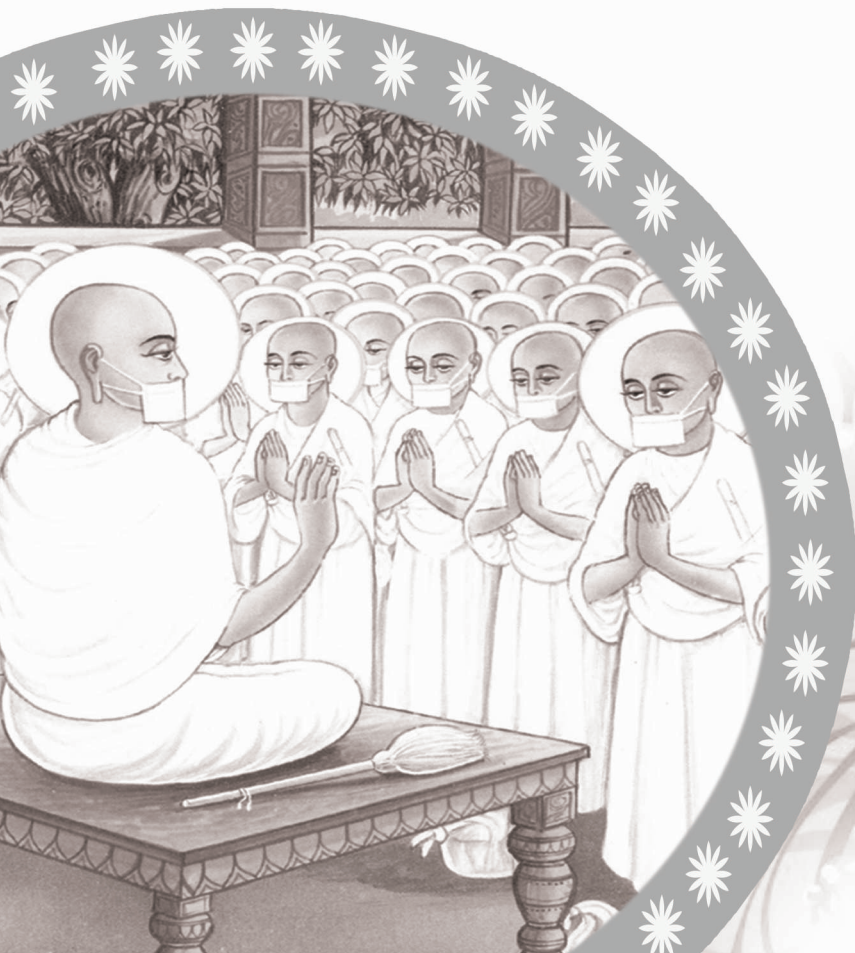


# GURUVANDAN



# गुरु कौन है?

चित्रकारी सिखनी हो तो चित्रकार के शिक्षक के पास जाना पडता है,

शतरंज सिखना हो तो शतरंज के शिक्षक के पास जाना पडता है,

वैसे ही भगवान जैसा बनना हो तो किसके पास जाना पडता है?

“गुरु” के पास जाना पडता है!

## Who is Guru?

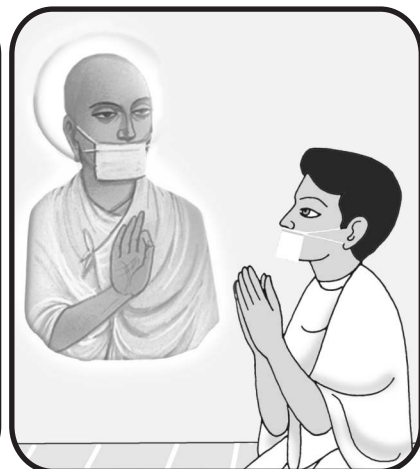
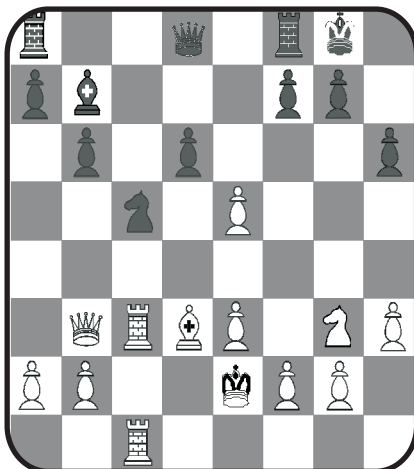
To learn drawing, we need a drawing sir,

To learn chess, we need a chess sir,

In the same way, to be like Bhagwan,

whom will you approach?

You will have to approach to a “Guru”!



# गुरु किसे कहते हैं?

## Whom do you call a Guru?



- ❖ जो हमको सच्चा मार्ग बताते हैं।  
Shows us the right path.
- ❖ जो हमारी अंदर की शक्ति और ज्ञान को प्रगट करते हैं।  
Develops our inner strength and knowledge.
- ❖ जो हमारे अवगुणों को दूर करके सदगुणों का विकास करते हैं।  
Who removes our vices and develops our virtues.
- ❖ जो हमारे आत्मा का कल्याण करते हैं।  
Who wishes welfare of our soul.
- ❖ जो हमारे अज्ञान, अंधश्रद्धा और अंधविश्वास को दूर करते हैं।  
Who clears our superstitions and wrong beliefs.
- ❖ जो अज्ञान से ज्ञान की तरफ ले जाए।  
Who takes us from ignorance to knowledge.
- ❖ जो अंधकार से प्रकाश की ओर ले जाए।  
Who takes us from darkness to light.
- ❖ जो दुर्गति से सदगति की ओर ले जाए।  
Who takes us from Durgati to Sadgati.
- ❖ जो परमात्मा की सच्ची पहचान कराते हैं।  
Who gives us the true identity of Parmatma.

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How does  
Guru look  
like?



गुरु कैसे  
होते हैं?



वे पंचमहाव्रतधारी  
साधु होते हैं।

वे सफेद वस्त्र  
पहनते हैं।

सूक्ष्म जीवोंकी रक्षा करने  
के लिए रखते हैं।



गुरु

वे गोचरी उसमे  
वहोराते हैं।

वायुकाय के जीवों की दया  
पालने के लिए पहनते हैं।

वे सिर के बाल  
खींच कर निकालते हैं।

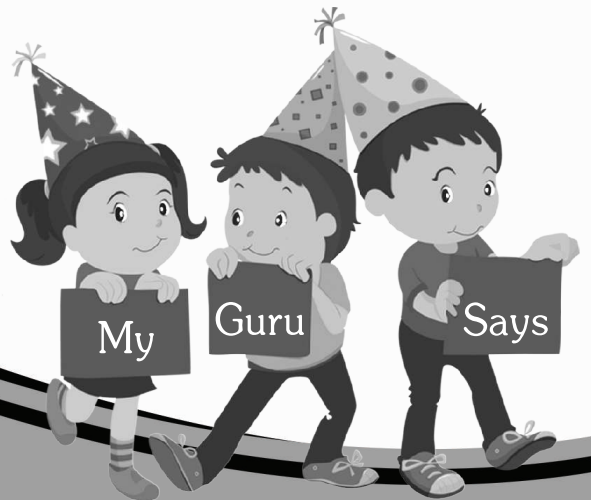


Do you  
invite a thief  
to your house?



NO!

Then why would you allow  
thoughts that steal your joy  
and make you unhappy



Always stay  
stable in all circumstances!

- Gurubhakt Mehta Parivar

# गुरु के साथ हमारा व्यवहार!



गुरु के साथ हमेशा

विनयपूर्वक व्यवहार करना चाहिए।

गुरु जब घर पर पधारे तब “पधारो गुरुदेव” कहना चाहिए।

गुरु जब घर से स्थानक जाए तब पधारना गुरुदेव,

ऐसे अहोभाव प्रगट करना चाहिए।

Always behave modestly with Guru.

When Guru comes home welcome him by saying

“Padharo Gurudev!”

When Guru is leaving home at that time say

“Padharjo Gurudev!”

This should be done to express our gratitude towards Guru.

# गुरु और संत

## GURU AND SAINT

गुरु और संत दोनो पंचमहाव्रतधारी साधु होते हैं। गुरु जहाज समान होते है जब कि संत नाव समान...

Guru and saint, both are Panchmahavrat dhari sadhu. Guru is like a ship where as, a sant is like a boat.



# गुरु और शिक्षक

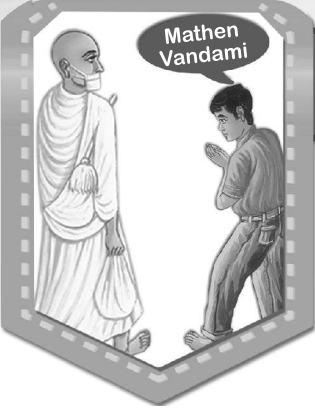
## GURU AND TEACHER

हम ऐसा ही मानते हैं कि गुरु और शिक्षक दोनों ही ज्ञान देते हैं। शिक्षक माहिती देते हैं। जो पुस्तक में से, net पर से मिल जाए उसे information कहते हैं। जब कि गुरु हमारे अंतर में पडे हुए हमारे ही ज्ञान को बाहर निकालते हैं।

We usually believe that both Guru and teacher imparts knowledge. But, what teacher gives us is only information. Information is something that you can get from books or net but where as, a Guru brings out the inner knowledge which is within us.



# तुपुडइ ठर रवणुवनव



जघन्य वंदना

जघुणुवनुवन रवणुवनव

- जघन्य अर्थात छोटी। “मत्थाण वंदामि” कहकर साधु साध्वीजी को जघन्य वंदना होती है। “मत्थाण वंदामि” अर्थात दो हाथ जोड़कर मस्तक झुकाकर भाव से “मत्थाण वंदामि”।

Jaghanya means small. Vandana done by saying “Mathen Vandami.” Mathen Vandami means I bow down my head. Mathen Vandami is done by bowing down the head and joining both the palms together (Namaskar Mudra).

## “मत्थाण वंदामि” कब कह सकते हैं?

### When can we do Mathen Vandami?

- जब साधु-साध्वी के दर्शन मार्ग या राह पर हो तब।  
Whenever we meet sadhu-sadhvi on the road.
- जब व्याख्यान या सत्संग हो या साधु-साध्वीजी स्वाध्याय में बैठे हो।  
Whenever they are giving discourse or when they are doing religious study.
- जब साधु-साध्वीजी घर पर गौचरी लेने पधारे।  
When ever they come to our home to collect alms.





# मध्यम वंदना

## लक्ष्मीपुत्र चण्डिका

- पंचम आरे में जब परमात्मा नहीं हैं तब हम परमात्मा स्वरूप “गुरु” को भावपूर्वक वंदन करते हैं।

In the 5th era, when Parmatma is not present, we do Vandana to our “Guru” who is like Parmatma for us.

- हमारे दायें कान से शुरू करके ३ आवर्तन लेते हैं।

We have to do Vandana starting from right ear thrice in circular motion with both the palms joined together.

- तीन आवर्तन के समय तिक्रवुतो के पाठ के प्रथम तीन शब्द... तिक्रवुतो, आयाहिणं, पयाहिणं बोलते हैं।

During these three circular motions, we have to say “Tikkutto, Aayahinam, Payahinam”.

- “वंदामि” शब्द बोलते ही हमारा मस्तक वंदना के भाव से झुक जाता है।

When we say “Vandami” our head automatically bows down with devotion.

- “नमंसामि” बोलते ही घुटनों से झुक जाते हैं।

When we say “Namamsami” we bend down on our knees.

- सक्कारेमि से पज्जुवासामि तक पंचांग (दोनों हाथ, दो पैर, मस्तक) से वंदन करते हैं।

From Sakkaremi till Pajuvaswami, we bow down with panchang (2 hands, 2 legs and a head).

# उत्कृष्ट वंदना

## उत्कृष्ट वंदना



- उत्कृष्ट अर्थात् बडी वंदना!

Utkrusht means best vandana.

- उत्कृष्ट वंदना प्रतिक्रमण के तीसरे पाठ से करते हैं।

This vandana is done in the 3rd lesson of Pratikraman Sootra.

- उत्कृष्ट वंदना “गोदोहिका आसन” में बैठकर करते हैं।

Utkrusht vandana is done while sitting in “Godohika aasan”.

- इस आसन से शरीर पर नियंत्रण होता है।

We can get control over our body with the help of this aasan.

- जितना शरीर पर नियंत्रण ज्यादा उतना मन पर भी नियंत्रण ज्यादा! और जितना मन शांत उतनी एकाग्रता ज्यादा।

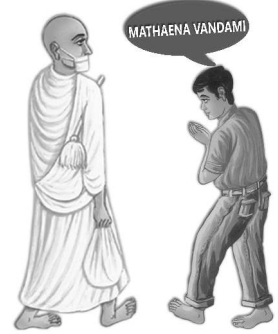
The more we can control our body, the more we have control over our mind. Consequently, the more our mind is at peace, we are able to concentrate deeper.

# वंदना करने से हमें क्या मिलता है और कैसे?

जोहात वेठ जट छुटा: by वेठोतछु रवावेवावा वावे ठठवा?

- ◆ वंदना करने से हमारी negativity दूर होती है।

By doing vandana, negativity disappears.



- ◆ गुरु के पास से हमें positivity प्राप्त होती है।

When we bow down, we get positivity from our Guru.

- ◆ हमें हर एक कार्य में सफलता मिलती है।

We get success in every field.



- ◆ वंदना करने से निडरता, निर्भयता और आदेय नाम कर्म का बंध होता है।

We become fearless, brave and bind Adeya Naam Karma.



- ◆ हमें सौभाग्य की प्राप्ति होती है।

We gain good luck.



- ◆ वंदना करने से नीच गोत्र कर्म का क्षय और उच्च

गोत्र कर्म का बंध होता है।

By doing vandana, Nich Gotra Karma destroys and we bind Uccha Gotra Karma.





## पोझीटीव ओरा के स्थान

- (a) गुरु के दायें-पैर के अंगुठे में से...
- (b) गुरु की आँखों में से...
- (c) गुरु के दायें हाथ में से...

## Sources of Positive Aura

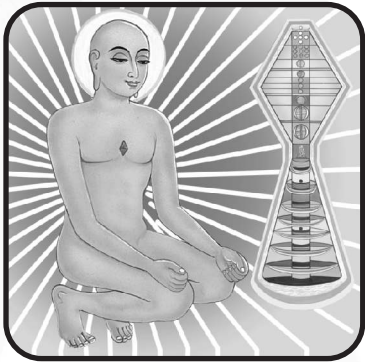
- a) From Guru's right toe.
- b) From Guru's eyes.
- c) From Guru's right hand.

## वंदना तीन बार क्यों?

### Why do we do Vandana 3 times?

गुरु के तीन गुणों को वंदन करने के लिए और उन सद गुणोंका बहुमान करने के लिए तीन बार वंदना करनी है ।

We bow down to respect and honor 3 major virtues of our Guru.  
We should wish to get similar virtues in us as our Guru.



सम्यक् ज्ञान

Samyak Gyan



सम्यक् दर्शन

Samyak Darshan



सम्यक् चारित्र

Samyak Charitra

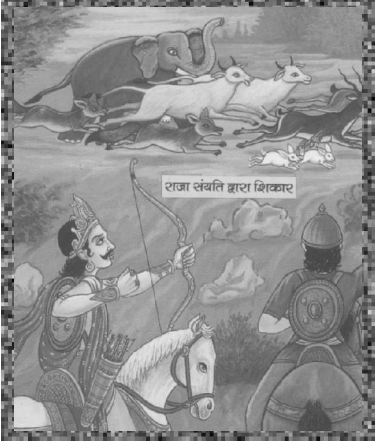
When any desire gets evolved for the third time, it becomes firm, it becomes our resolution and firm resolution leads us to success.

Even a few moments of Guru sanidhya  
can change your life!

## સંયતિ રાજા *Sayanti Raja*

સંયતિ રાજા ખૂબ જ ફૂર, ઘાતકી અને અત્યંત આસક્તિવાળા હતા. આ ફૂર રાજા રોજ સવારે હરણની જીભનો નાસ્તો કરતા હતા.

King Sayanti was very cruel and had feelings of attachment. Daily this King use to have deer's tongue for breakfast.



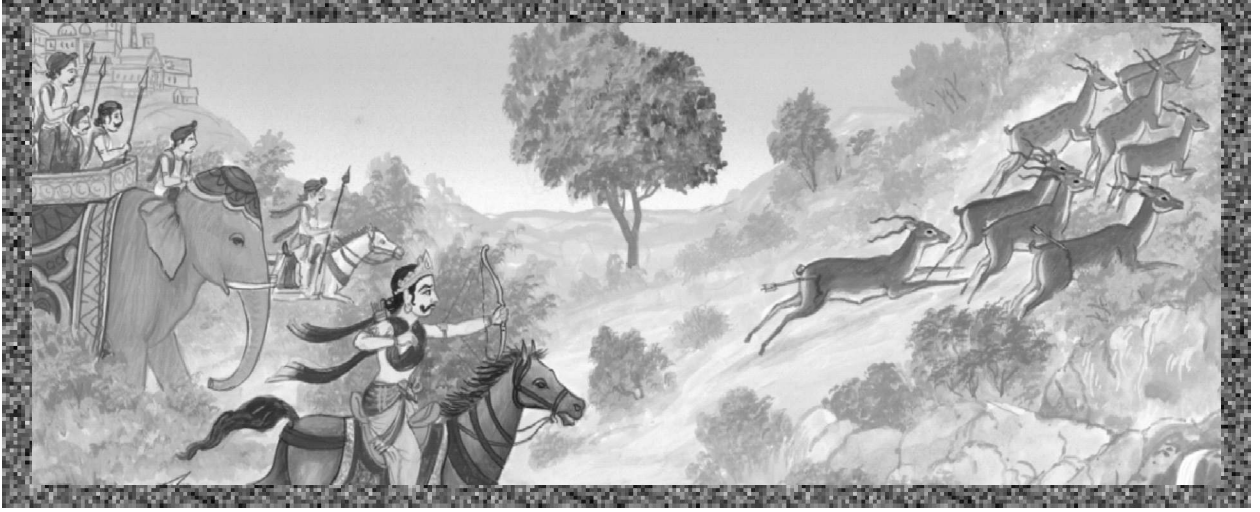
પોતાના આનંદ માટે બીજાની હત્યા કરવી એ કેવી ભયંકર ફૂરતા છે! આપણને ભગવાન મળ્યા, ધર્મ મળ્યો, ગુરુ મળ્યા, સમજ મળી... જેથી આપણે આ બધાં પાપોથી બચી ગયા.

It's extremely cruel to kill someone just for the sake of our happiness. We are fortunate to get Bhagwan, Dharma and Guru, due to which we are saved from all these sins...



એક દિવસ સંયતિ રાજા ઘોડા પર બેસીને જંગલમાં જાય છે. જંગલમાં દૂર દૂર સુધી જાય છે પણ હરણ ક્યાંય દેખાતું નથી... પછી અચાનક એક હરણ દેખાયું...

One day King sayanti rode on his horse to the jungle for hunting. After searching for hours, he didn't find any deer. Suddenly, he saw a deer nearby.



નિશાન બરાબર લાગ્યું તેમ છતાં પણ હરણ દોડતું રહ્યું અને રાજા હરણની પાછળ ઘોડો દોડાવતા રહ્યાં. હરણ જીવ બચાવવા દોડતું રહ્યું. હરણને કેટલી વેદના થતી હશે? કેટલું દુઃખ થતું હશે? કેટલો ડર લાગતો હશે? એક બાજુ વેદનાનું દુઃખ અને બીજી બાજુ ભયંકર મોતનો ડર!

After aiming his arrow, he shot the deer. But still that deer continued to run. The king was following the deer and deer was running to save its life. Wouldn't the arrow be hurting the deer? Wouldn't it be painful? Wasn't the deer afraid? On one hand there is grief of pain and on the other is the fear of death.



હરણના શરીરમાં તીર ખૂંચેલું છે, એની કાયા વીંધાઈ ગઈ છે. લોહીના રેલા ઊતરી રહ્યાં છે. તો પણ, હરણ દોડે છે.

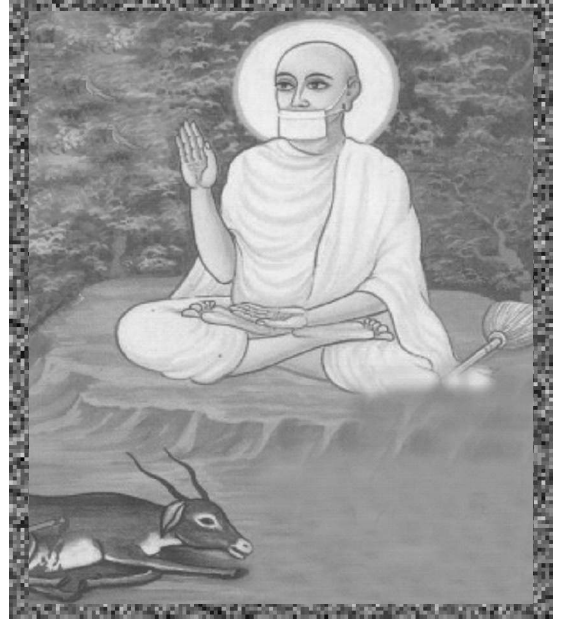
The arrow is pierced inside the body of deer. His body was wounded and was bleeding. Still he was running.

એ ઝાડ નીચે એક મુનિરાજ ધ્યાન સાધના કરતાં હતાં. આ મુનિ ઘણાં સમયથી ધ્યાન સાધના કરતા હોવાથી ત્યાં એક positive energy field રચાઈ ગયું હતું.

One muni was meditating under a tree. As he was meditating since long time, a positive energy field was created in that place.

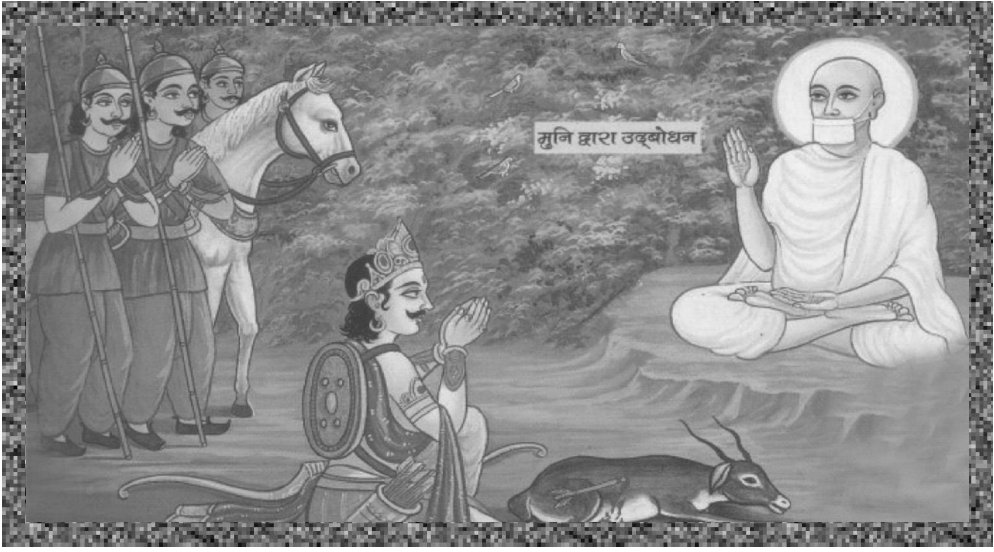
ઘોડા પર સવાર થયેલા રાજા હરણનો પીછો કરતાં મુનિ પાસે આવી પહોંચે છે. હરણ તેમના પગ પાસે આવીને પડ્યું છે.

The king who was following the deer, reaches near this muni. The deer was fallen besides the leg of muni...



- એટલે રાજા વિચારે છે કે ઓહ! ભગવાન! આ હરણ તો મુનિનું જ લાગે છે. એટલે જ તે ઘોડીને અહીંયા આવ્યું છે! હવે શું થશે? જો મુનિને ખબર પડશે કે મેં હરણને માર્યું છે તો મારા ઉપર કોપાયમાન થઈ જશે! મને શ્રાપ આપશે તો? રાજા ભયથી ઘૂંજવા લાગ્યા!

So the king thought, “Oh God, this deer belongs to muni, that’s why he has come here”. Now what will happen? If muni comes to know that I have killed this deer, he will become angry. If he curses me then? The king was shivering with fear...



મારા અપરાધની સામેથી જ માફી માંગી લઉં! આવા પ્રભાવશાળી મુનિરાજને બધું કહેવા રાજા મુનિના પગમાં પડી જાય છે... કેટલાંય હરણને મારતી વખતે રાજાને કાંઈ જ થયું ન હતું પણ, આજે? એકબાજુ હરણ તરફ છે અને બીજી બાજુ રાજા પણ ભયથી કાંપી રહ્યાં છે.

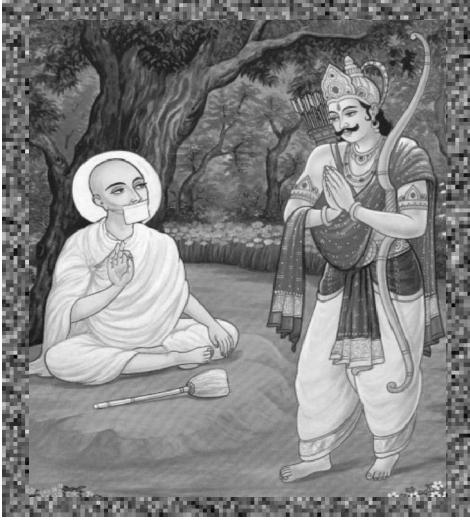
The king thought, "I should ask forgiveness for the sin which I have committed". The king kneels down on the feet in front of the muni. While killing so many deers, the king didn't feel anything. But today? On one hand the deer was withering in pain and on the other the king was shivering in fear.



રાજા મુનિને કહે છે, "હે મુનિ ભગવંત! તમે મને ક્ષમા આપો". મુનિ ધીરે ધીરે આંખો ખોલે છે અને તરત જ સમજી જાય છે.

King says, "Hey Muni bhagavant, please forgive me", muni slowly opens his eyes & quickly understands.





રાજા ફરી ફરીને માફી માંગે છે... મુનિરાજ જુએ છે કે, સમય બરાબર છે, રાજાના જીવનું કલ્યાણ કરવા માટે આ યોગ્ય સમય છે.

The king repeatedly asks for forgiveness. Muni Raj sees that it's the perfect time to bring about the change in the life of the king.

મુનિરાજ બોધ આપે છે, હે રાજા! હું તો તને અભયદાન આપી દઈશ પણ નક્કી કર કે હવેથી તું કોઈ જીવને મારશે નહીં, તેની હત્યા નહીં કરે. તને જેમ જીવવું ગમે છે, મુક્તિ ગમે છે તેમ દરેક જીવને જીવવું ગમે છે. જેમ તું ઈચ્છે છે કે હું તને સજા ન કરું... તેમ દરેક જીવ પણ ઈચ્છે છે.

Muni Raj is preaching him." Hey King, I will give you Abhaydaan, but now decide that you will never kill any jeevas. As you like to live and like freedom likewise every living being loves to live. As you desire that I should not punish you, others also wish the same.

રાજા મુનિરાજનો પ્રભાવ, તેમનું તેજ, તેમની મુદ્રા, તેમની આંખોમાંથી વહેતી કૃપા, તેમના અવાજમાં ગજબનું ગાંભીર્ય નિહાળ્યા જ કરે છે.

The king is just admiring his personality, his radiate look, his eyes filled with mercy and the echo of his voice.



મુનિ કહે છે, તને મોતની બીક નથી લાગતી? મુત્યુ પછી તારું શું થશે? રાજાની અંદર પરિવર્તન આવવા લાગે છે. સાંભળતા સાંભળતા રાજા ઊભા થઈ જાય છે. કહે છે, હે ગુરુદેવ! હું આજે તમારા શરણમાં આવ્યો છું, સત્ય મને સમજાઈ ગયું છે. મને દિક્ષા આપો! સવારે જે રાજા હરણનો શિકાર કરવા નીકળ્યો હતો, હરણને મારવા નીકળ્યો હતો તે રાજા એક કલાક પછી દિક્ષા લેવા તૈયાર થઈ જાય છે.

Muni ask, "Are you not afraid of death? What will happen after death? Changes began to come inside the king. The king stood up as he was hearing. The king said, "Hey Gurudev, today, I have come in your refuge. I have understood the truth. Give me Diksha"... the king who had gone for hunting a deer in the morning, that king is now ready to take Diksha after an hour.



ગુરુના શરણમાં જાય છે એના જીવનનું પરિવર્તન થઈ જાય છે, જીવનનો ઉદ્ધાર થઈ જાય છે.

Changes come in the life of those who takes refuge in Guru's sharan, brings welfare in our life.

#### Declaration Form

##### "Look n Learn"

Statement about ownership and other particulars about the fortnightly "Look n Learn" to be published in the issue every year after last day of February.

FORM IV (See Rules 8)

- |  |  |
|--|--|
| 1. Place of Publication  | : Mumbai   |
| 2. Periodicity of its Publication  | : Fortnightly  |
| 3. Printer's Name  | : Arihant Printing   |
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| Nationality  | : Indian   |
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| 6. Name & Add. of Individuals<br>Who the fortnightly (and<br>partners of share holders<br>holding more than one per<br>cent of total capital). | : Ashok R. Sheth   |

I Ashok R. Sheth, hereby declare that the particulars given above are true to trust of my knowledge and belief.

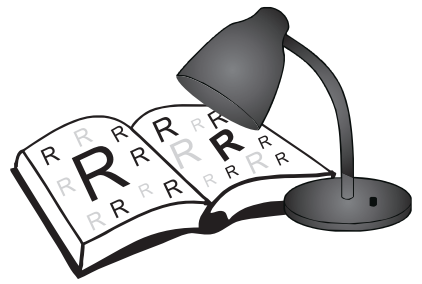
Dt. 25-02-2017

Ashok R. Sheth (Publisher)

# Build Your Vocabulary!!!

## Dictionary

### The Religious R



**R - Rujvalika**

Parmatma Mahavir's Kevalgyan place



**R - Rudraksh Mala**

A seed traditionally used for prayers



**R - Rajoharan**

Used to give Abhay Daan to small jeevas

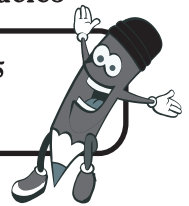


**R - Rasparityag**

Daily renunciation of 1 or more of 6 kinds of delicacies



Find out and make a list of more Divine words  
starting with letter "R"



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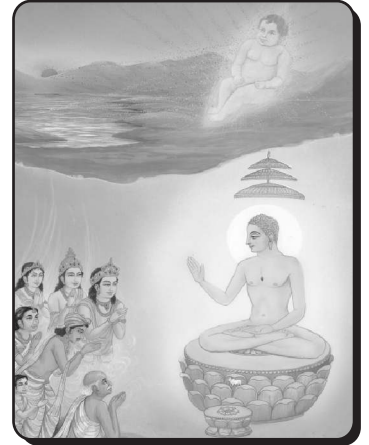
# भक्त्यामर गाथा

चैःशान्तरागरुचिभिः परमाणुभिस्तवं, निर्मापितस्त्रिभुवनैक ललाम भूत।

तावन्त एव खलु तेडप्यणवः पृथिव्यां, यन्ते समानमपरं न हि रूपमस्ति ॥१२॥

## अर्थ

हे त्रिभुवन के एकमात्र आभुषण जिनेन्द्रदेव। जिन रागरहित सुंदर परमाणुओं के द्वारा आपकी रचना हुई वे परमाणु पृथ्वी पर निश्चय से उतने ही थे क्योंकि आपके समान दूसरा रूप नहीं है।



## शब्दार्थ

चै	: जिन	एव	: ही
शान्तरागरुचिभिः	: शांत भावों के धारक कांतिवाले	खलु	: निश्चय से
परमाणुभि	: परमाणुओं से	ते	: वे
तवं	: आप	अणव	: परमाणु
निर्मापित	: बनाए गए हो	पृथिव्यां	: पृथ्वी पर
त्रिभुवनैक	: त्रिभुवन के एक मात्र अदित्य	यन्ते	: क्योंकि
ललाम भूत	: सौंदर्य धारक भगवान	समानम	: आपके समान
तावन्त	: उतने	अपरं	: दूसरा
		नहीं	: नहीं
		रूपम	: रूप
		अस्ति	: हैं



हस्तिमद-निवारक