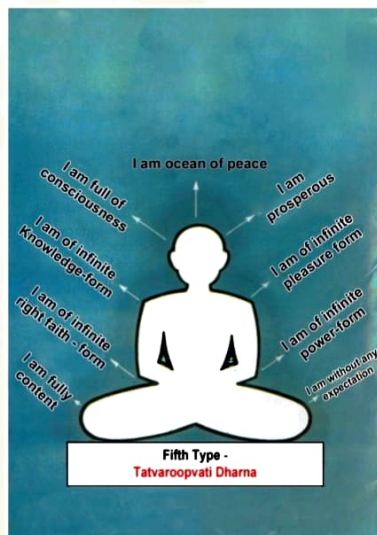
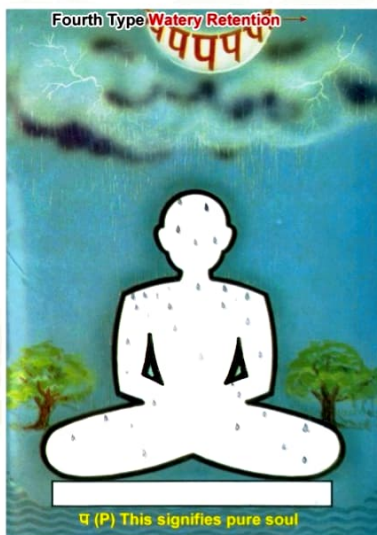
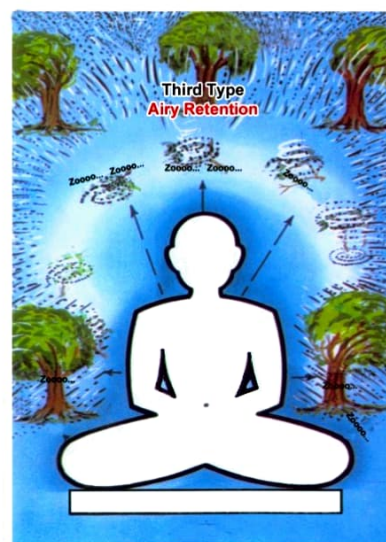
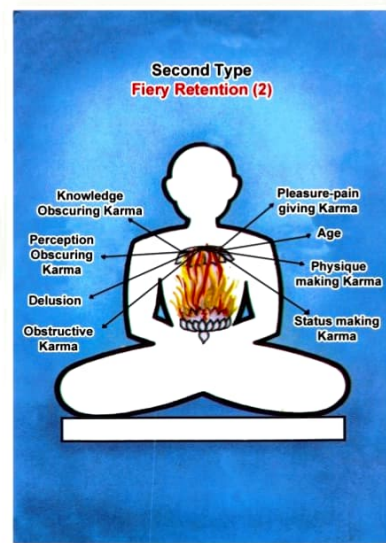
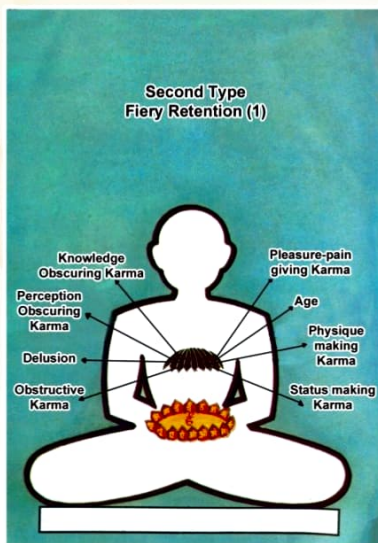
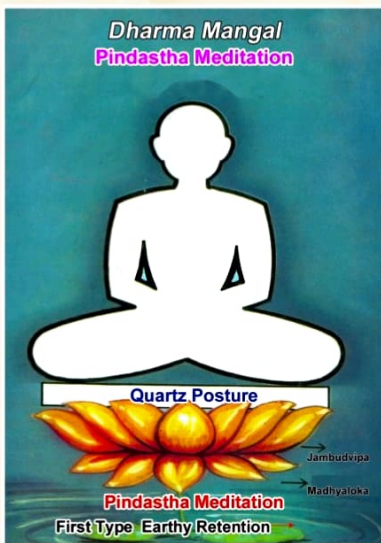
10. It signifies three kinds of soul - The vision of '*Bahiratma*' (external soul) remains extrovert 'अ' (A) of it, *Antaratma* (Internal soul) remains Introvert i.e. अंतस) 'उ' (U) of it, *Parmatma* (i.e. Supreme soul) have become mum/stable - 'म' (M) i.e. when we pronounce 'Om' then sound of 'अ' comes outside, the sound of 'उ' goes inside and while pronouncing म the lips cling together, that is the neutrality मध्यस्था - takes place.

11. It signifies *Dwadasang Vani* (twelve parts of scriptural knowledge) - The voice of Omniscient comes out in the form of 'Omkar' and that voice/speech contains whole '*Dwadasanga*'.

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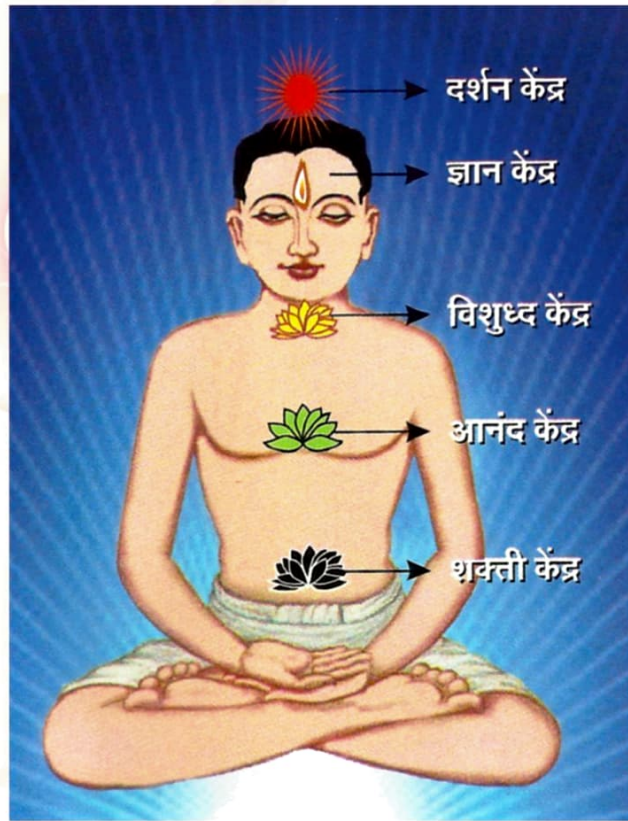
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