

Sure & Pure



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Right procedure of counting beads of rosary



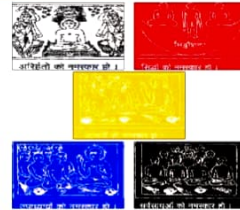
Life-sketch of Saints



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

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PREFACE

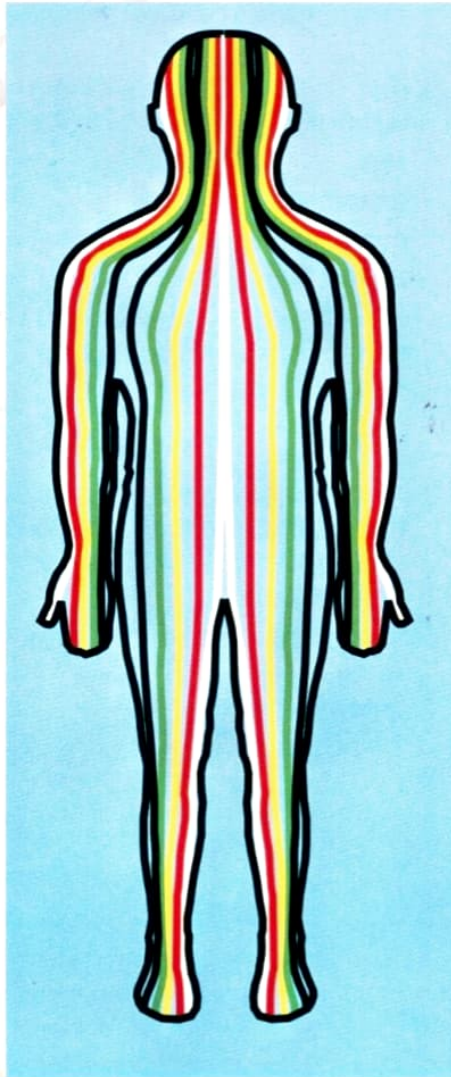
VOLITIONAL EXPRESSION

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.)



Sutak - Samadhan

S.P. 1 Sutak - Samadhan Important points -

1. Sutak - Patak Samadhan Vistar part 1 : Sutak - Patak chart, Complete compilation.
- 2, Sutak - Patak Samadhan Vistar part 2 : Based on Jain Darshan
3. Sutak - Patak Samadhan Vistar part 3 : No period of impurity in special events.
4. Sutak - Patak Samadhan Vistar part 4 : Menses - Doctor / Scientists, What, why and how in different countries ? .
5. Sutak - Patak Samadhan Vistar Part 5 : Details for determination of lineage of generations.

- * A survey was done in whole India -2 research is done like we do in PHD.
- * Why and how much period of impurity for Hair-Cutting ? (Page no. 88)
- * 24 hours period of impurity is not applicable for those participating in funeral- rites ? (Page no. 87)
- * Period of impurity in case of participation / hostility ?
- * Who is not to observe period of impurity ?
- * Scientific reason for observance of impurity?
- * Prohibition for study of principal - scriptures by monks, is like that of period of impurity ?
- * Period, of impurity gets Transformed also ?
- * Who is entitled for death ceremony ?
- * On death of husband, life - style of the widow ?
- * Period of impurity in different scriptures ?
- * Solution of the biggest problem of the world ?
- * Up to what time of pregnancy a lady can donate meals, perform worship etc. ? (Page no. 85)
- * How much is the period of impurity on commitment of suicide ? (Page no. 99-100)

- * Period of impurity after sakali karan ?
- * Period of impurity according to scriptures ?
- * Period of impurity as per Ayurveda ?
- * No impurity is to be observed by great personalities ?
- * Activities to be performed during the period of impurity ?
- * Why to take bath by those who are to cover their bodies with cloths ?
- * Results after study, discussion and research for one year ?
- * Solution for every problem connected with impurity.
- * Points for consideration in impurity.
- * All information in respect of impurity.
- * Determination of generation lineage and days of impurity depending upon Draya, Kshetra, Kala & Bhava.
- * Opinion of Doctor, scientists and Jaina scriptures about monthly menses ?
- * How, why and what is on foreign countries about this ?
- * Best compilation so far.
- * No period of impurity in special extra - ordinary cases.
- * Authority of scriptures.
- * Solutions after discussion with leading Acharyas, monks and learned scholars.
- * Result after study of 40 scriptures / Granthas.
- * Translation in English, Kannad, Tamil, Mrathi, Gujrati, Hindi is also available.

Introduction Sutak Samadhan :

S. 1

These days every Shravaka is very busy and is getting himself away from religion. he does not find time even to read the religious books. After imposition if restriction due to impurity caused due to death/birth he cannot touch and open Jainvani and therefore the details of Sutak-Patak are prepared based on the discussion held with several scholars and after study of various shastras and books. This

can be referred even during the period of restriction. It is therefore original slokas are not given here. We however do not take any responsibility for any lapse or dispute this study and preparation if details are prepared based on the blessings received from Muni Shri Bhav Sagarji disciple of Acharya Shri Vidyasagar ji).

S.2 (Bhawana)

Our efforts are there should not be any dispute in the matter at any stage, place i.e. in village & city and this is small efforts to solve any dispute.

S.3

Impurities (due to death/birth etc) are considered differently due to differing traditions in each village or town. As such following details are given after due consideration and discussions based on several scriptures and Acharyas, monks and learned scholars. This would enable us to follow scripture procedure and remove such things which leads us away from performing religious rites.

S.4

Do & Don't in Satak

Impurities due to death (Satak) / birth (Patak).

In the state of impurity, the shravaka is prohibited to touch the idol of Lord Jinendra scriptures, perform anointment (Abhiseka), Dravya-puja, Aarti and to touch or handle the container of Gandhodak, utensils for puja or mala. He is prohibited to render service to the monks. (Vaiyavritya) and to offer meals to the monks. He cannot enter in Garbh-greeha. There is no restriction for paying obeisance in the form of Bhav puja to the lord / monks in the place of their stay or room. One can not sit on the mat (Chatai or Dari) belonging to the temple but he can listen to the preachings. He cannot himself use those scriptures or there treatises in which Slokas, Gathas and Photos of Lord or Monks are given but he can read from such books which are being handled or used standing or sitting place with without touching them. He can also apply Gandhodak by taking it

Impurity due to birth-death : Scriptural Analysis

The worldly being used to weave network of *Karma* by the warp and woof of connexion and separation, this very becomes the cause of his downfall. The connexion engenders attachment in excess of joy whereas the separation in excessive sorrow / dejection agitates the perverse thought activities. This excessiveness becomes the cause of imprudence and negligence which becomes the cause of violence.¹ Thus, it is but natural to be happy and sorry in both the situations-birth and death. Its intensity and period depend on the attachment circumstances etc.

In the state of impurity the Shravaka is prohibited to give food-donation etc. activities i.e. he is regarded impure.²

Shriman Nemichandra Siddhant Chakravarti wrtes in Triloksar

दुब्भावअसुचिसूदगपुप्फवईजाइसंकरादीहिं । 924

That is, in the state of ill will, unholiness impurity etc. and if touched by mensturous women the food to the ascetics should not be given.

In the 'Rajmall Lati Samhita' treatise

सूतकं पातकं चापि यथोक्तं जैनशासने

एषणाशुद्धि-सिद्धयर्थं वर्जयेच्छ्रावकाग्रणीः । (5/251)

For keeping the purity of meal the renunciation of food caused by impurity of birth-death has been provided in Jina order i.e. the meal should not be taken in the house holder's house having impurity of birth-death.

दीनस्य सूतिकायाश्च छिम्पकस्य विशेषतः

मद्यविक्रियिणो मद्यपायिसंसर्गिणश्च न ।

['Bodh-Prabhirtam Astapahuda' : Acharya Kundkund - the Interpolation precept 2 of the Sanskrit commentary of precept no. 48]

Who even being a Shravaka supplicates abjectly, the laying-in woman, the printer who prints the cloth, who deals in wine, consume wine and one who remain in their company have been called with impurity i.e. impure.

[Killing of Shravaka 6 months impurity, killing of child 3 months impurity / Siddhantsar 10/120 Narendrasenacharya].

Here arises a natural question that whether there is scriptural evidence (Jain) of impurity? Whether it is not mere convention to follow it even when so much developed scientific means are used?

The reason of arising these questions is the decline in the tradition of scriptural study and regarding the scientific facts as authoritative neglecting / disbelieving the scriptures. First of all we look at the scriptural evidence /

testimony afterwards we will also think over the scientific view.

Tirloksar	- Shriman Nemichandra Siddhant Chakravarti
Moolachar Pradeep	- Acharyavarya Sakalkirti
Astapahuda (Bodh pahuda)	- Acharya Kundkund
Bhagwati Aradhna-	- Acharya Shivkoti
Commentary Pratistha patha	- Acharya Jaisen
Angar Dharmamrata	- Pt. Pravara Ashadhar Ji
Lati Samhita	- Shri Rajmal Ji
Mahapurana	- Acharya Jinsena
Sagar Dharmamrata	- Pt. Pravara Ashadhar Ji
Sootak Vidhi	- Muni Shri Adisagar Ji Maharaj
Dharam Sangraha Shravakachar	- Pt. Medhavi
Moolachar	- Vattkaracharya
Siddhantsar	- Acharya Narendrasen
Jain Vrata Vidhan Smagraha	- Pt. Barelal Jain 'Rajvaidya'

If we look at the above mentioned with regard to their period of composition, the impurity caused by birth-death, has been mentioned in the 'Mahapurana' by 'Jinsenacharya'³ composed in the ninth century, in the composed by 'Nemi chandra Siddhant Chakravarti' in the tenth century and in Jaisen's treatise of the 11th century in which the period of 'Sootaka' has been described in the form of prohibited time i.e. the period of '**Sootaka**' has been regarded as impure. Evidence / proof even before it can be searched. Learned should think over it.

After scriptural proof it is to be seen now that in what ways the '**Sootaka**' affects us? When and upto what period the fault of '**Sootaka**' i.e. impurity is to be observed? The '**Sootaka**' means impurity or imperfection. Both kinds of impurities bodily and mental exist in the '**Sootaka**'. The body becomes impure by substance and region and the mind by passion-aversion etc. pervert thought activities. The auspicious works are prohibited to be performed in the impurity period because the impurity of one person can affect many persons and also the whole environment like one drop of lime juice changes the entire milk.

Following are the types of the impurity.⁴

1. **Artaja** i.e. related to the death
2. **Sautika** i.e. related to the birth

3. **Artava** i.e. related to the period of menstruation

4. **Tatsansargaja** i.e. related to the contact of impure person

(1) **Artaja Sootaka** - The impurity caused by the death of any member residing in the house (relative, servant, pet animals), is called **Artaja Sootaka**. It is of three kinds -

(a) **Natural Death** - Death after completion of the age.

(b) **Untimely or unfortunate Death** - The death caused due to natural calamity-flood fire, earthquack, meteoric fall, lightning etc. or incident of snake-bite, lion, tiger, battle etc., is called untimely death i.e. **Apmrityoo**.

(c) **Suicide** - Burning on the funeral pyre of the dead husband, falling into the well out of anger, death by drowning into the river, pond, falling from the roof, eating poison, hanging, setting fire in the body, causing abortion etc. is called **Suicide Death**, killing others by these very reasons is also Suicide Death.

(2) **Sautika Sootaka** - The impurity caused by giving birth by any member residing in the house, is called **Sautika Sootaka**. It is of three types -

(a) **Related to oozing** - Miscarriage of three-four months pregnancy, is called oozing.

(b) **Related to miscarriage** - Miscarriage of five-six months pregnancy, is called miscarriage.

(c) **Related to labour (delivery)** - The coming out of the infant in the seventh to tenth month from the stomach of the mother (from the date of conception), is called '**Prasooti**' i.e. delivery or birth.

(3) **Artava Sootaka** - Generally oozing of blood in the women of 12 to 50 years of age every month i.e. menstruation, is called '**Artava Sootaka**'. It is also called menses, menstruation. In this state the woman is called '**Rajasvala**' i.e. woman in her menstrual period. It is of two kinds -

(a) **Natural menses** - Regular oozing of blood on the fixed date which continues for three days, is called natural menses.

(b) **Disordered oozing** - Disorder due to disease etc. - Oozing of blood before regular period or after it, is called disordered oozing. In the period of youth the oozing of blood before the regular period can also take place. Thus untimely oozing of blood due to other reasons, is called Disordered oozing.

(4) **Tatsansargaj** i.e. contact of impure person - the impurity caused by contact with impure person (touching, to get up and sit down with them, taking meal, sleeping etc.), is called **Tatsansargaj** impurity. It is of three types -

(a) Touching the dead body, taking the bier to the funeral ground, accompanying it, touching the person who had gone to the funeral ground and impurity caused due to contacting the person who are impure by impurity of death. Pt. Ashadhar ji tells in '*Angardharmamrta*'

शवादिनापि क्लीबेन दत्तं दायकदोशभाक् । (5/34)

Persons coming leaving the dead body on the funeral ground, connected with impurity caused by death, connected with malady and with the defect of impotence etc. should be understood as impure.

(b) The impurity caused due to touch of woman who has recently delivered a baby as also the newly born baby, touching the articles being used by that woman and contact with persons who are impure by impurity of birth.

(c) The impurity caused by touching of menstruating woman or touching the articles being used by that woman.

Thus the impurity is caused by so many reasons but with regard to the period of impurity there is difference of opinion of different scriptures, Acharya, learneds and as per public tradition which should be observed according to the tradition of particular region.

The impurity is combined with increase and decrease, impurity due to birth is of 10 days and that of death is 12 days. The purity of the place of birth (labour room) takes place after one month after the elapse of the period of impurity of birth whereas the agnates become pure merely by taking bath after the elapse of the period of impurity of birth. The purity of the family members takes place after 12 days. After this they can perform anointment, worship of the Lord and can give food-donation to the ascetics.⁵

कुटुम्बीनां सूतके जाते गते द्वादशके दिने,

जिनाभिषेकपूजाभ्यां पात्रदानेन शुद्ध्यति ।

The woman who delivered a baby becomes pure in 45 days, the menstrual woman after 3 days but becomes pure for religious performances after 5 days. The woman indulged in sexual intercourse with person other than his own husband, is regarded impure till whole of her life. She is never considered pure.⁶

This is the general state of impurity period but to whom the impurity would be caused and upto how many generations and for how many days? in this regard the mention found in the treatises and according to the public tradition there is some difference of opinion which should be observed according to public custom (not in the form of convention).

Sutak Patak Samadhan (Chart) (S.P.S.C.)

Lineage	Birth/Death	Special/Reference of other granthas
Upto 3rd generation	Birth 10 days* Death 12 days	1st gene. Grand Father, second of father and third of own (live or dead)
In 4th generation	10 days*	6 days (Jain Vrat Vidhan Sangrah, Poojan Path Pradeep), Birth 5 days Death 6 days (Shr. Sangrah)
In 5th generation	6 days*	5 days (Jain Vrat Vidhan Sangrah) (Birth 4 days Jin bharti Sangrah, Poojan path pradeep, Shravakachar Sangrah) (Death 5 days Shr. Sangraha.)
In 6th generation	4 days*	Birth 3 days, Death 4 Days (Shr. San.)
In 7th generation	3 days*	One day. No period of impurity beyond 7th gene. (Jain Darshan pustak) Birth 2 days, Death 3 days (Shr. Sangraha.)
In 8th generation	1 day-night*	
In 9th generation	6 Hours*	Till bath (Poojan Path Pradeep)
In 10th generation	Only up to bath*	Only up to bath
Daughter & other relations (in the house)	3 days	If there are not staying in the house, no period of impurity i.e. If they die not in own house no period of impurity is to be observed.
Other like servants & pet animal (in the house)	One days	If they are not in the house (in the garden outside the house or in the farm, if death or birth occur, there is no impurity.
Demise of those who have left the family, ascetic, in war	One days	If one dies with religious practised leaving the house, the family is to observe impurity only for a day.
Gotri at other place (in foreign)	After message is received impurity for balance of the days	Impurity is to be observed even when partition had taken place or there is hostility.
Bleeding in pregnancy (from 3 or 4 month)	Equal to the months of pregnancy only for mother	No impurity for family members (Jain Vrat Vidhan sangrah), Bhagwati Aradhna / Kalyan Karkam.
Abortion (from 5 to 6 months)	Equal to the months of pregnancy only for mother	One day for family, 10 days for family members (Jain Vrat Vidhan sangrah - Pt. Ratanchand Mukhtyar Vyaktitva Kratyatva).
Birth of dead child	45 days for mother	10 days for family members (Jain Vrat Vidhan), 3 days for family members (Jain Darshan)

Lineage	Birth/Death	Special/Reference of other granthas
Birth of child but dies after cutting of navel string	45 days for mother	12 days for family members (Jain Darshan Pustak), 3 days for family members (Jain Darshan)
Death of child of upto 8 years	10 days for three generation	For other generations as per above details / 3 days (Jin Bharti Sangrah) After 8 years, complete impurity is to be observed.
Suicide or for death on termination of pregnancy	Six months	Impurity to be removed only after expiation. In the combines family with common kitchen, for suicide, impurity period of six months for all.

Special notes :

(1) If the child having teeth dies or child dies within a period of 10 days after birth the period of impurity is 10 days. (Jain Darshan, Jain v.v.s.)

(2) Impurity on death of 3 year old child is 12 days/close relations one day and others only upto taking bath.

(3) Some Acharyas are of the opinion that on death of a 5 year old child, full impurity is to be observed.

(4) On death of 3 days old child impurity period is only one day but for parents it is 10 days (Jin Bharti sangrah, pooja path pravin).

(5) Near relations i.e. Asanna are up to 3 generations and Snasama from 4th to 10th generation.

(6) No Impurity to be observed on death of a child upto 6 days. (Prayashit sangrah 353).

(7) There are different customs prevailing at different places for determination of generations also there are varying practices after discussions with several Acharyas, monks and learned scholars the lineage for generations to start from the grand parents for period of impurity for sons and grandsons. If the impurity is in the family of the cousin of the grandfather, then generation determination to start from the father of the grandfather

(9) During the period of impurity, family members are prohibited from donation of meals, worship this is for consideration*.

Ref.: Jainendra sidhant kosha part 4*, Sutak nirnay bhasya*^, pratishtha parag*, Kriyakosh*^, dramsangrah shravahachar*^.

The impurity of death and birth to near relatives (upto 3rd generation) is respectively 12 days and 10 days.⁷ The impurity to distant relatives (from 4th to 10th generations) decreases gradually each by one day according to the above chart and the 10th generation becomes pure merely by taking bath.⁸

चतुर्थे दशरात्रिः स्यात् षड्रात्रिः पुंसि पंचमे ।

षष्ठे चतुरहः शुद्धि सप्तमे च दिनत्रयम् ॥

अष्टमे पुंस्यहोरात्रिः नवमे प्रहरद्वयम् ।

दशमे स्नानमात्रं स्यादेतत् गोत्रस्य सूतकम् । सूतकविधि, पृ. 27

1. In case impurity of birth takes place alongwith impurity of death then it exhausts with the elapse of impurity of death.⁹
2. If there is death of newly married daughter or other relative (maternal grand parents, nephew, father's sister, mother's sister, maternal uncle-aunt etc.) in one's house then there will be fault of impurity of 3 days.¹⁰ If death occurs outside the house become pure merely by taking bath.
3. If any renouncer of home becomes initiated as Kshullaka, as ascetics, death must have occurred in another region/country, dies in battle field or as a *Sanyasi* (i.e. renouncer of the world) then the impurity should be regarded of only one day.¹¹
4. To one who is engaged in observing vows, celibate, the impurity is caused only on the death of his parents and not on death of any other one.¹²
5. On the death or birth in one's own house of male or female servant, or of his caste fellow or of other caste or pet animal then the impurity is caused of one day. In case the death or birth has taken place in outside of his house, in garden, field etc. then there occurs no impurity.¹³
6. Untimely death, killing others, the family causing abortion, to them the impurity of six months is caused, after it their purity is effected only on accomplishing the penitence.¹⁴
7. On happening of natural oozing of pregnancy the impurity to the mother is caused of days equal to the months of pregnancy, the remaining agnates-father etc. become pure only by taking bath.¹⁵
8. On happening of natural miscarriage the impurity to the mother is caused of days equal to the months of pregnancy and to others agnates impurity of one day is caused.¹⁶
9. If at the time of birth the living baby is born and dies before cutting off the umbilical cord, then the impurity to the mother shall be caused of 10 days, to the father and other near relations of 3 days.¹⁷
10. In case the dead baby is born or dies after cutting off the umbilical cord then the impurity of 10 days will be caused to near relatives and

- the distant relation shall become pure merely by taking bath.¹⁸
11. On the death of a child of 3 years old the impurity would be caused to parents and brothers of 10 days, to near relatives of 5 days and to distant relations only of one day.¹⁹
 12. On the death of a child of 8 years old, the impurity will be caused to near relations of 10 days and to other distant relations according to the chart measuring generation.²⁰

Specific - The impurity is not affected by partition of property, residing at other place or in foreign country, or animosity in the family i.e. the fault of impurity shall be caused to person residing even in foreign country, living or trading separately. The time when information of impurity is received is included in the period of impurity and the impurity should be observed for remaining days from the time of receipt of information of impurity i.e. as soon as the news of impurity is received the impurity begins till the end of the period of impurity. In case the information is received after elapse of the period of impurity then the impurity of one day should be observed.

Whom the impurity is not caused - The effect of '*Sootaka*' is laid according to family succession and lineage (*Gotra*). This is the reason that the married daughter does not become impure due to '*Sootaka*'. According to '*Pratistha Path*', the persons participating in the consecrating celebration who have been made pure through incantations etc. (*Sakalikaran & Nandi vidhan* in which the '*gotra*' of the participant is changed by making them pure) are not subject to impurity i.e. no impurity is caused to them.²¹

Similarly the eligible person participating in religious celebrations who have undergone the procedure of making pure (*Saklikaran*) are not subject to fault of any impurity but they are forbidden from going to the place of impurity, participating in the impurity function, having contact with person caused with impurity. If such person violates these restrictions then he will be considered as impure and he will have to observe the impurity.

During the period of impurity anointment of Lord Jinendra, worshipping with substances, giving food-donation to the ascetics, service to the saints should not be performed.²² In case there is vow of visiting the Lord Jinendra, it can be done from out side the Jina temple or can see the '*Manstambha*' (sacred monument pillars crowned with idols of Lord Jinendra), subjective worshipping and '*Samayika*' can be performed silently. They can enter into the temple after three days having become pure by taking bath etc. but entry into the '*Garbhalaya*' i.e. place where Jina idol is ensconced, touching of the articles of temple, scriptures etc., offering worshipping material are prohibited. Only on becoming pure after completion of the impurity period the Jina-idol anointment, worshipping etc. can be performed methodically.²³

The menstruating woman should not perform house-hold works on

those days; should reside silently in a lonely place keeping herself aloof from all. She is prohibited from sitting, taking meals, performing social activities, house-hold works collectively (with other members of the house), study of scriptures, entry into the place of worshipping in the house, kitchen etc. Because of impurity of the body during this period, the incantation etc. should not be pronounced in the religious activity and other articles of the house, beds etc. should not be touched.²⁴

The Aryika, during days of menstruation, should also live in a lonely place aloof from the congregation and should observe fast, '*Achamla vrata*' or should take insipid food.²⁵ The daily routine reciting '*Samayika path*' etc. should be meditated silently in the mind itself. On the fifth day taking bath with the boiled water should take penitence from the Guru for washing the cloth and taking bath. The fault of washing cloth and taking bath is not caused to the Aryika because she does not do this activity for her pleasure, does it merely for the sake of purity but without expiation the Aryika does not become pure.²⁶

Scientific Analysis of the impurity

For understanding the science of impurity, knowledge of some scientific researches / investigations is essential. The development of worldly knowledge is science which is based on facts. Old investigations are replaced by newer investigations whereas the religion is described on the basis of ultra-mundane experiences (pertaining to next world) which never change because the nature of thing can never change. The assertion contained in the Jain canon is the statement of the Omniscient which can never be false but our worldly knowledge - science could be dwarf / incompetent in searching it.

Existence of innumerable beings / organisms in the water has been described earlier in the canons thousands of years back, the science has accepted it in this century that there are 36450 subtle organisms in one drop of unsterilized water.

Existence of life in the vegetation has been accepted by the science from the experiment by a sensitive instrument, namely crescograph developed by Sir Jagdish Chandra Vasu.

According to Jain scripture the unit of time is '*Samaya*' which is an innumerable part of a second whereas the science could uptill now proved it to be a millionth part of a second.

There is description of *Audarika* (gross), *Vaikriyika* (transformable), *Aaharaka* (assimilative), *Taijasa* (luminous) and *Karman* (karmic) body in Jain scriptures for searching of which the science is now endeavouring.

The science has accepted the existence of conscious power or vitality energy in the form of subtle body which directs the body on the basis of Quantum theory enunciated by a German scientist Prof. Maxplank.

According to this theory the mental perception, power, thought, memory etc. non-physical emotions / perceptions are still out of reach.

The science has accepted the existence of the subtle body (micro body) after a Russian scientist Semson Kirliyan and his wife Valenteena Kirliyan took photography of the micro body of human beings, animals, as also of trees plants. It (the subtle body) exists in the form of electric magnetic energy round about the gross body in the form of halo.

In 1968 two Russian scientist V. Iyushin and V. Grischekov arrived at the conclusion that there is also one energetic body besides a subtle body which has been named as Biological Plasma body.

Distinguished psychologist Smt. Ellien Garrate Edalman sigmond fryed has accepted the existence of the Energetic body, may be called as 'Matterless Existence', self-consciousness whatever it may be. According to scientist Vretislawn the formation of this Bio plasma is different from the cells of the body, it has its own magnetic region which is not destroyed immediately after the death of the person, on the other hand it gradually disappears / merges in the universe.²⁷

After these scientific facts look at the thought complexion i.e. colouration (*Lesya*, the mental state of the human being) due to which the environment is also affected besides effect on the halo. The change in thought complexions depend on the change in the state of mind and the mental state is affected by the pleasure and pain of the body.²⁸

Now we should think over the state of impurity. The being is awe-stricken with fear and pain at the time of death by which he becomes filled with bad / wicked thought complexions due to painful and cruel functional consciousness (thought activities). During these moments of excessive pain the state of the body is much excited due to which the brain, heart, breathing, nervous system are affected and the sweat and excreta (excrement - and urine) are also excreted. In this process many harmful / untoward elements, many germs of disease also eject from the body. The bioplasma gets deformed together with the deformation of the halo. After the death of the person the bioplasma remains present in the form of magnetic energy at the place of the death which is decomposed in three days. For this very reason the specific impurity of three days has been prescribed.

Innumerable spontaneous - born organisms are generated in the dead body within an '*Antar Muhurta*' which are killed with the burning of the dead body. Hence it is regarded a special cause of violence, therefore after the death, the impurity of twelve days has been prescribed.

This very state of the mother remains at the time of delivery, her mental state is distorted at the time of labour pains, the thought complexion (*Lesya*), is changed for the worse due to painful and cruel thought activities. At the time of delivery harmful / wicked matters are ejected with the sweat due to excitement of the body. It takes three days in decomposing the electric

magnetic energy of the deformed halo. Hence 3 days impurity of the delivery has been regarded.

According to the Ayurveda some parts of the membrane of the foetus / embryo and of umbilical cord are left in the uterus in the form of impurity which go on excreting / coming with the oozing of faultless blood for 3 days. After it the colour of the oozing of the uterus becomes some what yellowish which goes on oozing in the form of the fault of the uterus for ten days. This fault is regarded impure like the oozing of the menstruating woman. Just as the menstruating woman becomes pure on the fourth day, similarly the woman who has recently delivered a baby becomes pure on the 11th day.²⁹

After it, it takes 6 week's time for the uterus to take its earlier shape. That is why the postnatal state of the woman who has recently delivered a baby is regarded of six weeks by the Ayurveda as well as by the Allopathy.

Modern society has totally denied the state of menstruation whereas we are manifestly seeing its bad results.

- Flowers are immediately faded by touch of menstruating woman.
- **Barhi** (preparation of grinded pulse), **Paparh** (thin crisp cake made of pulse), pickles are damaged / sullied by the touch of the menstruating woman.

- The food prepared by the menstruating woman is harmful to the body.³⁰

1. According to 'Medical Review' European scientist Dr. S. L. Shikam has proved that in the sweat coming out of the organs of the menstruating woman, in the pores of her skin, in the air of her breathing, there exists a kind of poison of adverse results.

2. Scientist S. L. Yeseef has shown a kind of poison named 'Minokeelan' coming out from the skin of the menstruating woman, the touch of which affects the human being, animals and also inert objects.

3. According to Dr. Vishaff a kind of Monopoxin poison generates in the body of the menstruating woman. The menstruating woman has been regarded impure by Jain, Vedic, Christian, Zewish, Persian and Muslim treatises.

Definitely the scientific aids (cosmetics etc.) can not remove our bodily impiety. Physical means can make our body fragrant and clean outwardly but when every pore of the body is vomiting poison then how much capable those beauty aids / cosmetics would be?

If the menstruating woman perform house-hold works then she is apportioning the poison to the family. Every work done by her is destructive, inauspicious and ill lucky.

According to these facts the system of impurity as described in the scriptures is proper and the science approves it but we try to deny it on the basis of incomplete knowledge of science and due to ourselves being

immersed in sensual (sexual) enjoyments, which is destructive. Hence to observe the faults of impurity is essential from both the points of view - the religious & scientific.

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With courtesy from - Pushpanjali (Abhinandana Grantha), P. 2/113 2/123 S5

Up to what period of Impurity pregnant woman can donate Ahar to Monk -

(Bhagvati Aradhna Gatha no. 582, page 409/sholapur & Moolachara, Pind Suddhi Adhikar Gatha 469 tika page 364 Bhartiya Gayan peeth)

Pregnant women can offer meals to the monks up to five months of pregnancy. As prescribed in Bhagavati Aaradhana, Gatha 1003, in the fifth month the embryo (foetus) starts formation of two hands, feet and head and the sixth month formation of limbs and sub limbs start the restrictions imposed after fifth month is due to the fact that the woman feels discomfort in sitting getting up etc.

They are prohibited in taking part in large ceremonies vidhan etc as white fluid discharge commences after this period. But pregnant women can do swadhyaya reading of scripture and perform puja up to nine months of pregnancy darshan or puja. This is the opinion of Acharyas / learneds slokas.

The description of body formation of the foetus is given scriptures named "Kalyana Karakam". May see Dhruti Kriya for the dust development of the body of the foetus this vidhan is to be performed in the seventh month of the pregnancy, In the ninth month, the pregnant women must repeat the performance of the same vidhan and undertake writing of Beejacchora (seed-words) by reciting Gatrika bandh mantra, When such a ritual is mentioned in mahapuarana scripture there is no reason for not performing puja etc. during 7th or 9th month of pregnancy.

S 6

(Note - if the married girl is in the paternal residence) If the married daughter does not live in the paternal residence at the time of impurity, may keep washed/pure cloths in some others house then impurity would not be caused to her, she can participate in the offering food to ascetics etc.

1. On abortion of 4th to 6th month pregnancy - upto period of impurity to the mother, to agnates brothers-sisters and father - of one day.
2. On oozing the pregnancy upto 3 months - to the mother - upto the full period of impurity / to agnates brothers-sisters and father- of one day.
3. In case the dead body is born from 7 to 9 months or dies after cutting of umbilical cord - to the mother of 45 days / and to the family - of 10 days, it should be counted according to the stage of generation.
4. On the death the child whose teeth have come out - to the parents and other family members - of 10 days.
5. On committing suicide - to the members of family - of 6 months and to relatives - of 12 days.
6. If the married daughter dies in the paternal house then to the brother's etc. - of 3 days and to the members of the side of her father-in-laws house - of 12 days.
7. In case on the death of child upto eight years of age should be buried according to the tradition.
8. On the death of the child above 8 years of age should be burnt.
9. On the death of the husband - 12 days impurity of death shall be caused to his wife.
10. On the death of woman - 12 days impurity of death shall be caused to the husband and to all other according to the stage of generation.

Note : The purity of the menstruating woman has been regarded according to her age but she has been regarded fit / pure for worshipping / visiting Lord Jinendra Deva, for giving food donation etc. only after complete purity. In spite of purity according to age, she becomes fit / worthy of taking bath only on the fourth day, not in two - three days. In case of the slightest impurity she should not stand for invoking *Muni, Aryika, Kshullaka, Ailaka* etc. for food donation even standing separately she should not touch persons standing there.

11. In case there is death in one's own house of the married daughter,

relatives, maternal grand parents, mother's-sister or husband of mother's-sister, father's sister, maternal uncle-aunt etc. then the impurity of death shall be caused of 3 days and if death occurred other than his house then the purity is completed merely on taking bath.

12. On the death of any renouncer of home become initiated, eminent Muni, Kshullaka, initiated, away in other country, in battlefield or had died with '*Samadhimaran*' i.e. holy death, then impurity of death of one day should be observed.

13. To the unmarried girl till she resides in the paternal house till then she is subject to impurity of birth / death like other family members.

14. On the death of father - mother of the vowed celibate, female celibate the impurity of death is caused to them. If the holder of the tenth spiritual stage of development resides in the house then he should observe impurity of birth-death.

15. On being married the '*Gotra*' of the girl is changed, hence she will not be affected by impurity of birth-death.

16. In case the child is born through operation then the impurity of birth to the mother will be of 45 day and to the relatives according to the stage of pedigree.

17. If a divorced woman resides in the house of her father then to her full impurity of birth/death shall be caused.

S7

24 hours Sutak is not applicable for other than family member

i) When we go for offering condolence due to someone death or we go in funeral we can perform worship and offer meals to the A monks next morning.

ii) After seventh generation impurity of 24 hours is not applicable. This matter has been discussed with Acharyas and learned. According to Jain darshan book for ninth generation only six hours impurity is prescribed for those who are of the same gotra. Then how can impurity of more duration be applied to those who are more neighbours, relations etc. See special reference point of Jain Vrat Vidhan Sangrah.

if some one is a doctor and is engaged in deliveries operations has to undertake bath every day or has to undertake other similar activities then he would remain impure all 365 days of the year there fore impurity of 24 hours duration is not in order. Such a stipulation is so far not seen in any scripture. Impurity imposed only to the one who is responsible for causing death by burning and not others. (Jain Virat Vidhan Sangrah page 132). Those who carry dead body get purity in due course of time.

iii) If death or birth takes place before anytime sunset that day is counted as the day of impurity because in Jain tradition all activities are considered to be performed from sun rise to sunset. For example, worship of

meals etc. and all 8th or 14th day is also considered as auspicious on the basis of sunrise. The date change starts mostly on the basis of sunrise.

19. Visit should be paid to the Jina idol by entering the temple on the 13th day during the impurity of death and on the 11th day during the impurity of birth. The provision of '*Sootaka*' is for general people. '*Sootaka*' is not caused to great personage (*Chakaravarti, Narayan, Balbhadra* etc.). It all comes under the purview of behavioural conduct. And the house-holder plays its role in it. Until there is behavioural conduct the impurity of birth - death should be observed. This tradition / convention should not be dropped out.

20. Remains of bones-ashes should be lifted precisely on the third day, traditionally it is not lifted during quintet (inauspicious period during which five stars are in conjunction) If there is such assumption then no haste should be made even at the cost of delay, special attention should be paid to it. The age of fire is of three days, hence it should not be lifted before three days.

21. In the case burning of an effigy of '*Ravana*' or any leader etc. then the impurity of hours is caused.

S 8

Impurity due to hair cutting :

General tradition of such impurity of duration is taken as 6 hours / 3 hours / 2 hours 30 minutes and only 48 minutes for shaving. During this period physical touch of the idol of Lord Jinendra scriptures but Dhavla scripture mentions in book 9/4-154/96-106, 255-257 that monks, after Kesh-lunchon (self plucking of hairs) must not touch principle religious scriptures for 3 days. It is because hairs are integral with flesh of the body and it is possible to commit violence or hurt to the lice. In the case of hair cutting one has also to consider the caste of the hair cutter where in a right believer (samyagdrusti) has to how his head / neck for facilitating hair-cutting The monks have to under go fast on the day of Kesh-Lunchan. As such hair cutting and shaving be done keeping this in views.

S 9

Impure person should not do in temple :

23. The persons with impurity of birth-death should not be touched, if already happens to touch then should not enter the temple. The mat etc. articles / material of the temple should not be touched. All these are implied in the 84 faults of '*Asadna*' (i.e. Denying the truth proclaimed by another or described in scriptures)

S 10

Why females are not allowed to do anointment and touching Idols :

24. The entry of the females is prohibited in the sacred place / shrine cell of the temple where idols are ensconced because their genital organ always remain wet (irrespective of female child, young or old). This is the reason why the anointment and touching the altar (installation place of Lord's idols in the temple) by the females is prohibited.

S 11

Food Donation (Ahardan) by newly married Girl

Newly married girl is not entitled to offer meals to the monks due to continuous discharge of red liquid from her vagina. Those who are suffering from discharge of white liquid must not participate in offering meals. These restrictions due to impure conditions (One of the most respected Acharya, the newly married girl generally uses lot ornamentation and as such it is not in order. But there are no- hard and fast rules. She may or may not be permitted to offer meals.

(With courtesy from "Aradhya Ki Aradhna" p. 260-261)

S 12

On the death of the husband the widows must observe impurity only for 12 days. On the 15th day they must perform worship with Dravya, study scriptures and donate meals etc. Several women do not perform religious acts for 30-40 days. This matter is discussed with Acharya / monks and learned scholars.

S 13

Some persons do not go to offer condolence on the death on Sunday/Wednesday. This is not in order as per scriptural prescriptions. This does not make a difference similarly, panchakas do not have any adverse effect on khari (collection by bones is prohibited on Tuesday, Friday, Saturday and Sunday)

S 14

If there is combined family and business then impurity will also be same for all family members. If they are residing separately, then impurity will be according to lineage.

S 15

If a vower dies according to religious tradition i.e. sallekhana under supervision of a monk away from his house, impurity shall only be for one day to family members.

S 16

On adoption, impurity shall be according to where he is adopted.

S 17

Relations cannot use any article of the one where impurity is being observed for worship or offering meals to the monks etc. These articles become useable after expiry of the period of impurity.

S 18

Brahmachari need, Brahmacharee (Celibates) vowers etc. should not accept meals where impurity is being observed.

S 19

Donations are not to be accepted from those who are observing impurity.

S 20

Germes in the blood continue up to ninth lineage of the family. As such impurity is to be observed up to much lineage (As per opinion of the most respected Acharya).

S 21

If any scholar has any observations on the period of impurity or any related matter there to, they must write.

S 22

Shravakachar Sangrah Part 4

In the first part of any Shravakachar there is no mention of any impurity (either due to birth or death). In the second part, there is no mention of any impurity in Sagaar Dharmamruta. For the first time a mention of impurity is found in Sharmasangrah composed by Pt. Medhavi in its sixth chapter. In this it is mentioned that persons of the same Gotra must not perform or do any of the acts for five days (donation, study of scriptures, worship etc. meritorious activities) (To see shravakachar sangrah part 2, page 174-175 shloka 257-261). It is thus clear that during the period of Pt. Medhavi there was a tradition of observing period of impurity and there was difference of traditions in respect of period of impurity. Three shravakachars composed after composition by Pt. Medhavi. There is no mention of impurity but there is mention of this in trivarnachar and kriyakosh complete by Kishan Singh on the basis of the language used in Moolachar. (shravakachar Sangrah Part 195) This and also be seen by the readers. The period of impurity due to birth is taken as 5 days, due to death six days for the fourth lineage and for other lineages, The period is to be

reduced by one day for each lineage. It is also specified in these compendium that practice be followed as is prevalent at a particular place. (Acknowledged from shravakachar Part IV-Preface).

S 23

Monks to observe impurity - live (an example) :

on bleeding from body, commitment of infirmities, death as per religious rites within an area of one yojan, plucking of hairs and occurrence or death of Acharya, study of scriptures is prohibited for a period of seven days. If such events occur within one yojan area, the prohibition is to be observed for three days and if such events occur at a for distant place, prohibition is to be observed for one day. If some one is suffering are from externally agony.

And at the threshold of death of is undergoing extreme discomfort due to torment and movement of Triyanchas in an area of one Nirvartan (one prigrha), study of scriptures must not be done. If the area is contaminated, to have offensive smell from a far off place or extremely stinking smell or if one's body is not properly cleaned one should not study the principal religious scriptures. The area is not considered pure if there is extreme fore, flood or bleeding and extraction of flesh of bones of the animals. (Dhavala pustak 9/4.1.54/Gatha 96-106/255-257).

Special Comment :-

According to above prescription, when monks are prohibited from studying under impure conditions and prohibitions are to be observed like impurity, similarly period of impurity is to be applied for a house-holder on his being mentally and bodily impure. The prohibitions are for performance of activities with material things and not by heart.

Scriptures Point :-

Person who went with the dead body & left the body in to Shamshan in also reted like Dian. (Who is effected Sootak Patak due to death of person. (Moolachar Pind Shuddhi Adhikar - 363-364, Gatha 468-469, Page No. 63)).



How to count generation in impurity of birth-death (solution of doubts)

By Pt. Jawaharlal ji Bhinder (Rajasthan)

The doubts raised by shri Adeshwarlal Sindhavi, professor Sanskrit, Bhinder

The doubt in detail - Kindly solve the following doubt. The doubt is related to the impurity of birth-death.

Provision of impurity of birth-death has been obtained from in *Dharma Samgraha Shrivakachar* by Pt. Medhavi in the sixth chapter (hymn 257-261) and after it there is also provision in '*Kishan singh Kirya Kosha*'. It is also available in *Vrata Vidhan Samgraha* and *Pryaschita Samgraha*.

Accordingly the period-measure of impurity of birth-death as per generation is as follows -

(Note : After studying the chart giving period of impurity take right decision for restriction to be observed in case of death/birth.)

Now I want to ask the question that how the generations are to be counted. For example here is a genealogy of one house-holder

Hemraj Sindhavi

Jeetmal Gokul
Mishrilal Ganeshlal
Bhanwarlal Adeshwarlal
Rishabh Kumar Vikas
Angurvala Nidhi
(newly born baby)

lineage	Birth/Death
Upto 3rd generation	10 days - Birth 12 days - Death
4th generation	10 days
5th generation	6 days
6th generation	4 days
7th generation	3 days
8th generation	1 day-night
9th generation	6 hour
10th generation	Only upto bath

According to the above family line there were two sons of late Shri Hemraj-Jeetmal and Gokul, then the son of Jeetmal is Mishrilal, the son of Mishrilal is Bhanwarlal and son of Bhanwarlal is Rishabh Kumar. Presently one daughter is born to shri Rishabh Kumar, namely Angurvala. 1- Mishrilal ji, 2 - Bhanwarlal ji, 3 - Rishabh Kumar ji, 4 - Angurvala all are alive and reside in one family.

On the other side the second son of Hemraj was Gokul whose son is Ganeshlal, the Ganeshlal's son is Adeshwarlal, Adeshwarlal's son is Vikas and Vikas's daughter is Nidhi. It should be kept in mind that Adeshwarlal, Vikas and Nidhi, all the three are alive and reside in one single family.

1. In this situation please guide how the counting of generation is to be made, Jeetmal belong to which generations? Succeedingly in this way which shall be the generation of Angurvala.

2. The question of shri Adeshwarlal ji is that on the birth of Angurvala how many days impurity of birth shall be caused to him.

3. On the birth of Angurvala, Adeshwarlal ji should regard Angurvala as the fifth generation or as fourth or as second? Because four generation from Mishrialal ji to Angurvala are alive and all reside in a one single family.

4. Adeshwar, Vikas and Nidhi, all these three generations are alive reside in a single family jointly, hence all the three shall be subject to one and the same type of impurity of birth-death is also correct logically because these three generations are drinking water of the same pot, each should observe different days of impurity of birth-death, this assumption can not be maintained till they reside separately.

Thus is whose family no birth took place (but birth has taken place in other descendents from an ancestors / agnates), of such a joint family the father, son, grand son shall be subject to the equal days of impurity is justified on the basis of logic. But in whose family the birth has taken place and in that house of the delivery the joint family resides and the oldest person upto the fourth generation is alive, in that situation the problem arises that how the number of generations should be counted? counting which other agnates should observe impurity.

The main and leading question is that how many days of '*Sootaka*' Adeshwarlal ji should observe when the Angurvala has born? Here it should be remembered that four generations from Mishrilal ji to Angurvala are alive and are living in a joint family.

Kindly guide alongwith canonical proofs or on the basis of self-experience. I most humbly request that much -

Solution - Different solutions - (A) Pujya Visudhmati Mataji (commentator of Tiloya Pannati) asserts that 10 days of impurity of birth shall be caused to

Adeshwarlal ji on the birth of Angurvala. According to her opinion the number of generations should not be counted of the family / house where the birth has taken place but the number of one's own generations should be counted of the person who is to observe the impurity, that is Adeshwar should count his own (i.e. Adeshwar's) generations, then Gokul 1, Ganeshlal 2 and Adeshwar 3, thus Adeshwar is in the third generations. Hence, 10 days '*Sootaka*' shall be caused to the persons of the third generations. In this way Pujya Mataji considers the period of impurity counting generations from Gokul and not counting the generations of the house in which birth has taken place but counting the generations of the person who is to observe the impurity.

(B) Pujya Brahmchari, an eminent installor Babaji Surajmalji Niwai (Tonk) (Rajasthan) is also of the same opinion that Adeshwarlal Sindhvi ji shall have to observe impurity of birth of 10 days. There is so much speciality that he says that generations should be counted from Hemraj. The same thing Late Acharya Shri Veersagar ji used to say and Charitra Chakravarti Late Acharya Shantisagar ji Maharaj also used to tell the same thing during his stay at Kewala (Maharashtra). Hence Adeshwarlal ji is in the fourth generations and he shall have to observe the impurity 10 days of the fourth generations, accordingly Hemraj 1, Gokul 2, Ganeshlal 3, Adeshwar 4, in this way there happens to be the fourth generation.

Thus 105 Visudhmati Mataji and Baba Surajmal ji both of the same opinion, that 10 days '*Sootaka*' is caused to Adeshwarlal ji

Solution (2) - 108 Gandharacharya Kunthusagar ji and Br. Pt. Jagmohanlal ji Siddhant Shastri, Katni (Jabalpur) are of the opinion that the generations should be counted, precisely from Hemraj, the second thing they tell that the generations should be calculated of that person in whose house the birth / delivery has taken place. In this way there is sixth generations from Hemraj to Angurvala. And as the impurity to the sixth generations measures only of four days, the impurity of birth to Adeshwar shall be caused precisely of four days even if Mishrilal is alive. They also assert that scientists logically prove that generations upto Angurvala shall be calculated because the blood goes on changing in every ensuing generation, liabilities are changed and the delusion / attachment also takes different shape.

Note - Elderly, Pratishtacharya (installor) most reverend pt.

Nathoolal Shastri, Indore is also of this very opinion. He writes, because of being sixth generation - from Hemraj to Angurvala, measuring 4 days impurity of birth shall be caused to Adeshwar which has been prescribed for sixth generation. Yes, if Mishrilal ji and the family of Adeshwar live together as joint family then 10 days impurity will be caused to Adeshwar.

Specific mention - According to ***Kriya Kosa*** by Kishandas the relative Adeshwar shall be subject to impurity of 5 days. It is a different opinion.

Thus the opinion of Acharya Kunthusagar ji. Br. Pt. Jagmohanlal ji and Pratishtacharya Nathoolal ji is near about similar.

Solution (3) -

The opinion of the following Acharyas is very much alike the solution No. 2, viz. Late Acharya Mahavirkirti ji Maharaj, Acharya 108 Vimalsagar ji Maharaj (his whole congregation), Acharya Sumatisagar ji Maharaj (and his whole congregation), Madhuvan Shikarji and Acharya 108 Sambhavsagar ji (Triyog Ashrama).

The only difference is that all of these four Acharyas not counting the generations from Hemraj count them from Jeetmal. Thus in the opinion of these four Acharyas (Mahavirkirti, Vimalsagar, Sumatisagar, Sambhavsagar tetrad) 6 days impurity of birth shall be caused to Adeshwar because Angurwala comes in the fifth generation from Jeetmal, hence the persons of the fifth generation shall have to observe the impurity of 6 days. Five generations are calculated this - jeetmal 1, Mishrilal 2, Bhanwarlal 3, Rishabh Kumar 4, Angurvala 5. According to the opinion of these Acharyas the generations are counted of the house in which delivery has taken place (from Jeetmal to Angurvala). Even if the elderly persons are alive, generations shall be counted precisely upto newly born baby and accordingly the impurity shall be decided.

This is the opinion of these tetrad Acharyas.

Note of the Jawaharlal ji - I have done inexpressibly labour in getting above mentioned solutions of different learneds regarding impurity of birth-death. Near about one year time has been spent getting these solutions. I hope readers/Shravakas shall be benefitted by these solutions.

Note - Author of the solution is Siddhantacharya and has studied all the treatises.

(With courtesy from Jinbhasit magazine, 2008)

Points for consideration of Lineage.

- * In a combined family, if all members are staying together, it is not possible that they observe period of impurity differently, unless they start residing separately.
- * From logical consideration, in a combined family the period of impurity to be observed by a father and son identically is totally justified.
- * If there is a combined family, the period of impurity shall be same for all. (Jin Bhasit Patrika Oct. 2008)

Lineage to be determined thus : Father shall determine lineage originating from grandfather and when your turn comes, the determination shall also be from grandfather and not from the grandfather of the father. Determination by a particular person shall always be from grandfather (Aek. Data svikaro P. 112)

When the son is staying separately, the period if impurity for his family would be according to his lineage.

Lineage to be determined on the basis of grandfather whether alive or dead (As per opinion of pratistacharya).

- * The period of impurity is to be determined on the basis of the head of the family and the same is applicable for the entire family.

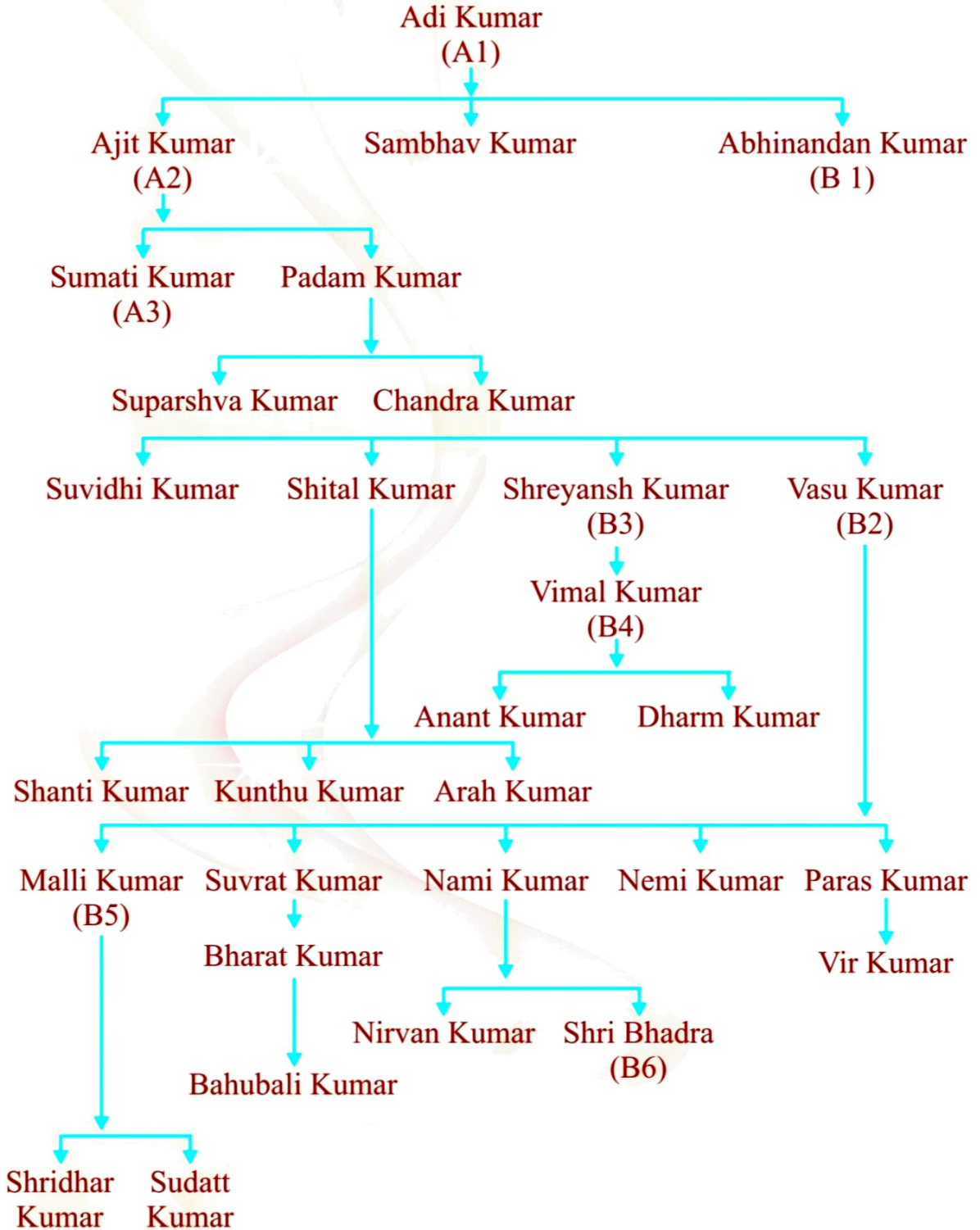
Doubt : If in a family having four generations like grand parents, Sons & Daughters and grand Sons & Daughters, what shall be the period of impurity to be observed ?

Samadhan : The period of impurity to be determined on the basis of living head of the family (eldest one who so ever is alive) and the same to be observed by all.

On the third day after the Birth or Death, one should visit the Temple for paying obeisance to the idol from a place from where the idol is visible or pay obeisance to the idol in Manstambh. (Obeisance can be done from the entrance door. One must take decision as per situation existing there). There is no restriction for paying obeisance in any scripture. Only entry in to the temple is prohibited.

Generation Solution : No. 6

Counting of lineage thus for period of Impurity



In respect of impurity different customs are in vogue at different places. In the determination of lineage of generation, different practices are being followed. After discussion with senior Acharyas / monks and learned scholars, it is inferred that impurity period is to be decided on the basis of the grand father for the sons and grand sons. If the impurity happens in the

family of the cousins of the grandfather, then lineage is to be determined starting from the father of the grandfather.

1. For determination of lineage of generation impurity occurs in the family of Sumati kumar (A3) who is the son of Ajit kumar (A2) and lineage is to be determined for malli kumar (B5) who is the son of Vasu kumar (B2), then lineage is to be counted from Adi kumar (A1)

2. If the impurity happens in the family of Vimal kumar (B4) son of Sreyans kumar (B3) and lineage is to be determined for malli kumar (B5) then determination is to be from Abhinandan kumar (B1).

3. If the impurity happens to be in the family of malli kumar (B5) and determination is to be made for Shribhadra kumar (B6), the counting is to start from Vasu kumar (B2).

(Ack. Pratistha parag page.209-212)

(for convenience names in the chart are altered)

S 25

Sootak Due to Suicide How-2 Why

Opinion - 1 : Impurity duration on account of suicide : The impurity on accounts if suicide is said to be of six months. That is some person is responsible for causing death or causes death by burning the daughter in-law for insufficient dowry etc .then the family as a whole would have to undergo impurity if six month including those who are part of the same kitchen of his brother stay in some other house and is not connected with the cause of suicide, then the duration of impurity would only be 12 days. If someone commits suicide due to loss in shares trading etc or due to failure in examination or due to loss in other trade etc. then the family would undergo impurity for only 12 days and not of six months. This is one view based on the opinion of one learned.

Opinion - 2 : The opinion of one of most respected Acharya is that when the person committing suicide was earning money in share trading the entire family was enjoying the money so earned and as such the result of loss is also to be shared by all the family and as such the duration of impurity has to be 6 months. Similarly family members put lot of pressure on the child for study and on his failure he commits suicide the entire family is responsible inviting impurity for 6 months Jain siddhant kosha part iv provides duration of impurity as 3 months in case of suicide. In Siddhant Sar, 10/120, Narendra Senacharya prescribe duration of impurity as six months for suicide by a child. Those are matters consideration one has to examine all

circumstances case by case leading to the commitment of suicide in the same manner as the investigation done by police for fixing responsibility of omission or commission the other social issues like performances of Abhisheka worship of idols in a village with the same family having only two separate houses is also to be given due consideration.

Sutak (Impurity) on Account of Suicide Reasons & Solutions

1. What is Suicide?

If someone is effected by fire, smoke, weapon, poison, water, fallen from mountain, Breathing Stop, Seviour Cold, Seviour Hot, hanging on rope, Due to Hunger, Thirst, removal of tongue by force. Eating such food which is not eatable or not suitable for body, by all these reasons if some one die came under suicide if it is done with self attempt. (Bhagwati Aradhana Gatha 25 Page 54, Tika Slapur Parakashan, Bony Number 2533.)

2. Seviour pain due to poison, Loss of blood, fear, seviour injury due to weapon, Sanklesh and not taking food & respiration causes effect on the age (life period) & due to all such reasons if some one die in early age in called. Akalmaran (Early death) (Asshta Pahnd Bhaw Pahad Gatha 25. Acharya Kundkund Swami).

3. Period of Anantanubandhi is 6 month, hence impurity (Sutak) due to suicide is 6 months (Parvachnahsh, famous Sarvmanya Acharya Maharaj is present time).

4. It is point of discussion that as the period of Sutak is 6 month in case of suicide then in the present scenario where children are living in Foreign Country, in big city like Banglore, Pune, Mumbai, Delhi, Kolkata. If they will not go to temples for 6 months due to Suttak, in that case they may forget many thing related to Dharm, hence they should go to temple but perform Bhav Pooja, can listen Sawadhya (Dharm Charcha) from distance (without touching Shastra), Jaap counting by fingure or if by mala they can do shudh after six month.

They should not touch Dravya (Poojan Samagree, Chatai etc) & do rest of the activity.

5. After observation of many Granth (Scripts) It is also noticed that it is possible that the impurity period due to suicide is 6 month in

case of Sati (Suicide by married women in care death of her husband) and this may be because to stop sati pratha.

Act of Suicide is Maha Paap (Sin) because birth in the Manush Yoni or in Jain Kul in very difficult & those person doing this act causing very much loss to family, Samaj.

It is duty of Jain Samaj if some is under pressure of Loan taken for study or otherwise & not in position to repay & mentally disturb or under pressure on students for higher studies than a harmony or such atmosphere should be created so such act of suicide not occur.

Bhawana :-

It is suggested that this is very important issue & should be discuss among Pramuk Acharya, Monk, Vidhvan Pandit, Prathistacharya.

In Special Condition 1, 2, 3, 4, 5, 6 month period may be consider.

(Ref.: Sutak Patak Samadhan Vistar part 1, 2, 3, 4, 5)

S 26

There is a joint track and kitchen etc the period of impurities would be identical for the entire family if the family is separately living then the period impurity is to be computed based on teenage or generation.

S 27

The family has to observe impurity only for a day in case of religious death of a vower, who had left his house breaking all relations with family and was with the monk/monks at the time of religious death.

S 28

An adopted person is to observe impurity where he is staying on adoption.

S 29

Dravya or articles for worship etc. belonging to the affected family due to impurity can not be used by other relations. These articles Dravya etc. becomes automatically after period of impurity is over.

S 30

The germs in the blood continue to affect generations up to

nine teenagers. As such impurity is to be counted upto ninth teenage and not beyond that.

S 31

If someone has any opinion about impurity due to death or birth he must write to us.

Mulachar : This should also be kept in view by the readers that period of impurity for fifth lineage if generation is five days for birth and six days for death and for further generation it is reduced by one day in each generation it is also mentioned in these complications that practices in at a particular place he followed accordingly.

S 32

On the third day after the Birth or Death, one should visit the Temple for paying obeisance to the idol from a place from where the idol is visible of pay obeisance to the idol in Manstambh. (Obeisance can be done from the entrance door. One must take decision as per situation existing there. There is no restriction for paying obeisance in any scripture. Only entry in to the temple is prohibited).

S 33

Wrong Believer and impurity :

The one who does not have faith in a combination of words or one of a sutra and if he has inclination for the entire Agram, he is definitely a wrong - believer. (Acharya Shivarya in Bhagavati Aradhana 38 p. 76).

Impurities due to Menses (Masik Dharam) :-

1. As per Dharam Sangrh Sharwakachhar and other Shastra, a Lady in the period of menses is to be treated very much impure. In the present time families are divided & living separately (No Joint Family) and Husband & wife both are in the service (Naukri) & following tradition of Paschatya Sanskriti, and due to Pramad many Jain families are not taking precaution rightly or considering impurities due to menses.

It is very much Ghatak (harmful for Dharm). In the families where menses is not considered as impurities & not following precaution due to this impurities, in those houses, food prepared during impurity period & other things are to be treated impure (not eatable or useable).

2. Impurity due to menses is acceptable in the Digamber &

Shewtamber Panth but also accepted in the Shastra of Vedic Dharam, in Bibal of Christian, in Kuran of Muslims & other Shastra of various religion, where Lady is consider impure when she is in the period of menses & instruction/advices are given not to do any Dharam-Karam during such period.

3. A lady with impurities can prepare food in her own house on fourth day of impurities & on 5th day, can go to Mandir for Darshan, Listen Pravachan on & can do Poojan, Ahardan, Sawadhya on 06th day.

4. During the period of impurities (three days) Lady is advised to use utensil for eating food which is made by soil, paper, or plastic & should through out immediately.

If Lady is using utensil of metal for food then done utensil can be Shudh only by fire treatment.

5. In some places Lady with impurities (first to three days) do the work at their houses like cleaning of utensils of kitchen, cleaning of grains etc. It is not right. Lady with impurities should not do any work, stay at one place, not doing any makeup (Shringar) and not touch any cloth, utensil etc., of other family member in the house.

6. Impure Lady (menses period) is prohibited (should not do) upto 4th day of impurities Like Dharam Charcha, Listening of Pravachan etc. on TV & Cassettes, reading Dharmik Patra - Patrika.

7. Impure Lady should not use double bed, Palang and cotton Bed-sheet, woolen cloth (Point No. 1 to 7, observed from scripts of famous writer, Vidvan).

8. Impure Lady should not do any sin (Pap), Hinsa etc. & should keep mon like Monk, also keep mon varat and also should not use Sugandh, Lapan, Flower, etc. for their Shringar, upto three days.

She should eat food in the Anjuli or in Separate Pot (Sakora) and in night should sleep in Seprate Bed or on Mat (Chattai).

Man should not do sex with impure lady upto three days. If by mistake (Agayan) of Lady & Man, if conception occure on 1st day of impurity, then offspring will die in the uterus (garbh). If conception occur on 2nd day of impurity then offspring will die with in 10th days of delivery and if conception occur on 3rd day of impurity then offspring will die in early age or will become blind, Hakla, Dump (Behra) and by nature baby will be Kroor (furious) (Jainacharya, Ugradtiya, Kalyan Karkam Shalok 42 to 47, Page No. 20, 21).

9. Impurity period is removed different according to age of Lady, she become eligible for bath (Shudhy) on 4th day inspite of she became Shudh according to age (it may be in 1 or 2 days).

If there is very little Ashudhi (impurity) then alos she should not do Pargahan to Monk, Chhulak, Aarika, etc./Further Dan and should not touch to Pujari or reader of granth.

10. At the time of impurity Arika (Sadhavi) Mataji should take Neeras Ahar or do upwas & keep mon. Keep her self in the place where no body come (Ekant).

Daily Routine Samayki should be done by Chintan in her heart (Mon/Silent).

On the 5th day of impurity she should take Paryaschit after taking bath & washing Vastra with the Prasuk (Shudh) water.

No Dosh is applicabile to Ariyaka (Sadhvi) for taking bath & washing cloth because this act is not done for any Indirya Sukh (Joy) but it is done for the Shudhi for her body, Simultaneously with out doing Paryaschit, Ariyaka (Sadhvi) will not be treated pure.

Ref.: Satak-Patak Samadhan "Vistar" part 4/I,II,III (See for more Details)

For the view's of Doctor's, Scientist, & what is the view of other religious guru, and religion in various/country.

What should not be done by impure Lady (During the period of Menses) :-

Impure Lady should not do regular routine work of house, should remain alone in the house without mixing other family members, not taking food with other family members not do other social activity, Poojan, Swadhyay, Mantr Ucharan and other religious activity, entry in to Pooja Sathal (Mandir) & Kitchen.

During period of impurities of body, she should not touch article of house like Matters etc. She should not see - Religious Program on T.V., C.D. Players, Computer. She is also prohibited to do cleaning of utensils, cleaning of grain, like wheat & other cleaning in the house.

Effect of impurities due to menses is totally ignored by new generation (modern community), but due to impurities very bad, Results are observed during our routine life, some of the proof are as

under:

1. If impure lady touch flower then flower will become Dull (Murjha).
2. If impure lady see or touch Papad, Badi, Pickle during it preparation, it will became testless or useless.
3. Whisky became tasteless if it is touched by impure lady.
4. Food prepared by impure lady is harmful for body.
5. In the medical bulletin, it is reported & proved by European Scientist Dr. S.L. Shhekam that secretion from the body of impure lady like sweat, air coming out during respiration is contaminated with the poison.
6. As per Scientist S.I. Yeeesef, A Monokilan secretion comes out from the skin of impure lady and by touching this secretion it do bad effect to human beings, animals and other material.
7. Mono Pakison, Poison comes out from the body of impure lady (During the period of Menses).

It is sure that any chemicals (Prasadhan) will not capable to remove impurity of body. All Bhotic Sadhan may give some smell sugandh for short period but for how much period it will give smell or will do good. When each and every small point of body is oozing out poison.

If impure lady do routine work of house (preparing food etc.) then she is giving poison to her family. All work done by her is not good & bring Amangal or Ashudh (Ref. Pushpanjali 2/113-2/123).

Masik Dharam (impurity Due to Menses)

In Foreign Countries in various religion and scientific reasons for observance of impurity:-

1. Impurity due to menses is accepted in Hindu Dharam, Muslim Dharam, Krischan, Yahoodi & Parsi.
 2. It is accepted in various country Like Africa, South America, Iyar Land, Newzeland, Labnan, Jarmany, France, Seria, Itali, Naika, Saigoo, England, America, Japan, Nigeria, China, Nepal, Bhutan, Sikkim, Tibbat, Kochean, etc.
 3. M.C. is scientifically analysis.
 4. S.I. Ref. (I.F. 1820) result of experiment.
- Impure is not to uchable. In the Annagar, Dharmamrat /5/35. It is

explain that Ahar, Prepared by impure lady (due to menses) & Pross (Vaishya) Ariya (Sadhvi) is not Shudh (Annagar/5/34).

In the Triloksar 624. It is explain, those do the Dan in Kopatra after Sansarg with Pushpwati Lady, he take birth in Koomanush.

As per Sagar Dharmamarat/4/31. It is explained that Vrati grahasth should not trace food etc. if it in touched by impure lady (due to menses), dry leather born, dog etc.

Sudhi Period Param .P./38/70 = For Impure Lady.

After fourth day bath of impure wife (due to menses) a Pooja of Arihant Dev with Mantra before conception (Grabhadhan), the Sanskar done is called Aadhan Kriya.

S 34

That which was worth telling has already been told of one gets proper guidance from this, It is enough as otherwise any amount of detailing would not make ignorant one to under stand because of high net of delusion (Pravachansar charitra choolika Gatha. 219 page 513, sholka no. 14 of Tika.).

(*According to other opinion from the day on which funeral procession is attended or visited the house where death took place, the impurity of the next day)

S 34

Conclusion

Non consideration of impurity is wrong faith (Mithyatva) and to impose restriction a longer period than prescribed also leads to commit infirmities. Restrictions imposed for not touching idols, scriptures not to perform Dravya Puja and to offer meals to the monks etc. is because if impure state during impurities when birth of a new baby takes place there is a attachment which prohibits mental concentration in Puja and in case of death, there is sorrow which does not permit concentration As such in a way it is an expiation (Prayshchit) and as such those who stay as a joint family using the same kitchen together have to undergo similar period of restrictions as the place itself becomes improve someone is on pilgrimage engaged in religious activities or in the service of monks and has no connection with the family by way of correspondence or phone communications no restrictions of impurities are applicable. This is the opinion if charges and learned scholars. As such, on going through this article one should himself observe the restrictions prescribed and induce

others to do the same. This should be done vigorously so that people remain engaged in religious activities avoiding social disputes and follow the path of salvation. This is the only aim of there is some infirmities in this article then the same may be brought to our attentions by Archaryas / monks / learned scholars so that these could be corrected. On the basis by our analysis or stipulations there is some disagreement we would not take any responsibility our attempt is to solve social disputes and therefore this attempt is made.

S 35-I

For detail about Sootak refer following Granth

- 1 Dharm sangrah shravachar sloke 257-261.
- 2 Jainendra Siddhant Kosh Part iv.
- 3 Shuddh shravak Dharmprakash (Acharya viveksagarji) page 92 etc.
- 4 Shravakachar Sangrah part iv prastavana page 167-168.
- 5 Dharamdyot prashnottar mala (Aryika Vishuddhmati) page 55.
- 6 Those who do not observe Satak-Patak are wrong believes.
- 7 Satak Nirnaya Bhasya.
- 8 Jain Darshan Pustak author dharmaratna pt. Lalaram ji Shastri, Mainpuri (UP).
- 9 Shravak Dharm Pradip (Acharya Shri Kunthu Sagaiji - Disciple of Acharya Shri Shanti Sagar Ji (south) Tikakar pt. Jagan Mohan ji Katri.
- 10 Kalyankarkam / Jainacharya Ugraditya page 20-24.
- 11 Bhagvati Aaradhna ch. 6 page 107 sloke 235.
- 12 Angar Dharmamrit 5/34-35.
- 13 Sagaar Dharmamrit 4/31.
- 14 Satak vidhi / Muni Shri Adisagar.
- 15 Jain Virat vidhan Sangrah, p132-140.
- 16 Siddhant Sar / Narendra Senacnarya 10/120.
- 17 Triloksar Sloka 924.
- 18 Pratishita path / Acharya Jaysen, p 258.
- 19 Astpahud Gatha 48 page 112.
- 20 Lati sanhita 5/25.
- 21 Prayshit Sangarsh 153, 353.
- 22 Mahapuran 38/70.

- 23 Mulachar Pradeep tika 646
 24 Kriyakosh / Shri Kishan singh 1315-1316.
 25 Pt. Ratanchandra mukhtar vyaktitva Kratitva
 26 Charcha Samadhan 50/53
 27 Pushpanjali (Abhinandan granth p 2/113-123 (see for details
 sutak-patak samadhan vistar part 1,2,3,4,5)
 28 Moolachar Pind Suddhi Adhikar Gatha 469 Tika, Page 364,
 Bhartiya Gagan Peeth
 (see for details Sutak-Patak Samadhan vistar, part - 1, 2, 3, 4, 5)

S35 - II

Note: (i) Trivarnachar, Trivarnikachar / Dharam Rasik Granth
 /Upskadhyan Sarodhar, Suri Somsen, Suri Jinsen, Shri Brahamsuri.

(ii) Sanyam Prakash

(iii) Charcha Sagar ect are not pramanic Granth (refer Granth
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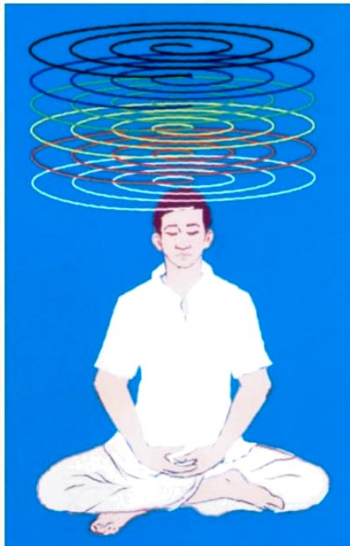
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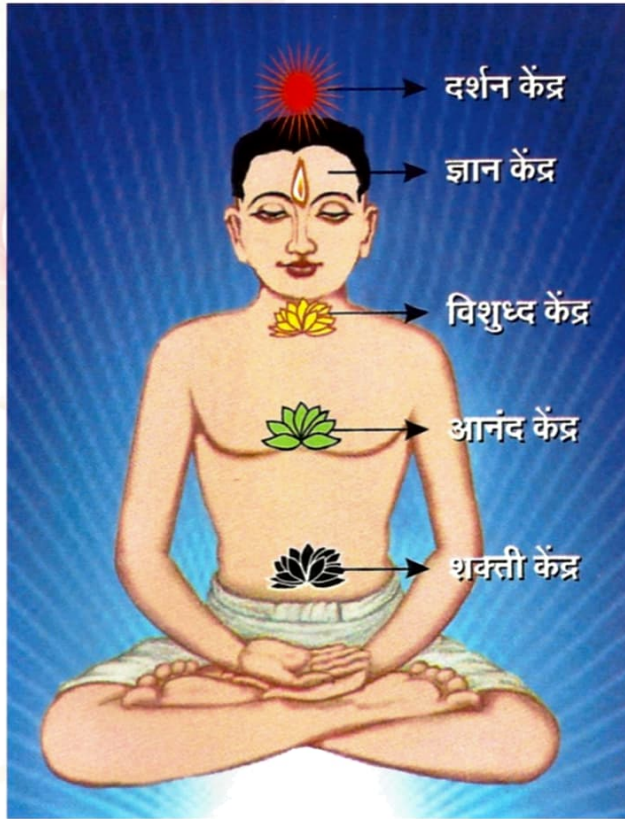
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