

JAIN ASCETICS (SÄDHUS AND SÄDHVIS)

attain mastery of them. One must also study the various languages of the surrounding territory and acquire a thorough knowledge of all the philosophies of the world related to different ideologies and religions.

The Title of Upādhyāy:

This title is given to a Sādhu who teaches the other Sādhus and Sādhvis and has acquired a complete knowledge of the Āgams (Scriptures) and other religious books.

The Title of Panyās and Ganipad:

To attain the status of Ganipad one should have in-depth knowledge of the Bhagawati Sutra along with other Āgams. To attain the Panyās-pad one should have attained a comprehensive knowledge of all aspects of the Jain Āgams.

The Title of Pravartini:

This title is given only to Sādhvis after attaining the knowledge of certain Āgam Sutras such as Uttarādhyayan Sutra, Āchārāng Sutra and ten Payannā Sutra.

Conclusion

The Jain Sādhus and Sādhvis are unique. Their entire life is dedicated to the spiritual uplift of their souls and others. They bestow their blessings on all, uttering the words Dharma Lābha (may you attain spiritual prosperity). They bless everyone alike irrespective of their caste, creed, gender, age, wealth, poverty, and social status. Some put Väkshep (scented sandal wood powder) on the heads of people. Monks and nuns show the path of a righteous, and disciplined life to every one through discussions, discourses, seminars and camps to attain spiritual prosperity. They perform the Pratikraman (introspection) daily and perform other austerities.

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The spiritual pilgrimage is a flight from alone to alone.

Chapter 05 – Jain Laity or Householders (Shrāvakas and Shrāvikās)

Monks and nuns are very keen about the uplift of their souls and hence they sacrifice all worldly enjoyments and family relationships, and adopt the five great vows (Mahā-vratas).

For those who want to remain in family life, the complete avoidance of the five principle sins are difficult. For them Jain ethics specifies the following twelve vows to be carried out by the householder.

Of these twelve vows, the first five are main vows of limited nature (Anuvratas). They are somewhat easier in comparison with great vows (Mahā-vratas). The great vows are for the ascetics.

The next three vows are known as merit vows (Guna-Vratas), so called because they enhance and purify the effect of the five main vows and raise their value manifold. It also governs the external conduct of an individual.

The last four are called disciplinary vows (Shikshā-vratas). They are intended to encourage the person in the performance of their religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life marked by charity. They are preparatory to the discipline of an ascetic's life.

The three merit vows (Gunavrata) and four disciplinary vows (Shikshā-vratas) together are known as the seven vows of virtuous conduct (Shilā).

A person may adopt these vows, according to his individual capacity and circumstances with the intent to adopt ultimately as full or great vows.

The layperson should be very careful while observing and following these limited vows. These vows being limited or restricted vows may still leave great scope for the commitment of sins and possession of property. The twelve vows are described as follows:

Twelve Vows of Laity (Householders)

Five Main Vows of Limited Nature (Anuvratas):

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|--------------------------|------------------------------|
| 01 Ahinsā Anuvrata | - Non-violence Limited Vow |
| 02 Satya Anuvrata | - Truthfulness Limited Vow |
| 03 Acharya Anuvrata | - Non-stealing Limited Vow |
| 04 Brahmacharya Anuvrata | - Chastity Limited Vow |
| 05 Aparigraha Anuvrata | - Non-attachment Limited Vow |

Three Merit Vows (Guna-Vratas):

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|------------------------|--|
| 06 Dik Vrata | - Limited area of activity vow |
| 07 Bhoga Upphoga Vrata | - Limited use of consumable and non-consumable items |
| 08 Anartha-danda Vrata | - Avoidance of purposeless sins vow |

Four Disciplinary Vows (Shikshā-vratas):

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|---------------------------|--|
| 09 Sāmāyika Vrata | - Meditation vow of limited duration |
| 10 Desāvākāsika Vrata | - Activity vow of limiting space |
| 11 Paushadha Vrata | - Ascetic's life vow of limited duration |
| 12 Atithi Samvibhāg Vrata | - Charity vow |

Five Main Vows of Limited Nature (Anuvratas)

1. Non-violence Limited Vow (Ahinsā Anuvrata)

In this vow, a person must not intentionally hurt any living being (plants, animals, human etc.) or their feelings either by thought, word or deed by himself or through others, or by approving such an act committed by somebody else. Intention in this case applies to selfish motives, sheer pleasure, and even avoidable negligence.

A person may use force, if necessary, in the defense of his country, society, family, life, property, and religious institute. His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through being careful and using due precaution.

In Jain scripture the nature of violence is classified in four categories:

Premeditated Violence:

To attack someone knowingly

Defensive Violence:

To commit intentional violence in defense of one's own life

Vocational Violence:

To incur violence in the execution of one's means of livelihood

Common Violence:

To commit violence towards one sense living beings such as plants in the performance of daily activities

Premeditated violence is totally prohibited for all. A householder may not have a choice but to incur violence defensively and vocationally provided he maintains complete detachment. Common violence may be unavoidable for survival, but even here, one should minimize violence in all daily activities such as in preparing food, cleaning house, etc. This explains the Jain's practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahāvīr says:

'One should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetation.'

This is the essence of religion. It embraces the welfare of all living beings including animals, insects, vegetation ect. It is the basis of all stages of knowledge and the source of all rules of conduct.

2. Truthfulness Limited Vow (Satya Anuvrata)

The second of the five limited vows is Truth. It is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, avoid cheating others, etc. The vow is to be followed in thought, action, and speech, by doing it himself or by getting it done through others.

He should not speak the truth, if it harms others or hurts their feelings. He should, under these circumstances, keep silent.

3. Non-stealing (Achaurya / Asteya) Limited Vow

In this vow, a person must not steal, rob, or misappropriate others goods and property. He also must not cheat and use illegal means in acquiring worldly things by himself or nor through others or by approving such acts committed by others.

4. Chastity (Brahmacharya) Limited Vow

The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart the sense of serenity to the soul.

In this vow, the householder must not have a sensual relationship with anybody but one's own lawfully wedded spouse. Even with one's own spouse, excessive indulgence of all kinds of sensual pleasure need to be avoided.

5. Non-possession / Non-attachment (Aparigraha) Limited Vow

Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his emptiness and insecure existence with the clutter of material acquisitions.

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, animals, money, etc. The surplus should be used for the common good. One must also limit every day usage of the number of food items, or articles and their quantity.

The Jain principle of limited possession for householders helps the equitable distribution of wealth, comforts, etc., in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all life and is beneficial to an individual in his spiritual growth and to society for the redistribution of wealth.

Three Merit Vows (Guna-Vratas)

6. Limited Area of Activity Vow (Dik Vrata)

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north-east, north-west, south-east, south-west, above and below. A person gives up committing sins in any place outside the limited areas of his worldly activity. This vow

provides a space limit to the commitments of minor sins such as defensive, vocational, and common violence for our survival not restricted by the limited vows of non-violence. Thus outside the limited area, the limited vows assumes the status of full vow (Mahā Vratas).

7. Limited use of Consumable / Non-consumable items vow (Bhoga-Upbhoga Vrata)

Generally one commits a sin by one's use or enjoyment of consumable (Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) means enjoyment of an object, which can only be used once, such as food and drink. Non-consumable (Upabhoga) means enjoyment of an object, which can be used several times, such as furniture, clothes, ornaments, and buildings.

One should, therefore, limit the use of these two objects in accordance with one's need and capacity by taking these vows. This vow limits the quantity and number of items to the commitment of minor sins not restricted by non-possession limited vow (Aparigraha Anuvrata).

8. Avoidance of Purposeless and Unnecessary Sins Vow (Anartha-danda Vrata)

One must not commit unnecessary or purposeless sin or moral offense as defined below.

- Thinking, talking, or preaching evil or ill of others
- Doing inconsiderate or useless acts such as walking on grass unnecessarily
- Manufacturing or supplying arms for attack
- Reading or listening to obscene literature, or carelessness in ordinary behavior

Four Disciplinary Vows (Shikshā-vratas)

9. Equanimity or Meditation Vow of Limited Duration (Sāmāyika Vrata)

This vow consists in sitting down at one place for at least 48 minutes concentrating one's mind on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

The meditation of 48 minutes makes a person realize the importance of the life long vow to avoid all sinful activities and is a stepping-stone to a life of full renunciation. During Sāmāyika time, one meditates on the soul and its relationship with karma.

One should practice this vow of Sāmāyika by giving up affection and aversion (Rag and Dvesha), observing equanimity towards all objects, thinking evil of no one, and being at peace with the world.

10. Limited Duration of Activity Vow (Desāvākāsika Vrata)

This vow sets new limits to the limitations already set by Dik Vrata and Bhoga Upbhoga Vrata. The general life long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week. This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, or house.

11. Limited Ascetic's Life Vow (Paushadha Vrata)

This vow requires a person, to live the life of a monk for a day or longer. During this time one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe due restraint of body, speech and mind. A person follows five great vows (Mahā-vratas) completely during this time. He passes his time in spiritual contemplation, performs meditation (Sāmāyika), engages in self-study, reads scriptures, and worships Gods (Arihantas and Siddhas). This vow promotes and nourishes one's religious life and provides training for ascetic life.

12. Charity Vow (Atithi Samvibhāg Vrata)

One should give food, clothes, medicine, and other articles of his own possession to monks, nuns, and pious and needy people. The food offered should be pure and given with reverence.

One should not prepare any food especially for monks or nuns because they are not allowed to have such food. Donating of one's own food and articles to monks and others provides an inner satisfaction and raises one's consciousness to higher level. It also saves him from acquiring more sins if he would have used the same for his nourishment, comfort and pleasure.

Peaceful Death (Sanllekhanā):

In the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. The peaceful death is characterized by non-attachment to worldly objects and by a suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death supervenes.

Conclusion:

By performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire. While earning wealth, supporting family, and taking up arms to protect himself, his family, his country, against intruders, he is taught self-restraint, love and enmity. On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

If one goes deeper into the rules laid down, he will find that the practice of limiting the number of things to be kept or enjoyed eliminates the danger of concentration of wealth at one point, which will help to minimize poverty and crime in society. Thus limiting the desires of individuals, results in an ideal society.

Chapter 06 – Guru Gautam-Swämi

In 607 B.C., in the village of Gobar of India, a Brahmin couple called Vasubhuti and Prithvi Gautam (family name) had a son named Indrabhuti. He was tall and handsome. He had two younger brothers named Agnibhuti and Väyubhuti. All three were well versed in the Hindu literature (Vedas) and other rituals at an early age. They were very popular and great scholars in the state of Magadh, India. Each one of them had 500 disciples.



Somil's Yajna

Once in the city of Apäpä, a Brahmin named Somil was conducting a Yajna (sacrificial ceremony) at his home. There were over forty four hundreds Brahmins present for the occasion, and there were eleven popular scholars among them.

Indrabhuti stood out as a bright star. Somil was a staunch supporter of the Brahmin sacrificial rite and was very happy during the ceremony. The whole town was excited by this event in

which they were going to sacrifice sheep and goats. Suddenly, Somil noticed many celestial beings from heaven descending towards his sacrificial site. He thought that this would make his offering ceremony the most popular in history. He told the people, "Look at the sky. Even the angels are coming to bless us." The whole town eagerly looked at the sky.

To their surprise, the celestial beings did not stop at their site, instead they went further down. Somil's ego melted away as he learned that the celestial beings paid homage to Lord Mahävir, who had come to nearby Mahasen Forest for sermon. Indrabhuti was outraged by this incident and his ego was bruised. He started thinking to himself, "Who is this Mahävir who does not even use affluent Sanskrit, but speaks the common public language of Ardha Mägadhi." Everyone in the ceremony was overpowered by the mere presence of Lord Mahävir. Indrabhuti once again thought, "Mahävir opposes animal sacrifices, and if he succeeds then we Brahmins will lose our livelihood. I will debate with him." He left the Yajna site to challenge Lord Mahävir.



Mahāvīr welcomed Indrabhuti by calling him by his name even though they had never met. Indrabhuti was surprised, but then he said to himself, “Who does not know me? I am not surprised he knew my name. I wonder if he knows what I am thinking.” Omniscient Mahāvīr knew what was going through Indrabhuti’s mind. Indrabhuti, even though a great scholar, had doubt about the existence of Ātmā (soul) and was thinking to himself “Can

Mahāvīr tell that I doubt the existence of the soul?” The next moment Mahāvīr said, “Indrabhuti, Ātmā (soul - consciousness) is there and you should not question it.” Indrabhuti was shocked and began to think very highly of Mahāvīr. Then they had a philosophical discussion and Indrabhuti changed his beliefs and became Mahāvīr’s first and chief disciple. Indrabhuti was fifty years old at the time, and from then on he was called Gautam-swāmi, because he came from Gautam family.

Meanwhile in the town, Somil and other scholars were waiting to greet the expected winner of the debate, Indrabhuti. They were shocked to learn that Indrabhuti had become a disciple of Mahāvīr. The other ten Brahmin scholars also went to debate with Mahāvīr, but instead became his disciples the same way as Indrabhuti did. The people present at Somil’s place began to leave and Somil canceled the ceremony and turned all the animals loose.

Anand Shrāvak’s Special Power

Once, Gautam-swāmi was returning after the Gochari (getting food or alms) and he noticed many people going in another direction. He asked them what was going on. They said, “We are going to see Anand Shrāvak. He has been performing austerities and has attained a special power (Avadhijnān).” Anand Shrāvak was Lord Mahāvīr’s follower so Gautam-swāmi decided to go and visit him. When Anand saw Gautam-swāmi coming to his house he was very happy that his guru (spiritual teacher) visited him. Though he was very weak due to his austerities, he got up and welcomed Gautam-swāmi. Gautam-swāmi inquired about his condition. Anand replied, “With your blessings, I am fine.” After some time Anand told Gautam-swāmi with respect, “Reverend teacher, I have attained a special power (Avadhijnān) and because of which I can see as high as the fourteenth heaven and as low as the seventh hell.” Gautam-swāmi thought, “A Shrāvak can attain Avadhijnān, but not to this extent.” Aloud he told Anand, “You should do Prāyashchitta (atonement) for your wrong imagination.” Anand

GURU GAUTAM-SWÄMI

was puzzled. He knew that he was correct but his teacher told him to atone for it. So he politely asked Gautam-swämi, “Does one have to atone for telling the truth?” Gautam-swämi replied, “No,” and then left the place thinking, “I will reconfirm this with Lord Mahävira.”

Gautam-swämi returned to Lord Mahävira and asked about Anand’s special power. Mahävira said, “Gautam, Anand was telling the truth. How could a person like you with so much knowledge make such a mistake? You should atone for your mistake.” Mahävira believed in the truth and he would never cover up the mistake of his disciple just to make their group look good. Gautam-swämi put his alms aside and immediately went to Anand’s house to ask for forgiveness for his doubt about his special power. Anand was proud of his humble teacher who did not mind admitting his own fault to his followers.

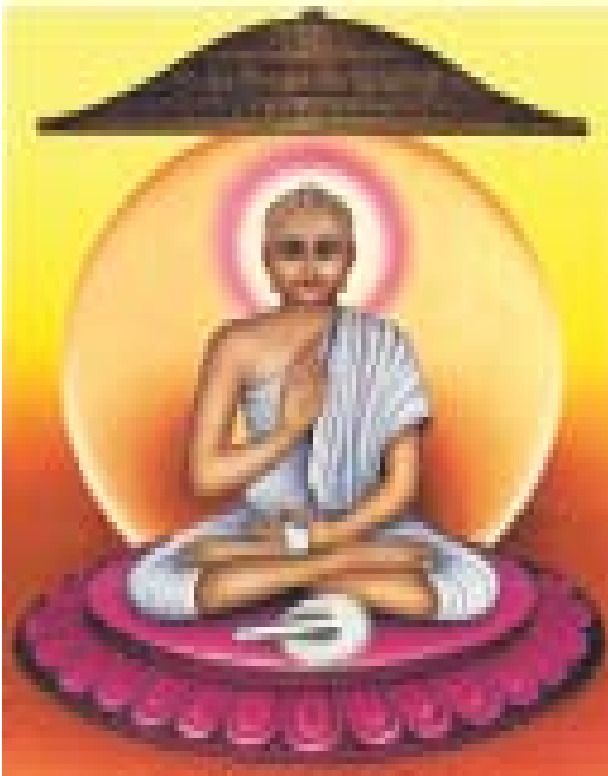
Kheer Offerings to 1500 Hermits

On another occasion, Gautam-swämi went to town for the alms. He was returning with the kheer (a sweet made from rice and milk) in a Pättra (bowl) when he saw fifteen hundred hermits. Gautam-swämi felt that they were hungry and offered them the kheer.



They began to wonder how Gautam-swämi would feed all of them. Gautam-swämi requested all of the hermits to sit down. Since he possessed a special power call Akshinmahanasi Labdhi (non-diminishing power), he then served everyone the kheer from his bowl. While serving the kheer, he kept his thumb in it to invoke the power. To everyone’s surprise they were all well served from the small Pättra (bowl). The hermits were all so impressed by Gautam-swämi that all fifteen hundred decided to become Jain monk under Lord Mahävira.

Many Sādhus, including those hermits, attained Kevaljnän, the ultimate knowledge but Gautam-swämi was still unable to attain it. He was worried that he would never attain Kevaljnän. One day Gautam-swämi asked Lord Mahävira, “There were eleven of us (main disciples - Ganadhars) who accepted Dikshä and most of them have attained Kevaljnän. Why am I so unlucky that I am not able to attain Kevaljnän?” Lord Mahävira replied, “Gautam, you have too much affection for me. In order to attain Kevaljnän you must overcome the attachment. So, until you give up your attachment towards me, it will not be possible for you to attain Kevaljnän.”



On the day when Lord Mahävira was to attain Nirvän (liberation), Mahävira sent Gautam-swämi out to a nearby village to preach to a man named Devsharma. On his way back, Gautam-swämi learned that Lord Mahävira had attained (died). Gautam-swämi went into a state of shock and sorrow, lamenting, “Lord Mahävira knew this was going to happen. Why did he send me away.” Gautam-swämi could not stop his tears and started weeping. Within a few minutes he came back to his senses and began thinking, “No one can live forever; no relationship is permanent. Why was I so attached to Lord Mahävira?” May be Mahävira sent me away at this time so that I can understand the reality”. He contemplated that he was wrong and gave up attachment for Mahävira. During this deep thinking he destroyed his destructive (Ghāti) Karmas and attained the ultimate knowledge, (Kevaljnän) at the age of eighty.

He attained Nirvän, at the age of ninety-two in 515 B.C.

Key Message:

Gautam Swami was Brahmin by birth and a very well learned Pundit. When he met Lord Mahävira and found that the Lord was far more learned than him, he let go his ego and became His disciple. Thus, his life teaches us that one should always respect those who are spiritually and religiously more advanced than us. Gautam Swami was the first and the main disciple of Lord Mahävira. However, he could not attain omniscience even though many other disciples had attained omniscience. This was due to his deep love for the Lord. Love is a passion. To attain omniscience, one must get rid of all passions. When Gautam Swami, realized this and got rid of all his passions, he attained omniscience.

Chapter 07 - Going To The Temple - Shvetāmbar Tradition



One can pray at anytime, anywhere. But a special sacred place, set-aside just for prayer, is the temple. Because it is a sacred place, there are special rules one should follow while in the temple. First of all, before you go to a temple, you should take a bath and wear clean clothes. These clothes cannot be made of leather, wool, or silk. For Pujā there should be special clothes worn only when going to the temple. Shoes must be removed outside the temple. When one sees the idols for the first time, the hands should be folded, the head should be slightly bowed and 'Namo Jinānam' should be recited. This means 'I salute Jin' and is a sign of respect. Afterwards, one performs Dasha -Trika, or the ten rituals that should be followed at a temple.

Ten Rituals of the Temple (Dasha-Trik)

01	<i>Nissihī</i>	Renunciation
02	<i>Pradakshinā</i>	Circumambulation - going around the Jin's idol
03	<i>Pranām</i>	Salutation
04	<i>Pujā</i>	Worship
05	<i>Avasthā-chintan</i>	Contemplation upon the various states of the Lord
06	<i>Dishātyag</i>	Concentrate only on Jin's idol
07	<i>Pramāṛjana</i>	Cleaning the floor before sitting down
08	<i>Ālambana</i>	Mental support
09	<i>Mudrās</i>	Postures for meditation
10	<i>Pranidhāna</i>	Remain meditative

1. *Nissihī* (Renunciation)

Nissihī means renunciation (giving up). It is said three times in the temple:

- The first *Nissihī* is said while entering the temple to discard all the thoughts relating to worldly affairs (*Sansār*).
- Having entered the temple, it is the duty of the laypeople to make sure temple management is running smoothly. One may help to clean the temple. After having taken care of such duties, the second *Nissihī* is said while entering the actual area of the Jin idol sanctum (*Gabhāro*); to discard thinking of such things as the cleaning of the temple and its management.
- The third *Nissihī* is said right after finishing worship with the physical substances (*Dravyapuja*) and at the beginning of the internal devotional worship (*Bhāvapujā/Chaityavandan*).

2. *Pradakshinā* (Circumambulation)

You circumambulate (go around in a circle) the Jin idols three times, from the left to the right, keeping the Jin idols on your right side. The circumambulations remind you that there are three remedies to overcome attachment and hatred and to attain liberation :

- *Samyag Darshan* (Right Faith)
- *Samyag Jñān* (Right Knowledge)
- *Samyag Chāritra* (Right Conduct)

For eternity we have been revolving in the cycle of birth and death. When we obtain these three jewels of our faith in the teachings of the Jin, obtaining knowledge about the self as experienced and explained by the Jin, and instill these teachings into our behavior, our liberation becomes a certainty. We reflect upon these lines as we circumambulate around the idols.

3. *Pranām* (Salutation)

We salute the idols of Tirthankars three times.

- The first salutation is offered either when you see the *Shikhar*, or when you see the idols of the Tirthankars (usually at the time of entering temple), by placing the folded hands over the slightly bent forehead and saying *Namo Jinānam*.
- The second salutation is done with folded hands and bowed body as you enter the sanctum (*Gabhāro - place of idols*).
- The third salutation is done while touching the ground with five body parts (2 knees, 2 hands, and the forehead) before performing *Chaityavandan / Bhāvapujā* (internal devotional worshipping). This is called *Panchānga-pranipāt*.

4. *Pujā* (Worship)

According to the *Shvetāmbar* tradition, worship is offered in three different ways:

- (1) The first worship is called *Angapujā*. This is done by anointing the different parts of an idol of Arihanta with water, sandalwood paste, and a flower.
- (2) The second worship is called *Agrapujā*, which is done by placing incense, a lamp, rice, fruit, and sweets in front of idols.
- (3) The third worship is *Bhāvapujā*, which is done by performing *Chaityavandan*.

The first and second worships together make *Ashta-prakāri Pujā* (eightfold worship). Collectively these two *Pujās* are called *Dravyapuja* (physical worship).

***Ashta Prakāri Pujā* (eightfold worship)**

The *Ashta-prakāri Pujā* is done by offering eight different types of substances during worship. Internal devotional worship is reflected within. Jain *Pujā* symbolizes various aspects of our religion. One should reflect on such aspects while performing the *Pujā* rituals. There are different types of *Pujā* being performed for various religious and social ceremonies. The following eight materials are used in performing *Pujā*.

1. Jal (Water) Pujā:

By bathing the idol in the right manner we ask; may the impurities of our *Karmas* wash away from our soul. Let us bathe the idol of *Arihanta* with water in the form of equanimity from the *Kalash* in the form of knowledge; so that our *karmas* get destroyed.

*My soul, a Kalash made of knowledge,
I fill, with the water of equanimity.
And as I bathe the Arihanta,
My karmas are washed away.*

2. Chandan (Sandal-wood) Pujā:

To achieve the tranquility (coolness) in our soul we worship the idol of *Arihanta* with the sandalwood paste because tranquility resides in *Arihanta* and his face is also tranquil.

*He whose face beams of the tranquility within
The one whose very nature is tranquil
To that Arihanta I worship
To make my soul tranquil.*

3. Pushpa (Flower) Pujā:

We should live our life like flowers full of love and compassion towards all living beings. By offering fragrant and unbroken flowers to *Arihanta* we reflect upon to live our life like flower.

*Perfumed, a flower in full bloom I hold;
For this Pujā, which destroys the misery of birth.
Just as a bee hovers around the flower;
To be around you always,
I ask that Samyaktva be imprinted upon me.*

4. Dhoop (Incense) Pujā:

By placing incense (*Dhoop*) on the left side of the idol, we initiate the upward meditation to destroy the bad odor of *Mithyātva* (*false faith*) and manifest our pure soul.

*Meditation illuminates the dense darkness,
Just as I offer the incense before the beautiful eyes of the Jin;
Driving away the bad smell of wrong faith,
The innate nature of the soul emerges*

5. Deepak (Lamp) Pujā:

The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, or a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of *Kevaljnān*, which illuminates the whole universe.

*Like a lamp, help us distinguish between good and bad
To avoid sorrow in this world and
one day, my internal lamp of knowledge will
illuminate the entire universe*

6. Akshat (Rice) Pujā:

Household rice is the kind of grain seeds which are non-fertile. One cannot grow rice plants by seeding household rice. Symbolically it means that rice is the last birth. By doing this Pujā, one should strive to put all the efforts in life in such a way that this life becomes one's last life and after the end of this life one will be liberated and not born again. By offering pure and unbroken rice grains in the form of *Nandāvarta*, we meditate in front of *Arihanta*, keeping all our worldly attachments away.

*Pure unbroken Akshat I hold
And draw this large Nandāvarta
In the presence of my lord,
I wish all my worldliness
Will postpone indefinitely*

7. Naivedya (Sweet) Pujā:

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! *Arihanta!* give me the permanent state where there is no desire of food. The ultimate aim in one's life is to attain a life where no food is essential for our existence. That is the life of a liberated Soul who lives in Moksha forever in ultimate bliss.

*Many a times I have gone hungry
O Pure One! Without a trace of desire,
Do satiate me eternally.*

8. Fal (Fruit) Pujä:

For the *Pujä* of *Arihanta*, the Supreme Being, heavenly gods bring fruits with devotion and ask for the *Moksha*, the ultimate fruit. Fruit symbolizes *Moksha* or Liberation.

*Just as Indra and other Devas
Out of their extreme love for you,
I bring along 'fruits' to worship. Upon meeting you, O Supreme soul,
I renounce worldly aspirations
and desire only Moksha as the fruit of all my actions.*

The main purpose of Pujä is that by reciting the virtues of the Tirthankar we also remind ourselves that these same virtues are also possessed by us, and that by taking the path of the Tirthankars we can also achieve Nirvān.

5. Avasthä Chintan (Contemplating On The Different States of Arihanta)

After completing the external worship, you must carry out this contemplation. The male should stand on the right side of the idol of *Arihanta* (that is the left side while facing the idol) while the female should stand on the left side of it (that is the right side while facing the idol). Standing this way, you should contemplate on the three different states that *Arihantas* went through. They are

- Pindastha Avasthä (ordinary embodied souls)
- Padastha Avasthä (omniscient embodied souls)
- Rupätita Avasthä (liberated souls).

Pindastha Avasthä

In *Pindastha Avasthä* you contemplate on *Arihanta's*

- (1) *Janmävasthä*
- (2) *Rajyävasthä*
- (3) *Shramanävasthä*

(1) *Janmävasthä*: Oh Lord, during your third previous life, you acquired *Tirthankar Nām Karma*, compassion towards all living beings, etc. When you were born to be a Tirthankar, all of 56 female angels of directions and 64 *Indras* performed birth rituals to you. How great you were that even at such an occasion, you did not feel proud of what was happening around you. Your loftiness is blessed.

(2) *Rajyävasthä*: Oh Lord, you had the status of a Prince. You had princely power and grandeur, and yet you were neither attached to them nor felt hatred about them. You were like a Yogi who is detached. Glory to your renunciation.

(3) *Shramanävasthä*: Oh heroic Lord, you renounced worldly power and luxury without any hesitation and became a *Sādhu* (monk). You carried out heroic endeavors for the attainment of spiritual elevation, bearing the most bitter obstacles and calamities. At times you carried out incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the *Ghāti Karmas*. Glory to your austerity. Glory to your bravery. Glory to your tolerance.

Padastha Avasthā

In *Padastha Avasthā*, you contemplate the state of life as a *Tirthankar*. Oh *Tirthankar*, you have acquired the 34 Atishaya (super specialties) and offered us spiritual sermons on *Tattvas*. Oh *Tirthankar*, you then established the four-fold Jain *Sangha*, *Tirth*, and *Shāsan*.

Oh *Tirthankar*, you explained the noble doctrines of Jiv Tattva (living substance) and Ajiv Tattva (Non-living substance) of the universe. You showed the path of salvation comprised of the right faith, right knowledge, and right character. You expounded the immortal philosophical doctrines like *Anekāntavāda* (*multiplicity view points*), *Syādvāda*, and *Naya*.

Rupātita Avasthā:

In this, you contemplate on the pure form of Jin. Oh, Paramātmā (supreme being)! You have totally destroyed all your Karma, and you have become bodiless, pure, awakened, liberated, and perfect. Having attained this state, you are absorbed in infinite knowledge and infinite bliss. You possess countless virtues. Your state is absolutely free from impurities, distortion, and agitation. In this state, death, disease, distress, or poverty, and all other adversities do not exist. O Lord, you are blessed!

6. Dishātyag (Concentrate Only On Jin's idol)

Now you should prepare for the Bhāvapujā worship, known as Chaityavandan. You should not be distracted by anything. Your eyes and mind should concentrate on the idol and you should not look up, down, sideways, or behind.

7. Pramānjana (Cleaning The Ground Before Sitting Down)

Before sitting you should clean the ground three times with your upper cloth, so that no small insect may be hurt by you sitting there.

8. Ālambana (Support)

Having sat down, you must keep three supports in your mind: (1) the image of the Lord, (2) the sutras you recite, and (3) their meanings. Your mind should be concentrated on these three things.

9. Mudrā (Posture)

The correct posture is very much necessary to attain sublime concentration during *Chaityavandan*.

Yoga Mudrā: During *Chaityavandan* and the recital of the sutras, you must sit straight with both palms together and the fingers of one hand in the spaces between the fingers of the other hand, with the elbows to the sides of your stomach.

Muktā-shukti Mudrā: You must keep your hands in the posture of an oyster shell, with both hands together so that there is a space between the two palms where the fingers meet. This posture is used at the time of recitation of the sutras *Jāvanti Cheyi Ayim*, *Jāvanti Kevi Sāhu*, and *Jai Viyarāya*.

Jin Mudrā: At the time of *Kāyotsarga*, you stand up in such a way that there is a distance of 4 inches between your two feet at the toes in the front while the distance between two heels must be less than four inches. Your hands should be hanging down. Your eyes should be fixed on the tip of your nose. Jin stood in *Kāyotsarga* with this posture.

10 Pranidhāna (Remain Meditative)

You should engage your mind, speech and bodily senses in Chaityavandan. By the correct bodily postures and senses focused on the Bhāv Pujā, by correct pronunciation of sutras, and by focusing your mind on *Chaityavandan* and not letting it wander, you complete the final procedure of Pranidhāna.

Members of some Jain sects e.g. Sthānakavāsi and Terāpanthi do not worship in a temple.

Precautions

Here are the precautions to be taken in respect of worship.

- 01 You must respect the idols as living Arihantas. In case, the idol of Arihanta has to be carried from one place to another; it should be carried in reverence by holding it straight with the support of both hands beneath it.
- 02 The flowers selected should have naturally fallen down, and should not be plucked from plants for this purpose. The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together, and they should not be washed.
- 03 While using a soft brush to clear things stuck to the idols of the Jinas, it should not make even the slightest noise. You may clean the idols with a wet thick cloth to remove sandalwood marks. Do not rub the idols roughly.
- 04 The flowers, the decorations, and the sandalwood paste should be kept on a clean plate and should not be allowed to fall to the ground. In case they do fall, they should not be used in Pujā.
- 05 While preparing the sandalwood paste, you must cover your mouth with a clean cloth. When you finish, you should wash your hands and the stone slab properly.
- 06 You must recite the hymns and sutras relating to the Chaityavandan (prayer) in such a way, that you do not disturb the concentration and devotion of others.
- 07 While reciting Chaityavandan, you should not engage in any other activities, including forming the swastika from rice.
- 08 When you leave the temple, you should not turn your back towards the idols of Arihantas. Rather, you should walk backwards a few steps first and then leave.

The Jain religion is based on internal devotion. The Kriyā (associated outside activities) are simply to strengthen your internal devotional thought processes.

Conclusion

Going to a Jain temple is one of the most important daily essential activities in a householder's life. There are several different procedures to be observed in the temple. It is of utmost importance not to wear silk or leather articles inside the temple (or anywhere).

Chapter 08 - Going To The Temple - Digambar Tradition

Every idol-worshipping religion attaches great significance to Pujā of the idol and corresponding rituals. A person feels gratified and experiences great joy upon catching a glimpse of the idol, which he/she adores the most.

The Six Daily Essentials Prescribed for a Jain Householders are :

- Dev Pujā
- Guru Upasti
- Swādhyāy
- Saiyam
- Tap or penance
- Dāna or charity

Dev Pujā is the foremost of the essentials for Jains. Pujā is usually done in the presence of an idol and with some offerings (*Dravya Pujā*), but it can also be done in the absence of an idol and with no material offerings (*Bhāv Pujā*). Pujā is usually performed in the temple before an idol of an Arihanta, but it can also be performed at home with or without an idol.

Before visiting the temple, a person must take a bath and put on washed clothes, which are usually kept in the temple for this purpose. While going to temple, utmost care should be observed that no living beings are harmed due to ones carelessness. Before entering the temple one must wash his hands and feet. As he enters the temple hall, he should ring the bells slowly so the Devas and people around acknowledge his presence.

As one enters into the temple, one should chant :

- *Nissihī, Nissihī, Nissihī*
- *Om Jai Jai Jai*
- *Namostu, Namostu, Namostu*

One then recites the Namokār Mantra three times and bows before the idol. He then walks around the vedi or alter in a clockwise direction three times. He then enters the Gabhāro for Pujā.

Pujā Consist of the following Rituals :

- Abhisheka or Prakshal (i.e. Bathing the Idol)
- Pujā – Prarambh
- Main Pujā
- Jaimala
- Shanti Path
- Visarjan
- Aarti

Abhisheka

Bathing the idol is called Abhisheka and is usually done with pure water. On certain occasions, people perform the Panchamrut Abhisheka, which consists of five substances (dravyas): water, milk, curd, sandal water, and ghee. However, seeing the way in which milk is obtained these days, one should not use milk and its products in Pujä.

The main purpose of the abhisheka is to wash away any bad thoughts in our mind. It also serves the purpose of keeping the idol clean. The prayer usually used during this pujä is *Papacharan taj nabha karke chitt me ese dharu, sakchayat sri Arihant ka mano nabhansparsan karoo*, which is given under Janmkalyanak in Pujä books. It reminds us of how Indra felt as he was bathing the newborn Tirthankar. We pray to God to remove all evil thoughts, desires, passions and worldly attachments so that what remains of us will be pure self.

After bathing the idol is dried with clean clothes. At this time one recites the prayer "Prabhu Patit Pawan".

Pujä – Prärabdha

In this ritual one recites the Swasti Mangal Stotra

Main Pujä :

The main pujä is done with eight substances (Asta-dravya)

Jal Pujä

In this pujä, pure water is offered to rid oneself of the cycle of birth, aging, and death (*Janma Jara Mrityu Vinashnaya*). Every living being continuously travels through the miseries of birth, life, and death. The Jal reminds us to live our life as pure as water; this way one will be able to attain Moksha.

Chandan Pujä

In this pujä, sandal wood powder or saffron mixed in water is offered to subside the suffering of the world (*Sansär taap vinashnaya*). The very nature of Chandan (sandal) is to overcome our miseries thru knowledge of our religion.

Akshat Pujä

In this pujä, white washed rice without husk (called Akshat) is offered which symbolizes the end of the birth, life, and death cycle (*Akshay pad praptaya*) just as white rice can not be re-germinated.

Pushp Pujä

In this pujä, flower or saffron colored rice is offered. Flower symbolizes passion and sensual pleasure. Offering the flower means abandoning all passions, which are the root cause for the accumulation of karmas (*Kamvaan Vinasnaya*). Saffron colored rice is used most of the time instead of picking flowers, which causes hinsa to plants and carries insects in them.

Naivedya Pujä

Naivedya symbolizes tasty food. In this pujä small white pieces of uncolored coconut representing tasty food are offered. It signifies the desire of the person doing pujä to be able to reduce or eliminate desire of tasty food (*Chuda rog Vinasanaya*). The ultimate aim of ones life is to avoid the need for any food at all by attaining nirvän. Again, to avoid the violence involved in the making of sweets, Digambar sect uses pieces of coconut.

Deepak Pujä

In this pujä, lamp (diya or deepak) is offered to destroy the darkness of ignorance and false beliefs (*Mohandhakar Vinashnaya*). Most of the time saffron colored pieces of coconuts are used to represent lamp or Deepak. Because the flame of a lamp causes hinsa to the living beings in the air.

Dhup Pujä

In this pujä, cloves or sandal dust representing dhup is offered to destroy all the eight karmas (*Astkarma Vindhansanya*).

Fal Pujä

In this pujä, shelled almonds or coconut representing fruits are offered. Fruit symbolizes nirvän or Moksha, which is the ultimate goal of every living beings in the universe (*Moksha Phal Praptaya*). Here again, whole almonds or coconut are used to minimize possible violence involved in offering fresh fruits.

Arghya Pujä

A mixture of all eight pujä substances (dravyas) is called Arghya. Arghya pujä is performed when one does not have time to do full pujä using all eight dravyas separately (*Anargh Pad Praptaya*).

Jayamäla (Adoration):

In this ritual, one recites the virtues of the Tirthankar Bhagawän. While reciting his virtues, one is also reminded that our soul possesses similar virtues and is capable of attaining Moksha by getting rid of Karmas (*Siddha Swaroopo Hum; Atma so Parmatma*)

Shänti Path :

Essentially wishing peace and happiness for all the living being by reciting peace prayer (Shänti Path).

Visharjan :

This ritual concludes the pujä. In it one prays to all of the celestials beings present during the pujä to return to their respective places and asking for their forgiveness for any mistakes or negligence committed during the Pujä.

Ärti :

Ärti of Panch parmesti or Tirthankar is recited to end the pujä.

GOING TO THE TEMPLE - DIGAMBAR TRADITION

Following the Ārti, one reads scripture (Swādhyāy) and does meditation. Swādhyāy is also built into the Pujā; carefully reciting the Pujā can lead to better understanding of the concepts of Jain philosophy.

Although Pujās are usually directed to Tirthankars, regular worshiping of the Jain scriptures (Dev Shāstra Guru Samuchchaya Pujā) is also part of the daily pujā. Also certain types of Pujās are associated with special occasion or festivals, which helps to strengthen our belief in our religion. Following is the list of various Pujās performed in Digambar traditions

- Panch Kalyānak Pujā, which adores the five Kalyānaks of Tirthankars
- Panch Parmesti (Arihant, Siddha, Āchārya, Upādhyāy, and Sādhu) Pujā
- Jin Dharma, Jin Āgam, Jin Chetya and Jin Chetyalya Pujā
- Nav Devta Pujā, a prayer to the nine religious leaders
- Das Laxan Pujā, which adores the ten great virtues of ascetics
- Ratnatrya Pujā, which adores the path of liberation
- Deevali Pujā, which celebrates the Nirvān Kalyānak of Lord Mahāvīr
- Sohlakaran Pujā
- Dhoopdashmi Pujā
- Rakshabandan Pujā

The whole purpose of pujā is that by reciting the virtues of the Tirthankar, we also remind ourselves that these same virtues are also possessed by us and that by taking the path of the Tirthankars, we can also achieve the liberation.

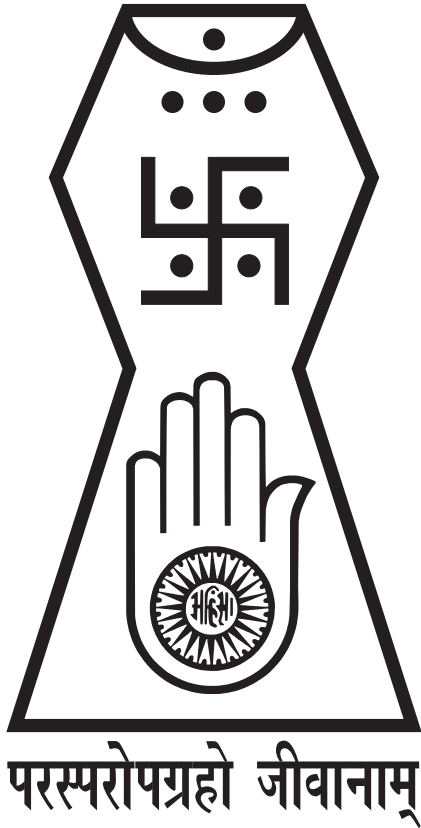
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“Meditation is neither a journey in space nor a journey in time but an instantaneous awakening”

Chapter 09 - Jain Symbols

Main Symbol

This Jain Symbol is an arrangement of various symbols, each having a significant meaning. This symbol was adopted by all sects of Jainism while commemorating the 2500th anniversary of the nirvana of Lord Mahāvīr.



The **outline** of the symbol represents the shape of the universe (Loka). The lower part of the symbol represents the seven hells (Nāraki). The middle part of the universe contains the Earth and the planets (Manushya-Loka). The upper part contains the heavenly abodes (Deva-Loka) of all the celestial beings and the abode of the Siddhas (Siddhashilā). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It is Static and will remain at the same location in the vast empty space of the entire existence.

The **raised hand** means stop. The word in the center of the wheel is “**Ahinsā**”. Ahinsā means non-violence. Together they remind us to stop for a minute and think twice before doing anything. This gives us a chance to scrutinize our activities to be sure that they will not hurt anyone by our thoughts, words or actions. We should also not to ask or encourage others to take part in any harmful activity. The wheel inside the hand indicates that if we are not careful and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death.

The four arms of the **Swastika** remind us that during the cycles of birth and death we may be born into any one of the four realms: heavenly beings, human beings, animal beings, (including birds, bugs, and plants) and hellish beings. Our aim should be liberation and not rebirth. To show how we can do this, the swastika also reminds us that we should become pillars of the four folds Jain Sangha. Only then can we achieve liberation. The four pillars of the Jain Sangha are Sādhus, Sādhvis, Shrāvaks, and Shrāvikās. This means that first we should strive to be a true Shrāvaks or Shrāvikās, and when we overcome our social attachments, we should renounce worldly life and follow the path of a Sādhu or Sādhvi to be liberated. The four arms are also representative of Dāna (charity), Sheel (virtue), Tapa (austerities), and Bhāv (noble thoughts)

The **three dots** above the swastika represent the three jewels of Jainism: Samyag Darshan (Right Faith), Samyag Jnān (Right Knowledge), and Samyag Chāritra (Right Conduct). We

JAIN SYMBOLS

should have all three: with right faith, right knowledge, and right conduct together we can achieve liberation. Right knowledge means having the knowledge that soul and body are separate and that the soul, not the body attains salvation. Right faith means one must have faith in the true knowledge of soul and matter and its relationship as defined in Jain Karma Philosophy. Right conduct means that our actions should be devoid of attachment and hatred.

At the very top part of the Jain symbol is a small **crescent**. It is known as the Siddhashilā. This crescent represents the abode of the Siddhas. It is the final resting place of liberated souls. The **dot** represents a Siddha. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of Salvation or Liberation.

Symbol Adopted by JAINA:

Federation of Jain Associations in North America (JAINA) has adopted this symbol. The Swastika from main symbol has been replaced by the Om (Aum) symbol. In western world, Swastika is not viewed as a pious symbol. Let us see what Om represents:

The Sanskrit word Om (Aum) is made up of five sounds and letters; a, a, aa, u, and m:

- The first letter “a” represents Arihanta (human being who has realized the true nature of reality and has conquered passions)
- The second “a” represents A-shariri (A-shariri means a soul without physical body, liberated soul or Siddha or perfected being)
- The third letters “aa” represents Ächärya (Ascetic who is head of the congregation)
- The fourth letter “u” represents Upädhyäy (Ascetic teacher)
- The fifth letter “m” represents Muni (Sädhu or Sädhvis who practice Jain principles).

Hence, the Om represents a salutation to the five revered personalities in the Jain religion. Om is a short form of the Namokär Mantra.

The text underneath the symbol, “Parasparopagraho Jivänäm” translates as “Living beings (souls) render services to one another”.

Chapter 10 - Dreams of Mother Trishalä

Tirthankar Mahävîr's soul was a heavenly god in the tenth heaven before being born as Prince Vardhamän. At midnight on the sixth day of the bright half of Ashädh, his Äyushya Karma ended, and so did his life as a heavenly god (Dev). His soul transmigrated to earth and was conceived in the womb of a Brahmin lady named Devananda. That night Devananda had 14 unique dreams. She woke up and told her husband about the dreams. He told her that their son would be a great one and gifted with many virtues. 82 days later, on the thirteenth day of the month of Äso, Saudharma Indra, the King of heavenly gods was in his court. His throne started shaking, so he used his special power (Avadhijnän), through which he can see distant things. He learned that Lord Mahävîr's soul had been conceived in Devananda's womb who belongs to Brahmin caste. For a moment he was puzzled, but then he realized that this was the result of Lord Mahävîr's Gotra (caste or social standing) karma from his previous life. In the life of Marichi (3rd life), Lord Mahävîr bragged about his race (caste), indicating that his race is the best among all other races existed then (At that time in India, Brahmins earn their living by performing religious rituals for warrior caste people such as king. Hence it was considered that the warrior caste is the best among all other castes).

However Indra said to himself, "Tirthankar may be conceived in any caste due to his/her Karma but he/she must born in a Kshatriya (warrior) caste. It is the characteristics of a warrior caste to fight against evils. Mahävîr's soul must take a birth in a warrior caste so that he will be able to fight his Karma until he attains Kevaljnän. I will move his soul (fetus) to a Kshatriya family." He summoned Angel Hari Naigamesin to his court and commanded him to migrate the fetus from the womb of Devananda to the womb of Queen Trishalä, the wife of King Siddhärtha, and to migrate Queen Trishalä's fetus in Devananda's womb.

Angel Hari Naigamesin left the court of King Saudharma Indra to go to Devananda's home. With his divine speed, he soon arrived at the bedside of Devananda and paid his reverence to the soul of Lord Mahävîr. With his divine power, he put Devananda into a deep sleep, removed the fetus and then left to go to Queen Trishalä's palace.

Again with his divine speed, he reached Queen Trishalä's palace within a very short time. He used his divine power to put Queen Trishalä into a deep sleep and then he performed the exchange of the fetuses. Once again, he paid reverence to Lord Mahävîr's soul. Then he left with the fetus of Queen Trishalä and went to Devananda's home to replace the fetus in her womb. (Digambar sect believes that Mahävîr was conceived by queen Trishalä and not by Devanda). That night, Queen Trishalä had the fourteen great dreams (sixteen dreams as per Digambar tradition). The dreams filled her with immense wonder and joy. She woke her husband, King Siddhärtha and told him what she saw in the dreams. He told her that those dreams seemed very auspicious. The next day, King Siddhärtha summoned scholars to his court and asked them about the meaning of these dreams.

01 Elephant

The first dream Queen Trishalā had was of an Elephant. It was big, tall, and had four tusks. It was an auspicious elephant endowed with all the desirable marks of excellence.

This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that he would guide the spiritual chariot with its four components: monks, nuns, laymen, and laywomen.



02 Bull

The second dream Queen Trishalā had was of a Bull. The bull was noble, grand, and had a majestic hump. It had fine, bright and soft hairs on its body. Its horns were superb and sharply pointed.

This dream indicated that her son would be highly religious and a great spiritual teacher. He would help cultivate the religion.



03 Lion

The third dream Queen Trishalā had was of a Magnificent Lion. His claws were beautiful and well poised. The lion had a large well rounded head and sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well shaped. The Queen saw this lion descending towards her and entering her mouth.

This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.



04 Goddess Laxmi

The fourth dream Queen Trishalā had was of the Goddess Laxmi, the goddess of wealth, prosperity, and power. She was seated on a lotus and wore many rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.



05 Garland

The fifth dream Queen Trishalä had was of a Beautiful Garland descending from the sky. It smelled of mixed fragrances of different flowers. The flowers bloomed during the different seasons. The whole universe was filled with their fragrance.

This dream indicated that the fragrance of her son's teachings will spread throughout the universe, and he would be respected by all.

**06 Full Moon**

The sixth dream Queen Trishalä had was of a Full Moon. It was a very auspicious sight. The moon was at its full glory. It made the lilies bloom fully.

This dream indicated that the child would help lessen the suffering of the all living beings. He would bring peace to the world. He would help the spiritual progress of entire humanity at large.

**07 Bright Sun**

The seventh dream Queen Trishalä had was of the Bright Sun. The sun was shining to destroy the darkness. It was as bright as the flames of the forest fire. The sun rose and ended the evil activities of the creatures who thrive at night.

This dream indicated that her son would have the supreme knowledge and would dispel the darkness of delusions.

**08 Flag**

The eighth dream Queen Trishalä had was of a Large Flag flying on a golden pole. The flag fluttered softly and auspiciously in the gentle breeze. It attracted everyone's attention. A radiant lion was pictured on it.

This dream indicated that her son would carry the banner of the religion. He would reinstate religious order throughout the universe.



09 Golden Vase

The ninth dream Queen Trishalä had was of a Golden Vase filled with the clear water. It was a magnificent, beautiful, and bright vase. It was decorated with a garland.

This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.



10 Lotus Lake

The tenth dream Queen Trishalä had was of a Lake full of Lotuses. Thousands of lotuses were floating in the lake, and they all bloomed and opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.

This dream indicated that her son would be beyond worldly attachment. He would help liberate human beings who were tangled in the cycle of birth, death, and misery.



11 Ocean

The eleventh dream Queen Trishalä had was of an Ocean. Its water rose in all directions to great heights. The wind blew gently and created the waves.

This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and would escape from worldly life, which is the ocean of birth and death and the misery. This would lead his soul to the Moksha (liberation).



12 Celestial Plane

The twelfth dream Queen Trishalä had was of a Celestial plane. The plane resounded with celestial music. It was full of the pleasant and spiritual aroma of the incense.

This dream indicated that all of the Angels in the heaven would respect, honor, and salute her son's spiritual teachings.



13 Heap of Jewels

The thirteenth dream Queen Trishalä had was of a big heap of various jewels.

This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.



14 Smokeless Fire

The fourteenth dream Queen Trishalä had was of a Smokeless Fire. The fire burned with great intensity, but there was no smoke.

This dream indicated that her son would reform and restore religious order. He would remove blind faith and orthodox rituals. Furthermore, he would burn or destroy his karmas and attain salvation.



Additional Dreams as per Digambar Tradition

Digambar scriptures indicate that *Queen Trishalä had sixteen dreams.*

15 Pair of Fish

The fifteenth dream was of a Pair of Fish, which indicated that her son would be extremely handsome.



16 Lofty Throne

The sixteenth dream was of a Lofty Throne, which indicated that her son would have a very high spiritual status.

The meaning of all these dreams is that the child to be born would be very strong, courageous, and full of virtues. He would be very religious and would become a great king or a spiritual leader. He would reform and restore the religious order and guide all the creatures of the universe to attain salvation. He would also be liberated. As a matter of fact, all Tirthankars' mother have same dreams.



Lord Mahävira was born on the thirteenth day of the bright half of the month Chaitra, five hundred and forty-three years before the Vikram Era (Hindu calendar), or in 599 BC.

Chapter 11 – What Is Dharma (Religion)

**May the entire universe attain bliss,
May all beings be oriented to the interest of others,
Let all faults be eliminated and
May people be happy everywhere.**

Jain Verse

***May all persons be happy,
May all be disease free,
May all attain well being and
Let no one be overtaken by miseries.***

Hindu Verse

Every living being desires happiness and endeavors to avoid pain and suffering. The question is how these objectives can be achieved. Generally, a person will feel happy if he gets whatever he desires and can avoid everything that he does not like. However, situations do occur, which are not in his interest or do not conform to his liking. Even in favorable situations it is not always within his power to prolong the situation. Every situation changes and a person feels miserable when the new situation is not to his liking. Moreover, desires and likes or dislikes of all beings are not identical. What one person loves may be of utter distaste to another. It is therefore impossible that everything can happen to everyone's taste. Viewed in this light, it would seem that there couldn't possibly be a way for making everyone happy.

Fortunately, however, there is a way. Two verses, one each from Jain and Hindu traditions quoted above, address that way. It should be noted that they have identical meanings. Both of them convey the same message of well being for all, for the whole universe, and for the elimination of evil. *Shraman* (Jain, Buddhist) and *Vedic* (Hindu) traditions have flourished together; both have borrowed from and influenced ideologies of the other. It is therefore not surprising that Jain scholars have time and again insisted on the study of not only Jainism, but also the six schools of thought prevalent in India and collectively known as *Shad-darshan*. Broadly classified, they are known as *Vedic* and *Shraman* traditions, both having originated from the same *Indo-Aryan* culture. Both of them have addressed the subject of universal happiness and have discovered that the way to universal happiness is to wish and act for happiness and well being for all. If every one acts accordingly, the world can turn into paradise and there would not be any misery; at least man-made misery would come to an end.

Indian philosophies go beyond seeking happiness in this life. Almost all of them believe in the existence of an eternal soul and in a continually changing pattern of every thing else. Therefore, they seek happiness that lasts beyond the present life. Their ultimate goal is to present the path of liberation leading to the termination of the cycle of life and death. However, as long as we are not liberated, their approach is to seek continuing happiness. The above two verses therefore urge everyone to look earnestly for the well being of all others, to stay meritorious in this life to be sure of reaping fruits of their merits in subsequent lives.

When one talks of religion, the question may arise, 'Why do we bother about religion? Could we not be happy in this life without worrying about religion?' One may be healthy, have a loving spouse and children that they love, have plenty of money, and possess all the amenities that one needs. What more is religion going to offer?

These are legitimate questions. The concept underlying these questions revolves around our body. Its health, its relations, its well being, and comforts and luxuries it can indulge in are supposed to bring forth happiness. Accordingly, when such situations are to our liking, we happen to consider ourselves happy. Unfortunately the body with which we identify ourselves and also everything around it happens to be transitory. All the situations are ephemeral. The happiness that we might be experiencing from such situations can disappear at any time. We do not know what is going to happen at the next moment. As such, our so-called happiness happens to be unstable and short-lived.

Even if situations conducive to our interest were likely to continue indefinitely, peace and happiness may not always materialize. As the poet Percy Shelley put it in one of his poems, we are prone to 'look before and after and pine for what is naught.' Hardly anyone feels satisfied with what he has. We have the tendency to desire what we don't have. Our desires are endless and as long as desires remain unsatisfied, no one can ever feel happy and experience real peace that can lead to blissful pleasure. We may strive hard for achieving that pleasure but hardly any one attains it any time during life.

This is because we seldom try to explore who we are and what is our true nature. Nothing against our nature is going to give us lasting happiness or real satisfaction. Jain scriptures therefore define religion as '*Vatthu Sahāvo Dhammo*'. It means that religion is the nature or property of all substances (Dravyas) including soul and matter. Without knowing ourselves and without realizing our own nature, we have been trying to gain happiness. No wonder that it eludes us, because we have been trying to gain it from extraneous circumstances. In a way, we have been dwelling all the time in a state of delusion about ourselves. We can just as well say we have been pursuing a mirage.

Herein comes the role of religion. A generally accepted definition of religion is '*Dhārayati Iti Dharmah*' It means that what holds (from falling) is religion. Our remaining in a deluded state constitutes a fall and religion tends to protect us. It teaches us that the physical body with which we identify ourselves, is alive on account of the soul that abides within it. The soul is our true self. We are the consciousness pervading the body and our association with a body terminates at the end of life. The true nature of consciousness is to know whatever happens without any sense of craving or aversion. It is therefore futile to be pleased or displeased with different situations. Thus by revealing our true nature, religion helps in extricating us from the deluded state in which we have been entangled since time without beginning. Religion teaches us to know ourselves.

***"He who knows one (soul), also knows all;
He who knows all, knows the one."***

WHAT IS DHARMA (RELIGION)

This quotation taken from *Jain scripture Āchārāṅg Sūtra* states that he who knows the soul, knows every thing else. This is so because the knowledge of true Self as pure, enlightened, not aging, immortal and ever blissful soul can lead to the state of having no desire.

This, of course, does not mean that we should not try to change an undesirable situation; nor does it endorse inaction. As long as the soul is embodied, it will stay active. There are different types of activities that a monk or a layman should undertake. Religion, however, prescribes that everyone should undertake activities vigorously but without any degree of attachment. This would mean facing any situation dispassionately without reacting in terms of craving or aversion. The common objective is to enable one to view every situation, comfortable or uncomfortable, with equanimity and without getting agitated. That would amount to knowing oneself and abiding in one's own blissful nature.

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**“Love is the secret key: It opens the door of the divine”
Sharing is the most precious religious.**

Chapter 12 – Path of Liberation - Three Jewels

The ultimate goal of all life and conduct in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondage (karma) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain liberation (Moksha), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation and a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahāvīr and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, Umāsvāti, around the 1st or 2nd century A.D., reminded us of it again in the very first verse of his Tattvārtha Sutra. It reads:

“Samyag-darshan-jnān-chāritrāni Mokshamārgah”.

This prescribes a path to liberation (Moksha), which consists of the following trinity (Ratna-Traya):

- | | |
|--------------------|-----------------|
| • Right perception | Samyag Darshan |
| • Right knowledge | Samyag Jnān |
| • Right conduct | Samyag Chāritra |

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

Right Perception or Faith (Samyag Darshan)

The first step in the process of self realization is to discard superstitious beliefs and to adopt a rational attitude in life.

Right perception consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, one's own self, religious goal, and the path. One should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy.

From a practical point of view, perception in the nature of the reality means to have a total faith in the preaching of Tirthankars and their scriptures, known as Āgams.

Right Knowledge (Samyag Jnān)

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life.

PATH OF LIBERATION - THREE JEWELS

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the fundamental elements of the universe and their relationships.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas. Which defines the relationship between Soul and Karma.

Six Universal Substances are:

Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time

Nine Tattvas are:

Soul, Non-living elements, Āsrava, Bandha, Punya, Pāp, Samvar, Nirjarā, and Moksha

Right perception is essential in recognizing right knowledge from wrong knowledge (Mithyā Jnān). Both are mental processes. Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

Right Conduct (Samyag Chāritra)

Soul's ultimate destiny is Moksha. Right conduct must ultimately lead to liberation.

The main goal of a human life is to free one from attachment (Rāga) and aversion (Dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

For practical purpose, right conduct comprises ethical codes, rules, and discipline which a human being is required to pursue for ultimate freedom.

This resolves into taking the five great vows of an ascetic or twelve limited vows of householder.

Non-violence	Ahinsā
Truth	Satya
Non-stealing	Asteya
Chastity	Brahmacharya
Non-possession/Non-attachment	Aparigraha

Right faith and right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and sub vows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

Understanding of Samyag Darshan, Samyag Jnān, and Samyag Chāritra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest

to get the actual results. It should also be remembered that we would have to follow all three, Samyag-darshan, Samyagnän and Samyag-chäritra, at the same time because if we follow only one or two of them, they will not take us too far on the road of spiritual pursuit.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.

I

Prayer is the fragrance of a silent heart.

Chapter 13 - Four Realms

If we look around us, we see not only men and women, boys and girls, but also cats, dogs, birds, bugs, plants, etc. These are various forms of living beings in this universe. At the same time every second, someone dies and someone is born. Nothing is permanent. This makes us wonder what happens to those who die, and who decides what one will be born as. Jainism explains this in a very simple and sound logical way based on karma theory. Due to the karmas associated with their souls, living beings have been going through the cycle of life and death in various forms since time immemorial. Unless the soul gets rid of its karmas, it will never be free from the cycle of birth, life, and death in different forms. When a living being dies, it can be reborn into one of the four *Gatis* (destinies). These four destinies are as follows:

- Manushya (Human) beings.
- Dev (Heavenly) beings.
- Tiryancha (Animal, birds, insects, vegetations) beings.
- Nāraki (Hell or Infernal) beings.

Present science is inconclusive about life after death or rebirth or reincarnation. But Jinas who had Kevaljnān (omniscience) have explained that there is life after death and it is us, and no one else, who decides what will happen to us after our death. No God or super power decides our future. Our past and current deeds accumulate karmas, which govern what we will be reborn as. Let us discuss these destinies.

Human Beings:

As human beings we have been endowed with the ability to think. We can make out right from wrong. We can decide what is good for us, and what is not. We also have the capacity to control our minds and activities. We can learn about principles of Jainism and practice them by adopting the appropriate vows and restraints. We can also renounce worldly life (Sansār) for monk-hood, which can help lead us to liberation.

Heavenly Beings:

As a heavenly being, one has superior physical capabilities, numerous supernatural powers, and access to all luxuries. But heavenly life is also transient and when it comes to an end, heavenly beings feel very unhappy. They cannot adopt restraints or renounce their lives to become monks or nuns. Therefore, there is no salvation in heavenly life, and such beings will have to be reborn as human beings in order to attain liberation. It may be said that the soul is born as a heavenly being due to relative accumulation of more good karmas (Punya). But at the same time it should be remembered that the soul uses up a number of good karmas there too.

Tiryancha Beings:

As a Tiryancha (being born as an animal like a lion, an elephant, a bird, a plant, a bug, etc.) one is considered to be a lower form of life. Animals, birds, sea creatures and reptiles have minds but the rest of Tiryancha do not. Therefore most Tiryancha suffer passively. Even

animals and birds, etc., who have minds cannot think or restrain nearly as much as humans and therefore their progress is compromised. Overall there is a great degree of passive suffering and dependency in their life.

Infernal Beings:

As an infernal being (living beings of hell), one has to continuously suffer. Most of the time, infernal beings fight among themselves and cause more suffering to each other. Such a life is, therefore, absolutely unsuitable for spiritual pursuit.

Conclusion :

Thus, it is clear that out of these four Gatis or destinies only human life is suitable for spiritual pursuit and capable of freedom from the cycle of birth and death. Let us now try to understand what leads a soul to different destinies.

Those who engage in violence, lying, stealing, and excessive sensual pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to the worldly life are likely to be re-born as infernal beings in hell.

Those who are selfish, deceptive, cause troubles, or wish evil for the others are likely to be re-born as the Tiryancha.

Those who are simple and disciplined, observe vows, behave well, have a good character, and follow a good moral life are generally re-born as heavenly beings.

Those who are simple, straightforward, observe vows and restraints, have faith in true teachers, attempt to gain true knowledge, have only a slight attachment, have a controlled level of anger, greed, or deception, and try to follow the religious teachers are generally re-born as humans.

In conclusion, we (the souls) are the masters of our own destiny and we should not blame anyone or anything else for our destiny. Let us aspire to lead a spiritual life without delay so that we may be reborn as human beings again and continue to progress on the path of liberation.

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Here and now is the only existence.

Chapter 14 - Five Great Vows

Right faith, right knowledge, and right conduct known as Ratna Traya, are the three essentials for attaining liberation. In order to acquire them, one must observe the five vows:

The Vrata or vow is a specific code of conduct. In Jain scriptures dealing with the ethical code of householders, the term 'Vrata' has been defined as:

“Vrata or vow is a (religious) rule (of behavior) observed with determination (for a particular or indefinite period) and always indicates aversion or abstinence from doing foul and shameful acts or deeds. It reveals an inclination or disposition towards doing good and virtuous acts or deeds.” Jainism has laid down a number of such vows for actual observance and they are considered very significant from religious and social point of view.”

Five Great Vows

- 01 Non-violence - Ahinsā
- 02 Truth - Satya
- 03 Non-stealing - Achaurya or Asteya
- 04 Celibacy/Chastity - Brahmacharya
- 05 Non-attachment/Non-possession – Aparigraha

Non-violence (Ahinsā)

Ahinsā Parmo Dharma

Non-violence is the supreme religion

Among these five vows, non-violence (Ahinsā) is the cardinal principle of Jainism. Hence it is known as the cornerstone of Jainism. It is repeatedly said in Jain literature; “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being.”

According to Jainism all living beings, irrespective of their size, shape, or different spiritual developments are equal. No living being has the right to harm, injure, or kill any other living being, including animals, insects, and plants. Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace.

Nonviolence is based upon the positive quality of universal love and compassion. One who accepts this ideal cannot be indifferent to the suffering of others. Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injury should also be avoided. Even thinking evil of someone is considered violence in Jainism.

In reality, it is impossible to survive without killing or injuring some of the smallest living beings. Some lives are killed even when we breathe, drink water, or eat food. Therefore Jainism says that minimum killing of the lowest forms of life should be our ideal for survival.

In the universe, there are different forms of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives, which cannot be seen even through the most powerful microscopes. Jainism has classified all the living beings according to the number of senses they possess. It is more sinful if the life of higher forms (more than one sense) is killed. Hence Jainism allows laypeople to use only vegetables as a food for survival. All non-vegetarian food is made by killing a living being with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non-vegetarian foods.

Jainism explains that violence is not only defined by actual harm, for this may be unintentional, but it is the intention to harm, the absence of compassion, unawareness, and ignorance that makes an action violent. Violence caused unintentionally is also a sin. Non-violence should be observed in action, speech, and thought. One should not be violent, ask others to do so, or approve of such activity.

Truth (Satya)

Anger, greed, fear, and jokes are the breeding grounds of untruth. To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth.

Jainism insists that one should not only refrain from falsehood, but should always speak the truth which should be wholesome and pleasant. One should remain silent if the truth causes either physical or mental pain, hurt, anger, or death of any living being.

Truth should be observed in speech, mind, and actions. One should not utter an untruth, ask others to do so, or approve of such activities.

Non-stealing (Achaurya or Asteya)

Stealing consists of taking the property of others without their consent, or by unjust or immoral methods. Further, one should not take anything, which does not belong to him. It does not allow anyone to take away anything, which may be lying, unattended or unclaimed. One should observe this vow very strictly and should not touch even a worthless thing, which does not belong to him. When accepting alms, help, or aid, one should not take more than what is needed. To take or to earn more than one's need is also considered theft in Jainism.

The vow of non-stealing insists that one should be totally honest in action, thought, and speech. One should not steal, ask others to steal, or approve of such activities.

Celibacy / Chastity (Brahmacharya)

Total abstinence from sensual pleasure and the pleasure derived by the five senses is called celibacy.

Sensual pleasure is an infatuating force, which sets aside all virtues and reasoning at the time of indulgence. This vow of controlling sensuality is very difficult to observe in its subtle form. One may refrain from physical indulgence but may still think of the sensual pleasures, which is also prohibited in Jainism.

FIVE GREAT VOWS

Monks are required to observe this vow strictly and completely. They should not enjoy sensual pleasures and pleasure derived from the five senses. There are several rules laid down for observing this vow for householders. They should not have a physical relationship with anyone other than one's own spouse. The relationship with your own spouse should also be limited.

Non-attachment / Non-possession (Aparigraha)

Jainism believes that the more wealth a person possesses, the more he is likely to commit sin to acquire and maintain the possessions, and in the long run he will be unhappy.

Wealth creates attachment, which results in continued greed, jealousy, selfishness, ego, hatred, violence, etc. Lord Mahāvīr has said that wants and desires have no limit. An attachment to worldly objects results in the bondage of Karma, which leads to the cycles of birth and death. Therefore, one who desires liberation should withdraw from all attachments to the pleasures of all five senses. Monks observe this vow by giving up attachments to all things while householders should limit possessions.

Non-possession and non-attachment are to be observed by speech, mind, and actions. One should not possess, ask others to do so, or approve of such activities.

Jainism has described in much detail the five great vows (Mahā Vrata) for the path of liberation. They are to be observed strictly and completely by monks and nuns. Limited observance is laid down for householders in the form of the five minor vows (Anu Vrata).

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**Until we extend our circle of compassion to include every living creature we cannot enjoy 'World Peace'.
--Albert Schweitzer**

Chapter 15 - Application of Nonviolence (Ahinsä)

Introduction

Vegetarianism has been known for thousands of years as a principle of health and environmental ethics throughout India. It remains to this day a cardinal ethic of Jain thought and practices. Each form of life, even water and trees possesses consciousness and energy. Nonviolence, (Ahinsä), the primary basis of vegetarianism, has long been central to the religious traditions of India, especially Jainism. Religion in India has consistently upheld the sanctity of life, whether human, animal, or the most elemental.

More than twenty-five hundred years ago, Lord Mahävira made a simple yet profound statement based on the inclusion of Non-violence into the very fabric of his consciousness. "All of life is just like me. I want to live. So do all souls, all living beings. The instinct of self-preservation is universal. Every living being clings to life and fears death. Each one of us wants to be free from pain. So let me carry out all my activities with great care so that I am not harmful to any living being."

The philosophy of Non-violence is a living practice. More than refraining from violence, it is a deep reverence for all life. When anger, jealousy, or unfulfilled ambitions provoke us, the one whom we damage first is our own self. This is equally true of harsh, slanderous, or critical speech. It works like a matchstick; before it ignites something else, it burns its own self.

Before putting anybody down, judging them, or treating anyone as an inferior, we must examine ourselves. Before buying or using any product, we must ask, "By my action, am I causing any living being to pay a price in pain? Directly or indirectly, am I destroying any life?"

From the moment this awareness becomes a part of our daily life, we find that traits and habits, which used to limit us, disappear naturally. We are no longer able to invite pain and disease to our bodies through uninformed eating habits. The vegetarian way of life becomes a natural outcome of inner understanding. By doing everything we can to minimize violence and pain to life, we enjoy living with a pure consciousness and a clean conscience.

Jain philosophy emphasizes taking care to minimize the harm one does to other living beings and to direct one's actions with the intention to revere life. This requires vigilance, awareness of motives, and fearlessness to live in tune with nature's laws. The underlying feeling is not to inspire fear in any living being; it is opening one's heart to life. It is true that just by breathing, using water, walking, and taking plants as wood, we are causing lives to be lost. The emphasis lies in reducing to a minimum the harm we do in order to survive.

The more developed its sensory apparatus is, the more a life form is sensitive to pain. Since fish, birds, and animals have a well-developed sense of pain, we must refuse to be a cause to their agony and pain. Also, when we observe how dearly animals cling to life and struggle to survive, how much they are dominated by fear, we must drop any notion of using or exploiting them. We feel for their helplessness in the face of man's gluttony, greed, and callousness; we want to see them live unmolested. Even for vegetables, we must realize

APPLICATION OF NONVIOLENCE (AHINSA)

that every fruit, leaf, grain that ends up on our plate had to lose its life in order to give us life. But the sad fact is that without plants we would not survive.

What Do Vegetarians Eat?

The staples of a vegetarian diet are grain, legumes, vegetables, fruit, nuts, and seeds. Protein can be obtained easily through a variety of grains and legumes. Fiber and essential vitamins, minerals, and carbohydrates can be obtained from many raw vegetables; iron especially is in rich green leafy vegetables.

Do Vegetarians Eat Dairy and Eggs?

Vegetarians who use dairy products are called lacto vegetarians. Those who do not even use dairy products are vegans. In particular, vegans believe that cow's milk is meant for calves, not humans. Nowadays, dairy (milk, butter, ghee, ice-cream, cheese) foods are produced with cruelties, which vegetarians and vegans should refuse to support. Also the dairy industry is inherently linked to the meat industry. When female cows stop giving milk or reduces its quantity at a certain age, they are sent to the meat industry for slaughtering. If they give birth to a male calf, it is raised on an iron deficient diet, to make tender meat. Hence one should not consume any dairy products in order to avoid cruelty to animals.

In poultry farms, chickens are considered no better than egg-producing machines. They are housed in small-congested cages known as chicken-havens. Due to shortage of space, they naturally become violent, offensive, obsessed and quarrelsome. They attack one another in a barbarous manner. To prevent them from fighting and wounding one another, they are de-beaked. Due to de-beaking, they are unable even to drink water.

A fertilized egg is a pre-birth stage of a chicken. To eat fertilized egg is in fact to consume a chicken before its birth. Unfertilized eggs are the result of the sexual cycle of a chicken and very unnatural. The egg produced without any contact with the male bird (and thus producing an infertile egg) is also animate because it is born out of the chicken's body with its blood and cells. No egg - fertile or infertile - is without life (inanimate). Both are non-vegetarian food.

Animal Cruelty and Ecological Impact

Planet earth is suffering. In large measure, the escalating loss of species, destruction of ancient rain forests to create pasturelands for livestock, loss of topsoil and the consequent increase of water impurities and air pollution have all been traced to the single fact of non-vegetarian food (meat, chicken, and dairy products) in the human diet. No single decision that we can make as individuals or as a race can have such a dramatic effect on the improvement of our planetary ecology as the decision to not eat non-vegetarian food. Many seeking to save the planet for future generations have made this decision for this reason and this reason alone.

The choice of a vegetarian (absolutely no animal products) diet is an expression of a sincere consideration for the ecology of the planet as well. In addition, there are billions of starving people who can be fed if only the raising of livestock was stopped. Consider these facts:

Slaughtering of Animals in USA

- Cattle - 130,000 slaughtered per day
- Calves - 7,000 slaughtered per day
- Hogs - 360,000 slaughtered per day
- Chickens - 24,000,000 slaughtered per day

Cruelty to Cows by Dairy Industries

- Cows are kept pregnant continually
- Slaughtering their 70% to 80% of baby calves within six months by Veal industry or within five years by beef industry
- Slaughtering the mother cows after five years of their fertile life (life expectancy is 15 years)
- Everyday hormones or drugs are injected to increase milk yield.

Greenhouse Effect

- World's 1.3 billion cows annually produce 100 million tons of methane a powerful greenhouse gas which traps 25 times as much solar heat as CO₂

Water Consumption

- Slaughtering animals requires hundreds of millions of gallons of water every day. The waste in these places, estimated at about two billion tons a year, mostly ends up in waterways, polluting and killing thousands of fish, and creating a human health problem.
- Livestock (Cattle, Calves, Hogs, Pigs) production accounts for more than half of all the water consumed in USA.

Land Usage

- A third of the surface of North America is devoted to grazing
- Half of American croplands grow livestock feed for meat and dairy products
- 2% of US cropland produces fruits and vegetables, while 64% of US cropland is for producing livestock feed
- One acre of prime land can make 5,000 lb. Cherries, 10,000 lb. Green beans, 30,000 lb. Carrots, 40,000 lb. Potatoes, 50,000 lb. Tomatoes, or 250 lb. Beef
- 220 million acres of land in the USA have been deforested for livestock production
- 85% of annual US topsoil loss is directly associated with raising livestock
- 25 million acres in Brazil, and half the forests in Central America

Cost Comparison

- The cost of raw materials consumed to produce food from livestock is greater than the value of all oil, gas and coal consumed in America.
- Growing grains, vegetables and fruits uses less than 5% as much raw materials as does meat and dairy production
- 2 calories of fossil fuel used for 1 calorie of protein of soybeans, while 78 calories of fossil fuel used for 1 calorie of beef
- 6.9 kg of grain and soy to make 1 kg of boneless trimmed pork

Solution to World Hunger Problem

According to DIET FOR A NEW AMERICA:

If Americans reduced their meat/dairy intake by just 10%, the savings in grains and soybeans could feed 60 million people per year (same as the number of people starve to death worldwide)

Rejection of Drinking Liquor

For the observance of the Nonviolence Vow (*Ahinsä –Vrata*), it has been specifically laid down that a person should renounce drinking alcohol. According to the sacred text of Purushārtha Siddhi-Upāya, “alcohol stupefies the mind; one whose mind is stupefied forgets piety; and the person who forgets piety commits violence without hesitation.” Again, it is important to understand that drinking liquor leads to the commitment of violence because liquor is the reservoir of many lives which are born in it. Similarly, it is significant that many dishonorable passions like anger, pride, deceit, greed, fear, disgust, ridicule, grief, boredom, and lust, arise due to the inhibition of senses while drinking liquor and these passions are nothing but different aspects of violence.

Abandonment of Honey

Along with the renunciation of liquor drinking and meat eating, giving up of honey is also included in the observance of the non-violence vow. The use of honey invariably entails the destruction of life as even the smallest drop of honey in the world represents the death of bees. It is also clear that even if a person uses honey, which has been obtained by some, trick from a honeycomb or has dropped down from it, there is violence because there is destruction to the lives spontaneously born therein. Also, it is important to note that it takes nearly a million bees to create 1 pound of honey.

Dress and Decoration

Jains are required to pursue the path of nonviolence in the way they dress also. They should not wear furs and the plumes that are obtained by torturing, and then killing animals and birds. For the same reason, the use of silk and woolen garments is prohibited for all Jains. We should also avoid all leather articles.

Conclusion :

Jainism prohibits all kinds of intoxicants and stimulants. Regarding the question of food and drink, one thing must be remembered; mundane souls have to commit violence for their maintenance, as life thrives only on life. Though violence is unavoidable in the sustenance of life, Jainism, by rules of conduct tries to limit it for essential purposes only. The rules of conduct never sanction injury, but they try to restrict it to the lowest possible minimum by taking into account the level of development of injured living beings. The higher the stage of development of the injured being is, (the closer it has approached the state of perfection), the more sin is committed. Thus, from a practical point of view, the sin of hurting a plant is smaller than that of hurting an animal; the sin of hurting an animal is smaller than that on hurting a human being, etc. From this standpoint, it can be understood why Jainism forbids flesh eating and, on the other hand objects little to the eating of vegetables.

Chapter 16 - King Megharath

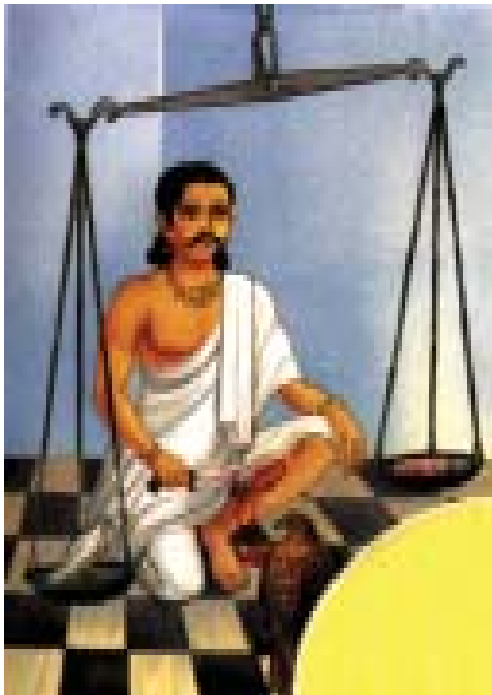
Once there was a discussion going on in Indra's (head of heavenly beings) court. One of the demi-gods said that there are brave and merciful kings on Earth who would not hesitate laying down their own lives to protect those who come to them for shelter. Another demi-god doubted his statement. The two began to argue and so Indra intervened by asking them to go to Earth and see for themselves. The two demi-gods made a plan of action. One of them decided to take the form of a pigeon, and the other took the form of a hawk.

On the Earth, King Megharath was sitting in his court surrounded by his courtiers. At that time a pigeon flew in through an open window and started circling inside the hall. To the king's surprise, it landed on his lap. The king realized that the pigeon had come there out of fear.

At that very instant, a hawk flew into the king's court too. He said to the king, "This pigeon is my prey." The king was struck with a wonder to hear a bird speak. However, he replied, "It is true that this pigeon is your prey, but now it is under my shelter. I will not give you this pigeon, but I can give you some other food."

He ordered his servants to bring a basket of fruits and vegetables. But the hawk said, "I am not a human being. I am not vegetarian. I need flesh for my food."

The king said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh? Let's get the flesh from a butcher's shop."



The king replied, "No, because butcher's trade flourishes when we use meat. He will have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it. At the same time, it is my duty to see that no one else is harmed in this process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his dagger and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned. But the hawk said to the king, "Oh, king! I want the same amount of flesh as the pigeon."

Therefore, a weighing scale was brought to the court. The king put the pigeon on one side and a piece of his own flesh on the other. The king kept putting more and more of his flesh on the scale, but it was still not enough. Finally the king got ready to put his

KING MEGHARATH

whole body on the scale. The court was stunned that the king was giving his own life for an insignificant bird. But the king considered it his duty to protect the bird to be above everything else. He sat in the scale on the side opposite to the pigeon, closed his eyes, and began meditating.

As soon as the king started meditation, the pigeon and the hawk assumed their original divine forms. Both demi-gods bowed to the king and said, "Oh great king! You are blessed. We are convinced that you are a brave and merciful man."

With these words, they praised and saluted the king again and left. The whole court resounded with the cheers of joy, "Long live King Megharath."

Later on, the soul of King Megharath became the sixteenth Tirthankar, Shānti-Nāth.

Key message:

This story teaches us that it is the utmost duty of everyone to protect and help those, who are less fortunate than us. A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poor, and gives food to those who are hungry and needy. A merciful person would not harm others to promote himself but on the contrary, would sacrifice even his own life to save the lives of the others.

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Anything that can feel pain should not be put to pain.

--R. M. Dolgin

Chapter 17 - Six Substances Part I - Living Beings (Jiv)

Jain Philosophy does not give credence to the theory that the God is the creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact adherence to the laws of the cosmos. There is nothing but infinity both in the past and in the future.

The universe consists of two classes of objects:

Living beings	Conscious, Soul, Chetan, or Jiv
Non-living objects	Unconscious, Achetan, or Ajiv

Non-living objects are further classified into five categories;

Matter	Pudgal
Space	Ākāsha
Medium of motion	Dharmāstikāya
Medium of rest	Adharmāstikāya
Time	Kāl or Samay

These six entities, five non-living and one living being, are described as aspects of reality in Jainism. They are also known as the six universal entities, or substances or realities.

These six entities of the universe are eternal but continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything transform into another form.

Six Universal Substances (Shad Dravyas)

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

Soul or Consciousness	Jiv	Living being
Matter	Pudgal	Nonliving being
Medium of motion	Dharma	Nonliving being
Medium of rest	Adharma	Nonliving being
Space	Ākāsha	Nonliving being
Time	Kāl or Samay	Nonliving being

Soul (Jiv) or Living being

Soul's essential characteristic is consciousness. In Jainism, Jiv and soul are more or less described synonymously. When the spiritual or psychic status is described it is referred to as the soul, and when the physical structure is described, it is called Jiv.

The Jiv, which grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has knowledge and perception, attempts to self defend, and reproduces. These and many more qualities of the jiv are obvious through a physical body when the soul is present in it but when the soul leaves, these qualities cease. These qualities are external features and consciousness (Chetan) is the basic inner feature of the soul. This also helps us understand that the body and the soul are separate entities.

SIX SUBSTANCES PART I - LIVING BEINGS (JIV)

Since the soul is flexible, it pervades the entire body it occupies. For example, the same soul can occupy the body of an ant or an elephant. Such bodies stay alive as long as there is a soul. A live body, or rather, a body with a soul is described here as a Jiv.

Soul or Jiv is the only substance, which has a capacity to possess knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. There are innumerable souls in the universe. Souls cannot be created or cannot be destroyed. The total number of souls remains same in the entire universe all the time. All living beings are classified into two major categories.

- Liberated or Siddha Jiv
- Non-liberated or Sansāri Jiv.

Liberated (Siddha) Soul

Liberated souls have no karmas and therefore, they are no longer in the cycle of birth and death. They do not live among us, but reside at the uppermost part of the universe just above Siddhashilā. They are formless and their shape exist in 2/3 size of the last existence as human. They have perfect knowledge and perception, and have infinite vigor and bliss. All Siddhas are unique but they are equal in their qualities and nature. There is no difference in their status.

Worldly (Sansāri) Soul

Worldly soul is defined as a soul that is covered by karma particles. Hence its qualities are different from the liberated soul as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body (plants, hellish, animal, human, or angel)
- Wanders in the cycle of life and death
- Suffers from birth, death, pain, and pleasure
- Doer of all kinds of karmas (actions)
- Enjoyer of the fruits of the karmas
- Innumerable number of worldly souls
- Capable of becoming free from worldly life

Jivs exist on earth, as well as in water, air, and fire, and are present all over the universe. Human beings, celestial beings, infernal beings, animals, fish, birds, bugs, insects, plants, etc., are the most common forms of Jiv with, which we can easily relate. However, Jain scriptures state that there are 8.4 million types of birth places of Jiv in all. They are classified by the number of senses they possess. There are five senses in all, namely touch, taste, smell, sight, and hearing. Different types of Jivs possess a different number of senses. Based upon the number of senses and mobility, Jivs are further classified into different categories.

Based on mobility, all Jivs are divided into two broad categories:

- Non-mobile or Sthāvar Jiv - those that cannot move on their own and have only one sense.
- Mobile or Tras Jiv - those that can move on their own and have two to five senses.

Non-Mobile Souls (Sthāvar Jiv, One Sensed Being, or Ekendriya Jiv):

Jivs having only one sense, the sense of touch, is called Ekendriya. They are further divided into the following five sub-categories.

Prithvikāya or Earth Bodied Jiv:

Seemingly inanimate forms of earth are actually living beings, e.g. clay, sand, metal, coral, etc. They have earthly bodies, hence the name Prithvikāya, which is derived from the Sanskrit term for earth, which is Prithvi.

Apkāya or Water Bodied Jiv:

Seemingly inanimate forms of different types of water are living beings. Examples are dew, fog, iceberg, rain, etc. They have water bodies, hence the name Apkāya, which is derived from the Sanskrit term for water, which is Ap.

Teukāya or Fire Bodied Jiv:

Seemingly inanimate forms of different types of fires are living beings. Examples are flames, blaze, lightening, forest fire, hot ash, etc. They have fire bodies, hence the name Teukāya, which is derived from the Sanskrit term for fire, which is Tejas.

Vāyukāya or Air Bodied Jiv:

Seemingly inanimate forms of air are actually living beings. Examples are wind, whirlwinds, cyclones, etc. They have air bodies, hence the name Vāyukāya, which is derived from the Sanskrit term for air, which is Vāyu.

Vanaspatikāya or Plant Bodied Jiv:



It is well known that plants grow and reproduce and hence they are accepted as living beings. Trees, plants, branches, flowers, leaves, and seeds are some examples of plant life. The Sanskrit term for plant is Vanaspati and therefore such Jivs are called Vanaspatikāya Jiv.

Jainism explains that innumerable souls (Vanaspatikāya Jiv) live in every plants, trees, fruits and vegetables. And a single cell of every plant contains one soul or many souls. Depending upon this, plant life is further divided into the following two sub-categories:

Pratyeka Vanaspatikāya Jiv:

Pratyeka means each or one. Such plant lives have one soul exist in a single cell of a plant. Therefore, they are called Pratyeka Vanaspatikāya. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyeka Vanaspatikāya Jiv. Each plant of Pratyeka Vanaspatikāya possesses infinite number of cells hence infinite number of souls exist in every plant.

Sādhāran Vanaspatikāya Jiv:



Sādhāran means common. In such plant life many souls occupy the same cell or body making this type of plant life multi-organic. Therefore, such plant life is called Sādhāran Vanaspatikāya Jiv. These kinds of plants have an infinite number of souls in a single cell and therefore are called “Anantakāya”. Roots which grow under the ground such as potatoes, carrots, onions, garlic, beats, etc., belong to this category.

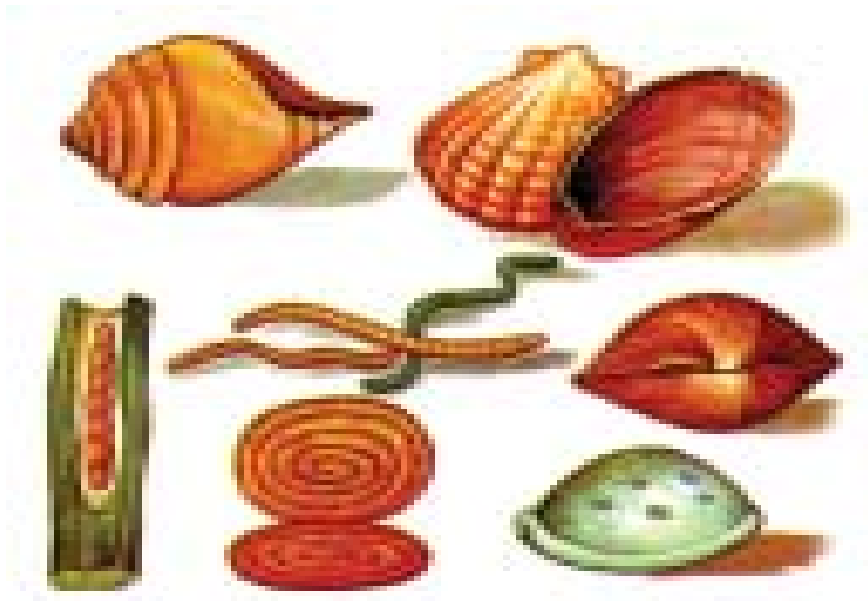
SIX SUBSTANCES PART I - LIVING BEINGS (JIV)

In summary Pratyeka Vanaspatikāya plant contain infinite number of cells and each cell contains one unique soul. However Sādhāran Vanaspatikāya plant that also contains infinite number of cells, and its each cell contains infinite number of souls.

Mobile Souls (Trasa Jiv, Multi Sensed Being, or Bāhu Indriya):

Mobile Jivs have two, three, four or five senses and are divided into the following categories:

Two Sensed Beings (Beindriya Jiv):



Two sensed beings have the senses of touch and taste. Examples are shells, worms, insects, termites, and microbes in stale food.

Three Sensed Beings (Treindriya Jiv):



Three sensed beings have the senses of touch, taste, and smell. Examples are bugs, lice, white ants, moths, insects in wheat, grains, and centipedes.

Four Sensed Beings (Chaurindriya Jiv):



Four sensed beings have the senses of touch, taste, smell and sight. Examples are scorpions, crickets, spiders, beetles, locusts, and flies.

Five Sensed Beings (Panchendriya Jiv):



Five sensed beings have all the five senses of touch, taste, smell, sight, and hearing. Examples are human beings, cows, lions, fish, birds, etc.

SIX SUBSTANCES PART I - LIVING BEINGS (JIV)

The following are four sub-categories of the Panchendriya Jiv.

Nāraki (Infernal)	Jiv living in hell,
Tiryancha (Animals)	Elephants, lions, birds, fish, etc.,
Dev (Celestial)	Heavenly beings,
Manushya	Human beings.

Among the five sensed beings some have minds and some do not. Those having a capacity of rational thinking are called Sanjni Panchendriya and those without it are called Asanjni Panchendriya.

Summary :

Among all of these Jiv the worldliest happiness is found in celestial beings, while the worldliest suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess limited restraint only and, therefore, they also cannot attain salvation directly. The human state of existence is the most preferable to attain salvation, because during that life one can use logic to the fullest extent, can perform austerities, and can live with restraint. Thus, only through the human phase can a Jiv attain salvation or Moksha.

Paryāpti and Prāna:

All Jivs have special attributes related to the body such as Paryāpti (power) and Prāna (vitality). The inert substance or Ajiv does not possess any such quality. Following is the discussion relating to Paryāpti and Prāna.

Paryāpti (Bio-potential Power):

Paryāpti means a special power through which the Jiv takes in matter (Pudgals) like food and converts it into different kinds of energy. There are six kinds of Paryāptis:

- 01 Food
- 02 Body
- 03 Senses
- 04 Respiration
- 05 Speech
- 06 Mind

When the life of a Jiv is over, the soul along with Tejas (fiery body) and Kārman (karmic) bodies leaves the current body and acquires a new body. As soon as a Jiv is conceived, the first thing it does is consume food. The Jiv, with the help of Tejas body, digests the food. After this, the Jiv gradually attains the power of acquiring a physical body and the power of senses. The activities of consuming food, developing a body, and forming and strengthening sense organs go on continuously. The body is formed in duration called the Antarmuhurta (within 48 minutes). Next, the Jiv, receives the power of respiration, and eventually the powers of speech and mind.

The Ekendriya, one sensed jivs, have four Paryäptis, (1) Food (2) Body (3) Sense, and (4) respiration

The Beindriya, the Treindriya, the Chaurindriya and the Asanjni Panchendriya jivs possess (5) Speech Paryäpti in addition to the above four.

The Sanjni Panchendriya jivs possess (6) Man Paryäpti (capacity of rational thinking) in addition to the above five.

Depending upon the development of the Paryäptis the jivs are also classified as (1) Paryäpta Jiv, (2) Aparyäpta Jiv. The Paryäpta Jiv means that their corresponding Paryäptis have developed to their fullest capacity. The Aparyäpta Jiv means that their Paryäptis are not developed to their full capacity.

Präna (Vitality):

Depending upon the development of the Jiv, there are up to ten kinds of präns or vitality present in each Jiv. These are:

- 01 Sparsha-Indriya (Touch): The ability to feel the sensation of touch
- 02 Ras-Indriya (Taste): the ability to taste
- 03 Ghrän-Indriya (Smell): the ability to smell
- 04 Chakshu-Indriya (Vision): the ability to see
- 05 Shravan-Indriya (Hearing): the ability to hear
- 06 Mano-bal (Mind): the ability to think
- 07 Vachan-bal (Speech): the ability to speak
- 08 Käyä-bal (Body): the ability to move the body
- 09 Shwäsochchhväs (Respiration): the ability to inhale and exhale
- 10 Äyushya (Longevity): the ability to live

The Ekendriya Jivs possess only four präns:

- 01 Touch
- 02 Body
- 03 Respiration
- 04 Longevity

The Beindriya Jivs possess six präns. They possess the taste and speech vitality in addition, to the above four präns.

The Treindriya Jivs possess seven präns. They possess the smell vitality, in addition, to the above six präns.

The Chaurindriya Jivs possess eight präns. They possess the vision vitality in addition to the above seven präns.

SIX SUBSTANCES PART I - LIVING BEINGS (JIV)

The Panchendriya Jivs are divided into two groups:

- 01 The Asanjni (non-sentient) Jivs, whose minds are not fully developed.
- 02 The Sanjni (sentient) Jivs, whose minds are fully developed.

The Asanjni Panchendriya Jivs possess nine prāns. They possess hearing vitality in addition to the above eight prāns.

The Sanjni Panchendriya Jivas possess ten Prānas. They possess mind vitality in addition to the above nine prāns.

The reason we need to know these prāns is because any injury, no matter how little it may be to any of these prāns, is considered Hinsā (violence). When we do Hinsā, our soul accumulates bad karmas or Pāp (sin). Therefore to prevent the accumulation of karma, observe Ahinsā (non-violence) related to all of these ten prāns for all the categories of Jivs. The first vow of non-violence is very important for the householders, monks, and nuns. Now you may understand why we say “Ahinsā Parmo Dharma” (nonviolence is the supreme religion), because by observing Ahinsā we are protecting the vitality of the soul.

Table of Paryāptis and Prāns:

Type of Jivs	Abilities	Paryāptis Power	Prāns Vitality
Ekendriya	Souls having one sense	4	4
Dvindriyas	Souls having two senses	5	6
Treindriya	Souls having three senses	5	7
Chaurindriya	Souls having four senses	5	8
Asanjni Panchendriya	Souls having five senses without a mind	5	9
Sanjni Panchendriya	Souls having five senses with a mind	6	10

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**Science without religion is lame,
Religion without science is blind.**

Chapter 18 - Six Substances Part II – Non-Living Substances (Ajiv)

Non-living Substances (Ajiv)

Anything that does not have life or consciousness is Ajiv. Ajiv literally means without a soul and therefore, they cannot accumulate any karma. They do not have birth, death, pleasure, or pain; they are Achetan (inert). Examples of Ajivs are: a box, car, fan, television, photo frame, iron, watch, etc.

Jain Philosophy has classified Ajivs into the following five categories:

- (1) Dharmāstikāya (Medium of Motion).
- (2) Adharmāstikāya (Medium of Rest).
- (3) Ākāshāstikāya (Space).
- (4) Pudgalāstikāya (Matter).
- (5) Kāl (Time).

Dharmāstikāya (Medium of Motion)

Dharmāstikāya is made up of two words: Dharma and Astikāya. The term Dharma here does not refer to religion, but means the medium of motion. Astikāya means collection of spaces. It denotes the medium of motion for things in the universe. In the absence of this medium, Jiv and other matters would be unable to move. This medium prevails in lok (cosmic space), but is absent in alok (trans cosmic space)

Its primary function is to help in the movement of soul and matter in a similar way water provides a medium for fish to move. It exists in the entire cosmic universe (Lokākāsh)

Adharmāstikāya (Medium of Rest)

This word is also made up of two words: Adharma and Astikāya. Here again, Adharma does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, jivs and other things would continuously move. This medium also prevails in lok, but is absent in alok.

Its primary function is to help to rest the movement of soul and matter in a similar way. People rest in the shade of a tree. It exists in the entire cosmic universe (Lokākāsh)

Ākāshāstikāya (Space)

Ākāshāstikāya is made up of two words: Ākāsha and Astikāya. Whole space in the universe is called Ākāsha. In Jainism, Ākāsha is divided into two parts: Lokākāsh (Loka or cosmic space) and Alokākāsh (Aloka or trans cosmic space). Jiv, Pudgal, Dharmāstikāya, and Adharmāstikāya exist only in Lokākāsh. Alokākāsh is an empty space and does not contain any Jiv, Pudgal, Kāl, Dharmāstikāya, and Adharmāstikāya.

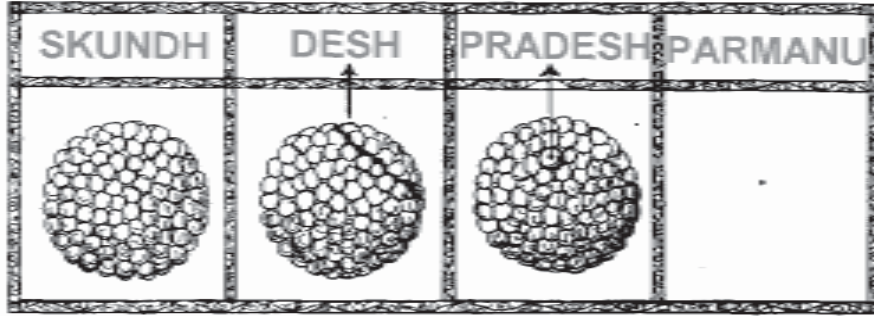
The qualities are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest
- Pervades everywhere (infinite)
- Supports everything and thus it is self supported

SIX SUBSTANCES PART II - NON-LIVING SUBSTANCES (AJIV)

- Has no form, color, taste, smell, and touch
- Does not perform any active action (inactive)
- Provides accommodation to soul and matter of their actions
- Is one and whole

Pudgalästikāya (Matter)



The word Pudgal is made up of two words: Pud means addition and Gal means division. In other words, what continuously changes by addition and/or division is called the Pudgal or the matter. All the matters in the universe are called Pudgals.

Matter is a nonliving substance. It is the only substance, which possesses a physical body consisting of mass and volume. Its qualities are as follows:

- Possesses a physical body
- Has qualities, which can be perceived by our senses of touch, taste, smell, sight, and/or hearing
- Possesses color
- Does not have consciousness
- Does not have any knowledge
- Are of infinite number

The smallest particle of matter is known Paramānu (atom). It occupies only one unit of space called Pradesha.

There are four categories of matter:

Skandha (whole matter):

Any object, which has a mass of matter, is called Skandha. e.g. stick, stone, knife, a particle of sand

Skandha-Desha (portion of matter):

Desha means a part, portion, or division. An undetached portion of Skandha is called Skandha Desha. When a part of the Skandha (Skandha Desha) is separated from the whole, it also becomes another Skandha. e.g. The hand of a statue is known as a Skandha Desha but when separated from the statue is known as Skandha.

Skandha-Pradesha (smallest particle of matter):

The smallest undetached portion of Skandha, which cannot be further divided, is called Skandha Pradesha.

Paramānu or Anu (atom):

When the smallest portion of the matter is separated from its Skandha, it is called Paramānu or anu. Paramānu matter cannot be further sub-divided, cut, or pierced.

Karma or Karmic Matter (Karma Pudgal):

Karma is one of the categories of matter. It is known as karmic matter (karma Pudgal). Karma particles are of very fine matter and are not perceptible to the senses. The entire universe is filled with such karmic matter. Karmic matter from eternity covers every living being. It is the karmic matter that keeps the soul from the realization of its true nature. It is due to karma that one feels pleasure and pain, reincarnates into different forms of life, acquires a certain type of physical body, and the duration of life.

Kāl (Time)

Kāl means time, which measures changes in living beings and non-living substances. It is not the cause of such changes. A child becomes a young person, a young person becomes an old person, and the old person dies. In other words, something, which is new, becomes old, worn, and torn over a period of time. All of these changes do not happen because of time. Kāl is merely the measure of time, over, which those changes occur. The past, present, and future are different modes of time and are measured in terms of years, months, days, hours, minutes or seconds. According to what is commonly known for all practical purposes, a second is the smallest measurement of time. Jainism however, recognizes a very tiny measurement of time known as Samay, which is an infinitely small part of a second.

Two views exist in Jainism with regards to time.

- (1) Time is an imaginary thing; it has no real existence.
- (2) Time has a real existence consisting of innumerable time atoms.

The smallest indivisible portion of time is called Samay. Combination of Samays are called moment, second, minute, hour, day, month, year, etc.

Innumerable Samays	One Ävali (time required to blink an eye)
16,777,216 Ävalis	One Muhurt (48 minutes)
30 Muhurts	One day
15 days	One fortnight
2 fortnights	One month
12 months	One year
5 Years	One Yuga
8,400,000 x 8,400,000 years	One Purva (70,560,000,000,000 Years)
Innumerable years	One Palyopams*
10 x 10,000,000 x 10,000,000 Palyopams	One Sägaropam
10 x 10,000,000 x 10,000,000 Sägaropams	Avasarpini or Utsarpini (Half Cycle)
20 x 10,000,000 x 10,000,000 Sägaropams	One Time Cycle

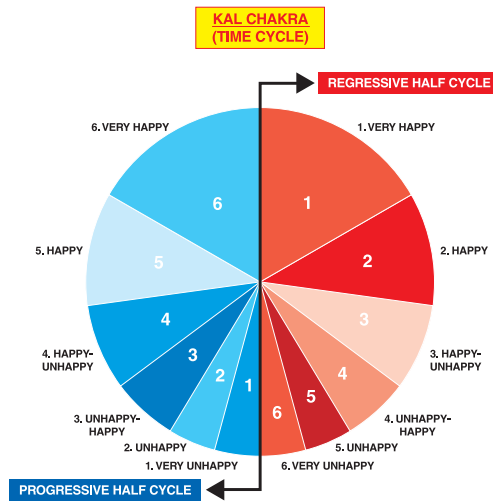
Time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (Kälchakras). Every time cycle is further sub-divided in two equal halves. The first half is

SIX SUBSTANCES PART II - NON-LIVING SUBSTANCES (AJIV)

the progressive cycle or ascending orders, called Utsarpini. The other half is the regressive cycle or the descending order called Avasarpini. Every Utsarpini and Avasarpini is divided into six unequal periods called Äräs. During the Utsarpini half cycle; progress, development, happiness, strength, age, body, religious trends, etc., go from the worst conditions to the best. During the Avasarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the best conditions to the worst. Presently, we are in the fifth Ärā of the Avasarpini phase. When the Avasarpini phase ends the Utsarpini phase begins. The Kälchakra repeats and continues forever.

Each Ärā is divided into six parts. The duration and the name of each part is as follows:
The six Äräs are:

- Sukham Sukham Käl- Happy Happy (happiness all the time).
- Sukham Käl- Happy (happiness).
- Sukham Dukham Käl- Happy Unhappy (happiness with some unhappiness).
- Dukham Sukham Käl- Unhappy Happy (unhappiness with some happiness).
- Dukham Käl- Unhappy (unhappiness).
- Dukham Dukham Käl- Unhappy Unhappy (unhappiness all the time).



Six parts of Declining Era (Avasarpini) Time Cycle

01 Happy_happy	4×10^{14} Sägaropams
02 Happy	3×10^{14} Sägaropams
03 Happy_unhappy	2×10^{14} Sägaropams
04 Unhappy_happy	1×10^{14} Sägaropams - 42000 years**
05 Unhappy ¹	21000 years ¹
06 Unhappy_unhappy	21000 years

1 This is current Ärā, which began about 2500 years ago

Six parts of Rising Era (Utsarpini) Time Cycle

01 Unhappy_unhappy	21000 years
02 Unhappy	21000 years

SIX SUBSTANCES PART II - NON-LIVING SUBSTANCES (AJIV)

03 Unhappy_happy	1 x 10 ¹⁴ Sägaropams - 42000 years
04 Happy_unhappy	2 x 10 ¹⁴ Sägaropams
05 Happy	3 x 10 ¹⁴ Sägaropams
06 Happy_happy	4 x 10 ¹⁴ Sägaropams

1. Sukham Sukham Käl - This is a time of great happiness. During this phase people are very tall and live for a very long period of time. All the needs and desires of the people are fulfilled by ten different kinds of Kalpa-vriksha (wish-granting trees). These trees provide places to live, clothes, pots and pans, good food, fruits, sweets, harmonious music, jewelry, beautiful flowers, radiant lamps, and a bright light at night. There is no killing, crime, or vices. There is no need of religion and no Tirthankar exist during this time period.

2. Sukham Käl - This is also a time of happiness, but it is not great happiness. The wish-granting trees still continue to provide for the people's needs, but the people are not as tall and do not live as long. There is no need of religion and no Tirthankar exist during this time period.

3. Sukham Dukham Käl - This is a phase consisting of more happiness than misery. During this period the Kalpa-vrikshas do not consistently provide what is desired. The first Tirthankar of a given half time cycle is born towards the end of this Ärä. Towards the end of this period in the current time cycle Rushabhdev became the first Tirthankar. He realized that things were going to get worse. So, he taught the people useful arts including, pot making, farming, and cooking to enable them to depend upon themselves. He introduced a political system and became the first king. This Ärä came to an end three years and eight months after the nirvana of Rushabhdev. The first Chakravarti (king of kings) Bharat, his brother Bāhubali, well known for his strength, Brāhmi, his sister, who devised eighteen different alphabets and, Sundari, also his sister, who devised math, were Rushabhdev's children.

4. Dukham Sukham Käl - This is a phase of more misery, sorrow, and suffering than happiness. The other twenty-three Tirthankars and eleven Chakravartis were born during this Ärä, which came to an end three years and eight months after the last Tirthankar Lord Mahāvīr's Nirvān.

5. Dukham Käl - This is the currently prevailing Ärä. It is an Ärä of unhappiness, which began a little over 2,500 years ago and will last for a total of 21,000 years. No one born during this period will gain liberation in his or her present life, because no one will be capable to follow the true religion to the fullest extent. It is said that by the end of this Ärä, the Jain religion will be extinct (only temporarily, to be revived in the next half cycle by future Tirthankars).

6. Dukham Dukham Käl - This is a time of great misery and unhappiness. During this time, people will experience nothing but suffering. There will be no trace of religious activity. The life span of people will be very short, exceeding no more than twenty years. Most people will be non-vegetarian and the social structure will be destroyed. The weather will become extreme, the days will be very hot, and the nights will be very cold.

At the end of this Ärä, a period of Utsarpini will start and the time wheel will take an upward swing. Miseries will gradually diminish and happiness will increase until every phase is once again reached. 23 Tirthankars will be born during the 3rd Ärä and last one during beginning the 4th Ärä of the next half cycle. These cycles go on forever.

Chapter 19 - Nav Tattva Part I : Jiv, Ajiva, Punya, Pöp, Äsrava, and Bandha

Jiv, Ajiv, Punya, Pöp, Äsrava, Bandha, Samvar, Nirjarä and *Moksha* are the nine fundamentals or *Nav Tattva*.

The nine tattvas or principles are the single most important subjects of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. Without proper knowledge of these tattvas, a person cannot progress spiritually.

The Nine Tattvas (Principles) are as follows:

	Name	Meaning
1	Jiv	Soul or living being (Consciousness)
2	Ajiv	Non-living substances
3	Äsrava	Influx of karma
4	Bandha	Bondage of karma
5	Punya*	Virtue
6	Pöp*	Sin
7	Samvar	Stoppage of the influx of karma
8	Nirjarä	Partial exhaustion of the accumulated karma
9	Moksha	Total liberation from karma

*Some scriptures define Punya (virtue) and Pöp (sin) not as separate tattvas. They include them in Äsrava and Bandha. In reality Punya and Pöp are the result of Äsrava and Bandha. Hence truly there exist only seven tattvas.

Samyaktva or *Samyag-Darshan* (Right Faith) is attained when one fully understands the six universal substances and nine fundamentals.

The philosophy of *Nav Tattva* is very practical. Omniscients have explained to us the existence of the living beings, and their relationship with Karmas through these nine aspects. One stops the influx of Karmas through *Samvar*, and eradicates the Karmas through *Nirjarä*; and by these two processes, *Samvar* and *Nirjarä*, one liberates himself from the karmic bondage, and attains the ultimate goal, the liberation (*Moksha*). One should therefore pursue the path of *Samvar* and *Nirjarä* to be successful in discovering the truth about one's own self.

Jain philosophy views nine fundamentals or *Nav Tattva* in 3 categories:

- Jneya* meaning those to be known
- Heya* meaning those to be avoided
- Upädeya* meaning those to be adopted

Of the nine fundamentals,

- *Jiv* and *Ajivs* are *Jneya* (to be known)
- *Äsrava* and *Bandha* are *Heya* (to be avoided)
- *Samvar*, *Nirjarä* and *Moksha* are *Upädeya* (to be adopted)
- *Päp* is *Heya* and
- *Punya* is *Upädeya* for the beginners and *Heya* for spiritually advanced person

Punya is a meritorious deed done with a feeling of self-satisfaction and accomplishment (in other words with ego). However if the same deed done without the feeling of accomplishment and attachment (with our ego) is not *Punya* but the action or deed is considered the true nature of a person (*Shuddha Bhäv*). Hence *Punya* activity is considered *Upädeya* in the beginning stages of spiritual development to progress towards liberation (for laymen). For those who are active aspirants of liberation it is considered *Heya*, because such aspirants should not have the feeling of accomplishments and attachments to even meritorious deeds. Their activities or deeds are always be meritorious without the feeling of attachments to the activities. No karma can attach to a person if his/her action is done without any attachments or feeling of accomplishments.

Some description of *Jiv* has been given in the earlier chapter while dealing with *Shad-dravya*. It should however be clear from the discussion thus far that the knowledge of these fundamentals or of anything else is meant for knowing the Self. This Self is variously known as *Jiv*, *Ätmä*, *Paramätmä*, *Chaitanya*, *Brahma*, consciousness, etc., Thus soul being the focal point and ultimate objective of all knowledge, it would be useful to discuss it here at some length.

Jiv (Living Beings)

‘What is this soul after all?’ No one has ever seen it. Therefore atheists (people who do not believe in God), who refuse to believe in anything that cannot be perceived or grasped by senses, deny the existence of the soul. Most scientists contribute to this view. They think that the body is a biochemical composition and is made from a peculiar combination of genes from the parents. As long as the composition is active, it is said to be a living organism; and when the activity comes to an end, it is considered to be dead. But science does not clarify what exactly makes it active and why does the activity come to an end. It is a fact that when a person dies, his heart, kidneys and other limbs may still be active but the body is unable to use them and therefore they cease to function. If however, they are removed from that body in time, they can be transplanted in another body and function effectively in the new body. Does it not mean that there was some sort of invisible energy that was activating different limbs of the body while it was alive? That energy happens to disappear at the time of death and the presence or loss of that energy is the difference between life and death. Spiritual science calls that energy soul.

There exist an infinite number of souls and every living body has a soul. (*Sädhāran Vanaspatikāya* has infinite number of souls in the one body). The soul is invisible and has no form or shape. It cannot therefore be experienced by the senses. It is an element of its own and cannot be created by any sort of combination or composition and can never be

decomposed. It is eternal and lasts forever. From time to time, worldly soul resides in different organisms through, which it manifests itself. This type of transmigration and new embodiment birth after birth has been going on since the time without beginning. Even though a particular body happens to be its temporary residence, soul tends to take it as its permanent abode and gets happy or unhappy depending upon the type of that body and its environment. Forgetful of its true nature, it aspires to get maximum happiness within the framework of its given embodiment and surrounding situations. This attachment results from the delusion of the soul about its true nature. Attachment gives rise to the disposition of craving for the desirable and of aversion for the undesirable. These craving and aversion are the causes of the bondage of Karmas.

Every living being wants to be happy. The deluded sense of being one with the body however causes the soul to feel happy or unhappy depending upon the prevailing situation, as a consequence of its previous Karmas. Our ancient seers have dwelt deeply in search of true happiness. They tried to explore the Self by raising the question, '*Koham*', which means 'Who am I'. The appropriate answer that they obtained was '*Soham*', which means that I am that (soul). They also perceived that the 'I' or the true Self is the source of true happiness and the abode of perfect bliss. They realized that lifeless matter does not have the property to make any one happy or unhappy and that happiness is the inherent property of the soul.

We however do not experience lasting happiness, because we do not realize the true properties of the soul. After thoroughly exploring the nature of the soul, the seers have concluded that the principal property of the soul that distinguishes it from lifeless matter is the capability to know or capability of being aware. None of the five lifeless substances possesses that property. The scriptures have described this as

Upayoga Lakshano Jivah

It means the capability to know is the characteristic of the soul. This attribute is inseparable from consciousness and therefore it is its basic characteristic. As such, the soul should simply stay aware of any given situation without in any way reacting to it because none of the situations really belong to it. This would result in a sense of detachment to any extraneous influence, which will ultimately enable the soul to exist forever in ultimate bliss. It is not surprising that the seers have called this bliss as indescribable.

To sum up, the soul is pure consciousness. Infinite awareness and eternal bliss are its principal characteristics. Sanskrit words for eternity, consciousness and bliss are respectively *Sat*, *Chit* and *Änand*. Therefore a perfect soul is variously known as *Sachchidänanda*, *Chidänand* or *Sahajänand*. It is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. It is therefore described by *Neti, Neti* (Not this, not that). It can however be experienced by dwelling deep within oneself.

Ajiv (Non-living Substances)

The description of *Ajiv* and its five categories has been discussed earlier. *Jiv* and the five categories of *Ajivs* are not in any way dependent on one another. Each of these six substances has potential to undergo changes in its own states. Other substances play the role of being

instrumental in effecting the changes. For instance, *Dharmāstikāya*, *Adharmāstikāya*, *Ākāsha* and *Kāl* play the role of being instrumental in the change of location and time. Worldly soul does not try to identify itself with these four substances. The role of *Pudgal* on *Jiv* and of *Jiv* on *Pudgal* has been the source of a lot of confusion. Worldly soul does not realize that its embodiment and all its surroundings have resulted from its past Karmas. It tends to identify with all those situations ignoring the fact that they are momentary. This has been the root cause of continued bondage of Karma to the soul and resulting transmigration. The discussion of *Nav Tattvas* will analyze the state of worldly soul and the factors that prevent or help in attaining liberation. Therefore *Pudgal* and particularly *Karma Pudgal*, will be discussed in detail.

Punya and Pāp (Good Deeds and Bad Deeds)

Punya is acquired by meritorious or virtuous deeds and *Pāp* is acquired by evil or vicious acts.

As long as the soul is embodied with karma, it indulges in one or the other activity. This activity may be physical or mental or both. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even when he rests or sleeps. Every activity involves Karma and one has to bear the consequences sooner or later. If one undertakes meritorious activity with the feeling of attachment, he earns *Punya* or *Shubha* (wholesome) Karmas; if he indulges in evil activity, he acquires *Pāp* or *Ashubha* (unwholesome) Karmas. Depending upon the intensity and accumulation of wholesome Karmas, one may be blessed with happy and comfortable situations like, handsome and strong or beautiful and graceful body, good health etc. Unwholesome Karmas on the other hand result in unhappy and miserable situations like ugliness, illness, poverty etc. It is therefore generally accepted that everyone should try to undertake meritorious activities and refrain from evil ones.

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities so as to maintain peace and order within society. Some of the activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them, and the disposition in which an activity is performed, play an important role in deciding whether it would attract wholesome or unwholesome Karmas. Let us examine this aspect with the help of examples.

Doctor and Burglar

A burglar, for instance, comes across a person who he wants to rob. He fatally stabs the person. On the other hand, a patient with tumor in stomach is advised to undergo surgery. He goes to a surgeon who opens his belly with the surgical knife. Unfortunately for the patient, the tumor is in a very advanced stage or there are other complications. Consequently, the patient dies during surgery. In both these cases a person hurts other person with a knife and the other person dies. Does it mean that the burglar and the surgeon would attract the same type of Karma? This is not true. The burglar's activity is evidently sinful, while that of the surgeon is meritorious.

Two Buddhist Monks

The two Buddhist monks named Suresh muni and Raman muni, who have taken a vow of celibacy including not to touch opposite sex person, were traveling from one place to another. On the way they come across a river that is flooded. On the bank of the river, there was a beautiful young girl intending to go across but she was scared of so much water. Realizing her anxiety, Suresh muni offers his hand and leads her into water. Watching this, Raman muni objected the action of Suresh muni, but Suresh muni ignored his objection and went ahead. The flow of the river got swifter causing the girl to drift. Suresh muni therefore holds her waist and leads her ahead. For Raman muni, this act of Suresh muni was beyond imagination and he severely reproached Suresh muni for his audacity. Suresh muni again ignored his objection. Water gets deeper ahead. The girl did not know how to swim. Suresh muni therefore carried her on his back and swims across the river. This is too much for Raman muni who cursed Suresh muni for gross violation of the vow. Suresh muni did not respond in any way. He leaved the girl on the other bank and quietly proceeded with Raman muni. On the way, Raman muni rebuked him again and again for what he had done and warned him of the dire consequences when they confront Guru Maharaj. Suresh muni maintained his silence while reproaches of his friend continue unabated. After listening for one hour Suresh muni pointed out that he left the girl one-hour back while Raman muni was still holding her in his head.

It is evident that in this example that Suresh muni had no intention other than helping a girl cross the river. While holding her hand or while carrying her on his back, he had no other thoughts. Therefore, he left her as soon as he reached the other bank. He even did not look at her beauty. For him, she was simply a person who was in need of help. He rendered it without any passionate thoughts throughout. Raman muni's attitude on the other hand was totally different. Though he did not even touch the girl, he was thrilled by the imaginary sensation of close contact of a beautiful girl. In his heart he longed to have the feel of her touch. He did not actually do so simply because it was forbidden. In the spiritual sense he therefore, committed the sin of indulging in undesirable activity while Suresh muni earned the *Punya* of helping a person in need. Thus *Päp* and *Punya* are to be viewed in relative terms and they depend upon one's mental attitude in a given situation.

Punyänubandhi Punya

Concepts of *Punya* and *Päp* are more or less identical with most religions. The latter concept is however more subtly treated by Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in adoring the meritorious intentions and activities and in condemning the sinful ones. As explained above, one may obtain material happiness and comforts as a result of wholesome Karmas, but then what? Material happiness does come to an end and comfortable situations do not last forever. And then one has to undergo miseries unless one has in the meantime earned other *Punya* Karmas. This earning of new *Punya* Karma while enjoying the fruits of earlier ones is known in Jain terminology as *Punyänubandhi Punya*. In summary, while enjoying the fruits of wholesome Karmas one acquires further wholesome Karmas.

Päpänubandhi Punya

While enjoying the fruits of Punya or wholesome Karmas, one may acquire Päp Karmas is called Päpänubandhi Punya. Very few people endeavor to earn *Punyänubandhi Punya*, because most of the people are infatuated by happiness and comforts. By virtue of infatuation they indulge in unwholesome activities. This type of *action* is known as *Päpänubandhi Punya* or wholesome Karmas leading to unwholesome activities. Misery is thus destined for them in the end.

Punyänubandhi Päp

While suffering the consequences of *Päp* or unwholesome Karmas, one may acquire Punya Karmas is called *Punyänubandhi Päp*. As a consequence of *Päp* Karmas, a person does undergo varying degrees of miseries. If however that person realizes that his miseries are the consequence of his previous Karmas, he will bear the miseries calmly and with a sense of detachment and objectivity. He will tolerate pain and misery with equanimity. This attitude will earn him *Punyas*. This action is known as *Punyänubandhi Päp*. In Summary, while suffering for unwholesome Karmas one acquires wholesome Karmas.

Päpänubandhi Päp

While suffering the consequences of *Päp* or unwholesome Karmas, one may acquire Päp Karmas is called *Päpänubandhi Päp*. Most of the people who suffer miseries blame some one else or some extraneous factors for causing miseries. They indulge in anger, jealousy, animosity etc., and react violently or wrongly to the pain and miseries. Thus, they acquire new unwholesome Karmas or Päp. This type of action of such people are therefore known as *Päpänubandhi Päp* or unwholesome Karmas leading to further accumulation of unwholesome Karmas.

The wholesome as well as unwholesome Karmas cause bondage to which the soul gets chained. If unwholesome Karmas are shackles of iron, wholesome ones are those of gold. Both of them gets in the way of the soul's liberation and eventually even the wholesome Karmas must be avoided to attain liberation. However, wholesome karmas are needed to proceed on to the path of liberation.

One should understand that the wholesome karma (Punya) is a meritorious deed done with a feeling of self-satisfaction and accomplishment. However if the same deed done without the feeling of accomplishment and attachment, then it is not a Punya but the action or deed is considered the true nature of a person. No karma can attach to a person if his/her action is done without any attachments or feeling of accomplishments. This can be done by cultivating a sense of detachment in all situations, favorable as well as unfavorable.

No situation lasts forever and every conceivable situation come to an end sooner or later. Why get infatuated or feel miserable in a situation, which is ephemeral? If a person stays tuned to such a detached attitude and maintains equanimity, he does not attract new Karmas. His earlier Karmas would steadily drip off as he bears their consequences. In due course he will shake off all Karmas and proceed on the path of liberation. Unfortunately, however, it is not possible for a worldly soul to stay continuously tuned to its true nature for very long. The seers have stated that no one can continuously concentrate on any object more than two

Ghadis or 48 minutes. Beyond that time the attention of the aspirant gets diverted. Thus after staying tuned to true nature, attention reverts to other aspects. During periods of such reversals it is better to be involved in wholesome activities rather than indulging in unwholesome ones. Therein lies the preference of *Punya* Karmas over *Päp* Karmas.

Äsrava and Bandha (Inflow of Karmas and Bondage of Karmas)

The next two fundamentals which are *Äsrava* and *Bandha*, are closely related. In a way these two fundamentals are two aspects of the same phenomenon pertaining to bondage of Karma. The term *Äsrava* is made up of two words, 'Aa, meaning from all sides and 'Srav' meaning dripping in. So *Äsrava*, which is also spelled as *Äshrava*, means inflow of Karma. *Bandha* means bondage of incoming Karma with the soul.

As explained earlier, every activity involves Karma. Whether one indulges in activity by mind, words or physical action, he does acquire Karma. Since worldly soul continually stays involved in one or another activity, the resulting Karmas continue to flow towards it. Its involvement with activities, serve as *Äsrava* or doors through which Karmas enter. Thus *Äsrava* of Karma continues to occur more or less incessantly. If the soul gets involved in virtuous activities, *Äsrava* happens to be of wholesome Karmas. If it is involved in unwholesome activities, *Äsrava* happens to be of unwholesome Karmas. This involvement mainly occurs because of defilements or *Kashäyas* that exist in soul.

None of such situations really belong to the pure soul. They are not and in no case can become part and parcel of the pure soul. If one understands it correctly, one can remain unaffected by any given situation and stay in equanimity. The term correctly is very pertinent in this context, because the true nature of the soul happens to be pure, enlightened and full of blessed consciousness. In its pure state it is devoid of any defilement or *Kashäyas*. As such, the soul is supposed to simply observe whatever happens as a result of operative Karmas and stay aware of any given situation without reacting to it in any way. Since time without beginning, worldly soul has stayed deluded about its true nature and has been conditioned to react to any situation with a sense of craving or aversion. If it does not react that way and views all possible situations with equanimity, it does not attract new Karmas and can avoid *Äsrava* or incoming of Karmas and the resulting *Bandha*.

Thus *Äsrava* and *Bandha* mainly occur on account of ignorance of the soul about its true nature. One may, however, question how any conscious person can be ignorant about one's self. The ignorance of the soul regarding its true nature, happens to be on account of its delusion. Its perception remains deluded, just as a drunken person stays deluded about himself. This wrong perception is known as *Mithyätva*. On account of this delusion and ignorance, the soul views any given situation as the cause of its own happiness or unhappiness. If the situation is pleasing to the senses, the soul identifies itself with that feeling and craves for continuance of such situations. If it is unpleasing, soul identifies with the resulting unhappiness and tries to avoid it. Thus it continues to react to different situations with the sense of craving or aversion.

These cravings and aversions are the defilements of the soul because they defile its true nature of staying in equanimity. These defilements are expressed in the form of *Krodha* (Anger, enmity etc.), *Mäna* (Ego and arrogance), *Mäyä* (Deception) and *Lobha* (attachment and greed). These

are known as the four *Kashāyas* or four passions, which drag the soul downwards. In addition to these, there are *No-kashāyas* or semi defilements like joy, gloom, affection, disaffection, fear, disgust and certain sensual impulses. On account of these *Kashāyas* and *No-kashāyas*, the soul indulges in arrogance, greed, joy, affection, love etc. when it views any given situation as favorable. If it views the situation as unfavorable, it indulges in anger, deception, gloom, disaffection, fear, disgust etc.

Äsrava

Äsrava is the cause, which leads to the influx of good and evil karma and which leads to the bondage of the soul.

Äsrava may be described as attraction in the soul toward sense objects. The following are causes of Äsrava or influx of good and evil karma:

Mithyatva	- Ignorance
Avirati	- Lack of self restraint
Pramada*	- Unawareness or unmindfulness
Kashāya	- Passions like anger, conceit, deceit, and lust
Yoga	- Activities of mind, speech, and body

*Some Jain literatures mention only four causes of Äsrava. They include Pramāda in the category of Kasāya.

Bandha

The detail of Bandha is described in the chapter – Theory of Karma and Reincarnation

I

Non-violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare.
--Mahavira

Chapter 20 - Nav Tattva Part II : Samvar, Nirjarä, and Moksha

(Prevention of Karmas, Eradication of Karmas and Liberation)

Samvar means prevention of the incoming Karmas
Nirjarä means the eradication of acquired Karmas

Both are to be resorted to and are therefore considered *Upädeya*. We should continually strive to achieve *Samvar* and *Nirjarä*. They are meant to guide us in adopting the right conduct. After all, the purpose of studying religion is to learn the appropriate mode of behavior so as to attain salvation in the end. *Samvar* and *Nirjarä* describe the ways one can use to prevent the Karmic bondage and to get rid of Karmas in order to gain liberation. If bondage of Karma is considered a disease that afflicts the soul and *Āsrava* the door through which the disease enters, *Samvar* is the prevention of the disease and *Nirjarä* is the cure. Since prevention is better than cure, let us first examine how to prevent the influx of Karmas.

Samvar (Prevention of Karmas)

It has been stated earlier that a living being happens to be in various situations due to its Karmas. One has to accept the given situation with a sense of equanimity. If he views it dispassionately without in any way reacting to it, operative Karmas are exhausted in due course and he does not acquire new Karma. Worldly soul is however conditioned to react to any given situation favorably or unfavorably. If the situation is to his liking, he feels happy over it and craves for its continuation. He usually tends to think that the happy situation is a result of his efforts and takes pride for it. He may also think that people who are unhappy, have to blame themselves for their miseries; because in his opinion they lack or do not put enough effort into improving their condition. As such, his success may lead him to such a level of pride and grandiosity that it would be hard for him to cultivate a sense of compassion for the miseries and unhappiness of others. His arrogance may also make him prone to develop a sense of disgust and contempt for the miserable.

If the situation is not to one's liking, the person feels unhappy and strives to make it better. There is nothing wrong in striving to improve a given situation. Unfortunately people do not mind resorting to foul means for this purpose. An ordinary person usually tends to think that some extraneous factors or some people have contrived to create the unhappy conditions or they are otherwise instrumental in bringing unhappiness and misery to him. As such, he harbors ill feeling for them and cultivates a sense of jealousy or hostility towards those whom he suspects of being responsible for his misery or unhappiness. Thus, an ordinary person is conditioned to interact to any given situation with a sense of craving or aversion.

Wrong perception, absence of restraint, indolence and passions are the main causes of the influx of Karmas. Craving and aversion lead people to indulge in such defilements from time to time. Of all these, the four *Kashāyas* of *Krodha*, *Māna*, *Maya* and *Lobha* are the principal defiling factors. If the soul avoids them, it can stay in equanimity in all-conceivable situations. It can prevent the influx of new Karmas while facing the consequences of the current operative Karmas. This is similar to closing all openings of our house when dirt and trash happen to

be flung inside due to a tornado. Staying in equanimity may not be as easy as closing the doors. It should not however be too difficult, and it does not mean that one should not make an effort to change a given situation. Making effort is also Karma and if that Karma happens to give instant results, the situation may change. One should avoid the sense of pride and arrogance in favorable circumstances and stop blaming anything or anybody else for unfavorable circumstances. In short, one should have the right perception so as to avoid indulging in Kashāyas in all circumstances. Staying free of *Kashāyas* is *Samvar* and it helps prevent the inflow of new Karmas.

The method that stops fresh karma from attaching into the soul is called Samvar. This process is a reverse process of Āsrava. It can be accomplished by constant practice of :

Right belief
Observance of vows
Awareness
Passionlessness
Peacefulness of vibratory activities

57 Ways of Samvar

Jain literature explains 57 practical ways, a person can stop the influx of karma.

5	Samitis	Carefulness
3	Guptis	Preservation
10	Yati Dharma	Religious Virtues
12	Bhāvanā	Reflections or Thoughts
22	Parishaha	Subduing of Suffering
5	Chāritra	Conduct

57

Five Samitis (Carefulness) : Samitis purify the actions

Iryā Samiti	Proper care in walking
Bhāshā Samiti	Proper care in speaking
Eshanā Samiti	Proper care in begging
Ādāna Nikshepa Samiti	Proper care in taking and keeping
Utsarga Samiti	Proper care in disposing waste

Three Guptis (Preservations) : Guptis prohibits sinful activities

Mano Gupti	Proper control over Mind
Vachan Gupti	Proper control over Speech
Kāya Gupti	Proper control over Body

Ten Yati Dharma (Religious Virtues) :

Kshamā	Forbearance, Forgiveness
Mārdava	Modesty, Humility

Ärjava	Straightforwardness, Candor
Shaucha	Contentment
Satya	Truthfulness
Samyam	Self-restraint, Control of Senses
Tapa	Austerity, Penance
Tyäg	Renunciation
Akinchanya	Non-attachment
Brahmacharya	Celibacy, Chastity

Twelve Reflections (Thoughts, Bhāvanā, or Anuprekshā) :

Anitya Bhāvanā	Impermanence of the world
Asharan Bhāvanā	No one provides protection
Samsara Bhāvanā	No permanent relationships in the universe
Ekatva Bhāvanā	Solitude of the soul
Anyatva Bhāvanā	Separateness
Asuci Bhāvanā	Impurity of the body
Äsrava Bhāvanā	Influx of karma
Samvar Bhāvanā	Stoppage of influx of karma
Nirjarä Bhāvanā	Shedding of karma
Loka Bhāvanā	Transitoriness of the universe
Bodhi-durlabha Bhāvanā	Unattainability of the right faith, knowledge, and conduct
Dharma Bhāvanā	Unattainability of true preceptor, scriptures, and religion

Reflections on Universal Friendship (additional reflections) :

Maitri	Amity
Pramod	Appreciation
Karunā	Compassion
Mädhyastha	Equanimity

Twenty-two Parishaha :

A person should remain in the state of equanimity when hardship occurs in the life. There are 22 types of hardships defined in the scripture. Following are some examples :

Hunger, Thirst, Cold, Heat, Insect bites, Hearing of evil words, Diseases, etc.

Five Chāritra or Conduct :

To remain steady in a state of spiritual purity is called conduct or Chāritra. Chāritra has been divided into the five classes depending upon the spirituality of an individual

Sämāyika Chāritra	To remain in equanimity during our life
Chhedopasthāpana Chāritra	To live a life of an ascetic
Parihāravishuddhi-Chāritra	To follow special types of penance as an ascetic
Sukshma-Samparāya-Chāritra	To live a life without any kashāy (No anger, greed, ego, deceit) as an ascetic
Yathākhyāta or Vitarāga-Chāritra	Living life of an Arihant

Nirjarä (Eradication of Karmas)

Eradication of previously acquired Karma is *Nirjarä*. This is similar to cleaning the inside of the house after closing the doors to prevent incoming dust, trash etc. Previously acquired Karmas that become operative get exhausted as they mature. When Karmas get exhausted on their own after giving the end results and no active effort was made to eradicate them, it is known as *Akäm Nirjarä*. This type of *Nirjarä* is automatic. Accumulated Karmas, which are not currently operative, continue to stay with the soul in a dormant state due to bondage. Efforts such as penance, austerity etc. can eradicate them before they become operative. This process of eradication by deliberate effort is *Sakäm Nirjarä*.

Jain scriptures lay a considerable emphasis on austerities, i.e. *Tapa*. In *Tattvärtha-sutra*, Ächärya *Umäsväti* states: '*Tapasä Nirjarä Cha*' It means that *Nirjarä* can be achieved by *Tapa* or austerities. Jains are therefore encouraged to perform *Tapa*. *Tapa* is usually taken as and is equated with fasting. Jains therefore fast longer to achieve *Nirjarä*. It is generally overlooked that our scriptures have described 6 types of internal and 6 types of external *Tapa*. Fasting is only one of them. Three stanzas from the *Panchächär Sutra*, which are very pertinent in this respect, state as follows:

- Internal and external *Tapa* laid down by the Seers is of 12 types. When they are observed while staying unperturbed and without any other consideration, it is known as *Tapächär* or code of austerity.
- Fasting, eating less than needed, curtailing desires, relinquishing tasty foods, bearing physical pain and braving discomfort constitute the six types of external *Tapa*.
- Repentance, reverence, rendering service, self-study, meditation and renunciation constitute the six types of internal *Tapa*.

When we talk of *Tapa* as a means for *Nirjarä*, we mean internal *Tapa*. External *Tapa* is important as long as it is helpful and is conducive to internal *Tapa*. In practice we hardly think of internal *Tapa* and usually feel content by observing fasts or *Anashan*, the first of the six external austerities. *Ashan* means eating and *Anashan* means non-eating or fasting. Thus eating and non-eating are physical phenomena. As long as the body survives, it is going to need food. The body can survive for some time without food. One however tends to get conditioned to eating at regular intervals. In order to inhibit this conditioning, it is useful to fast from time to time. Thus fasting is also very important.

The term '*Upaväs*' that we generally use for fasting is not synonymous with *Anashan*. '*Upa*' means closer and '*Väs*' means abode. Thus *Upaväs* really means abiding in proximity with or in tune with the soul. If a person sincerely tries to stay in accordance with the real nature of soul, he cannot indulge in any sense of craving or aversion. As such, he would stay away from all defilements and achieve a very high level of *Nirjarä*. Thus *Upaväs* in the true sense of the term amounts to right activity and is one of the important way to eradicate Karmas. We however hardly observe that kind of *Upaväs*. It is wrong to believe that *Upaväs* can be observed simply by abstaining from food. When someone observes the penance of *Upaväs*, he should spend his day in meditation, prayers, and spiritual activities.

As previously mentioned Jain scriptures define twelve ways to perform austerities, which are the principal ways to achieve Nirjarä. These are further categorized six external and six internal austerities.

External austerities

- Anashan (Not eating for a set period of time)
- Unodari (Eating less than needed)
- Vrutti-sankshep (Eating within the limits of predetermined restrictions)
 - Material - Eat only a certain number of items
 - Area - Eat only within limits of a certain area
 - Time - Eat only at certain time
 - Mode - Eat food obtained or made only by certain means
- Ras-tyäg (Eating non-tasty food - example. Äyambil Tap)
- Käyä-klesha (Penance, tolerating physical pain voluntarily)
- Sanlinatä (Staying in forlorn place and occupying minimum space)

Types of External Austerities (Tapasyäs)

External austerities are practiced various ways depending upon individual capacity. Following is the list of some Tapasyäs.

Navakärashi	One must take food or water forty-eight minutes after sunrise. Even brushing teeth and rinsing the mouth must be done after sunrise.
Porsi	Taking food or water three hours after sunrise.
Sädh-Porsi	Taking food or water four hours and thirty minutes after sunrise.
Purimuddha	Taking food or water six hours after sunrise.
Avadhhdh	Taking food or water nine hours after sunrise.
Biyäsan	Taking food twice a day while sitting in one place.
Ekäsan	Taking food only once while sitting in one place.
Äyambil	Taking food only once in one sitting. The food should not have any taste or spices and should be boiled or cooked. Also, one should not use milk, curds, ghee, oil, sweets, sugar or jaggery and green or raw vegetables.
Upaväs	One must not take any food for twenty-four hours starting from sunrise to sunrise the next day.
Tivihär Upaväs	One may drink only boiled water during Upaväs.
Chauvihär Upaväs	One does not even drink water during Upaväs.
Tivihär	After sunset no food or juice shall be taken, but one may take water once before going to bed.
Chauvihär	After sunset no food or water is taken until sunrise the next day.
Chhath	Upaväs for two consecutive days.
Attham	Upaväs for three consecutive days.
Atthai	Upaväs for eight consecutive days.
Mäsakshaman	Consecutive Upaväs for one month.
Navapad Oli	Every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Äyambil. These Äyambils can also be restricted to only one kind of food grain per day.
Varsitap	Alternate day Upaväs for one year

In Ekāsan, Biyāsan, Äyambil, or Upavās one can drink boiled water only and only between sunrise and sunset. It is better if one can do a Chauvihār or Tivihār on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, anything, which grows underground, or raw grains while performing such austerities.

Internal austerities

- Prāyashchitta (Repentance or remorse)
- Vinay (Humility, Respect for others)
- Veyāvachcham (Selfless service to monks, nuns and needy)
- Swādhyāy (Study of religious scriptures)
- Dhyāna (Meditation)
- Kāyotsarga (Renunciation of body)

Moksha (Liberation)

Moksha or liberation is the last of the 9 fundamentals. It is also known as Mukti, salvation or emancipation. Moksha is the liberation of the soul after complete exhaustion or elimination of all karmas. A liberated soul regains totally its original attributes of perfect knowledge, perfect vision, perfect power, and total bliss. It climbs to the top of universe (Lokākāsh) and remains there forever in its blissful and unconditional existence. It never returns again into the cycles of birth, life, and death. This state of the soul is the liberated or perfect state, and this is called “Nirvana.”

Summary

Jainism does not believe in a Creator. All liberated souls are Gods according to Jainism. However, since Tirthankars show us and lead us to the path of liberation, they are considered Gods (before their total liberation from karmas) to whom we pray and revere. Tirthankars have said that nothing can be created out of nothing and the original substances or matter, as science would call it, is indestructible. Every such substance exists of its own, with its own properties and continues to exist in one form or another. Whatever products we come across are merely transformations, not creations. They are produced out of something that existed before. Jainism believes in six original substances of which soul is the only conscious substance. Jainism is concerned with the soul's well being and happiness. All living beings are embodied souls. Every soul is an independent entity and has been undergoing cycles of birth and death as a result of the bondage of Karma.

For liberation of the soul, Jainism does not look for whim or favor of an Almighty. Its concept of liberation is totally different. Material or situational happiness is not everlasting. True happiness lies within the soul. Whatever happiness we experience in life is due to the existence of the soul within the body. No dead body has ever experienced happiness or any other feeling. It is not the property of the physical body to experience anything. Happiness is the inherent property of the soul. This inherent happiness does not manifest itself on account of physical and mental limitations resulting from the bondage of Karma. Everlasting happiness can manifest itself when soul shakes off all its bondage.

For this purpose we study the nature of soul, the bondage of Karmas that obscure and obstruct the manifestation of its inherent properties, and how to shake off the bondage. We saw that

the soul is a substance on its own. It is eternal. It acquires bondage on account of *Äsrava* of Karmas that can be prevented by *Samvar* and eradicated by *Nirjarä*. This eradication process has two stages. The State of omniscience or *Kevaljnän* is attained when one totally overcomes delusion and all *Ghāti* or defiling Karmas are destroyed. . After attaining *Kevaljnän* one may continue to live if he still has to destroy *Äyu*, *Näm*, *Gotra* and *Vedaniya* Karmas. These four are *Aghāti* Karmas that are destroyed only upon death. For instance, Lord Mahävira lived for 30 years after attaining *Kevaljnän*.

With the destruction of *Aghāti* Karmas, the soul attains ultimate liberation. This is the final state which is known as the state of *Siddha*. Since there is no more Karmic bondage, the soul is forever freed from the cycle of birth and death. It is now a pure a consciousness whose nature of infinite enlightenment and infinite happiness manifests by itself, because there are no longer any factors that obstruct or inhibit its full manifestation. Even a casual reflection of our routine experience would indicate that desire is the cause of all miseries, problems and unhappiness. In the liberated state, where there is no body, there are no requirements, and hence there is an eternal happiness. That state of no desire is the blissful state of liberation.

Until the soul gets rid of all Karma, it has to continually go through the cycle of birth and rebirth. *Arihantas* are destined to be liberated and *Siddhas* have achieved salvation. We therefore worship them. In common parlance, they are Jain Gods. They do not bestow liberation or any other favor on worshippers. Liberation is to be gained by one's own efforts. Listening to the teachings of *Arihantas*, provide directions for attaining liberation. Devotion to them and to *Siddhas* simply provides incentive for the aspirants to strive for the attainment of ultimate happiness. They serve as ideals for devotees.

It is natural to question: 'What is the form and shape of the liberated soul?' 'Where does it stay, move, rest or sleep?' 'What does it do?' Answers are simple. Not being a physical entity, it has no form; it does not move and does not need rest or sleep. Being intangible, its shape is invisible; but the seers have stated that its size and shape would be equal to 2/3rd the size and shape of the one in the last life immediately prior to liberation. Now being free of all bondage, it rises up in space and stops at the top of *Lokäkash*. That part of the space is known in Jain terminology as *Siddhashilä*, the abode of liberated souls. Beyond that it is *Alokäkash* where there is no *Dharmästikäya*. So there is no movement beyond that point. Liberated souls continually stay engrossed in their true nature of infinite knowledge, infinite perception, infinite energy, and infinite bliss. That state is permanent.

Now, let us use a simple analogy to illustrate these Tattvas. There lived a family in a farmhouse. They were enjoying a fresh cool breeze coming through the open doors and windows. The weather suddenly changed, and a terrible dust storm set in. Realizing it was a bad storm, they got up to close the doors and windows. Before they could close all the doors and windows, lots of dust came into the house. After closing all the doors and windows, they started cleaning away the dust that had come into the house.

We can interpret this simple illustration in terms of Nine Tattvas as follows:

1. Jivs are represented by the people.
2. Ajiv is represented by the house.
3. Punya is represented by worldly enjoyment resulting from the nice cool breeze.
4. Pāp is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.
5. Āsrava is represented by the influx of dust through the doors and windows of the house, which is similar to the influx of Karma particles to the soul.
6. Bandha is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.
7. Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of Karma particles to the soul.
8. Nirjarä is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul.
9. Moksha is represented by the clean house, which is similar to the shedding of all karmic particles from the soul.

I

Truth is One; Sages call it by different name

Chapter 21 - Theory of Karma and Reincarnation

We have seen that our comfortable or uncomfortable situations lie in the activities undertaken by us during this life or earlier lives. Thus, this assumes a theory of rebirth. It is the law of nature that we reap what we sow. However, this reaping does not necessarily occur in the same life. The law, moreover, is not restricted to physical activities. It applies to our persisting tendencies and instincts as well, even though they may not be translated into action. Whatever thoughts we may relish, whether in the midst of mountains or within a remote cave, they will have their consequences. No one can escape these consequences. It is not possible to deceive nature. The consequences have to be borne sooner or later, and no one is immune. This law of Karma as a spiritual science is not different from the law of cause and effect, or that of action and reaction, as from physical sciences. In the spiritual field, the scope of this Karma law is extended to the realm of emotions and feelings as well.

This law of Karma and theory of rebirth should not be brushed aside as a fancy of spiritual thinkers. In fact, recent psychological research bears testimony to their validity. Modern psychologists have been increasingly moving to accept it. Dr. Alexander Cannon, during his experiments of age regression observed that the causes of his patients' phobias lay in earlier lives. The reasons for such ailments in many cases could be traced back, to the Roman period. After surveying the results of 1382 reincarnation sittings, as he calls them, he compiled a book entitled 'The Power Within'. The following is a quote from the book.

- “For years the theory of reincarnation was a nightmare to me and I did my best to disprove it but I have to admit that there is such a thing as reincarnation. It is therefore only right and proper that I should include this study as a branch of psychology, as my text bears witness to the great benefit many have received psychologically from discovering hidden complexes and fears, which undoubtedly have been brought over from past lives.
- This study explains the scales of justice in a very broad way showing how a person appears to suffer in this life as a result of something he has done in a past life through this law of action and reaction known in the East as Karma. A person cannot see why he suffers one disaster after another in this life, yet reincarnation may reveal atrocities committed by him in lives gone by.”

We can consider ourselves fortunate that we can obtain, as part of our heritage, what science has only now been revealing. Most of us have in the background of our minds the consequences of what we are now doing. That helps us in restraining our emotions and tolerating adversity. We should not react violently even when hurt physically or otherwise. It is worthwhile to examine the impact of this theory of Karma for the broad spectrum of society.

If everyone knew that one day, he is surely going to bear the consequences of whatever he does or thinks, no one would dare to indulge in any activity that would hurt others. All conflicts and wars, disputes and violence, enmity and vengeance, parochialism and selfishness, would come to an end. If one ponders rightly, he can realize that hatred and jealousy may or may not hurt the person against whom they are aimed at, but they surely will hurt him; since his

sense of discretion and equanimity would be obscured by such defilements. In that case, no one would harbor any evil and everyone would abide by the code of conduct that is beneficial to society. Even if someone gets hurt by others, he would be inclined to consider it as a consequence of his own past evil Karma and nothing else. Instead of adversely reacting, he would therefore bear it with a sense of equanimity and tranquility. The world would turn into a paradise.

Unfortunately, not everybody is going to realize this, and living beings have to bear the brunt of evils generated from passions and different types of evil instincts. The seers have brought out the truth that every being is governed by the inviolable law of Karma. Realizing that meritorious deeds would be ultimately helpful in pursuit of happiness, one can try to ensure one's own future well-being by making use of his ability and resources for the benefit of all. Nature has left to us whether to abide by that law and stay happy by extending happiness to others or to learn the lesson the hard way by undergoing the miseries and pains arising from evil Karmas.

Classification of Karma

It is well known that some students do very well in class even though they don't study, while others have to struggle to get good grades in spite of studying very hard. In the same way, some people make a lot of money without much effort, while others cannot even find a job. You might have also heard that some people are sick all the time, while others never get sick and some people live to be over a hundred years old, while others die as young children. Everybody is searching for an answer to these strange disparities. Some may say it is the God's will, others may say it is his luck, and so on. Jainism says every thing happens due to the result of our past Karmas. You reap what you sow and no God or anyone else can make this happen or change.

We and only we are the cause of our suffering or happiness. This can be explained by the theory of Karma. Therefore, it is very important that we understand this process very clearly. It also explains what karmas are, why and what role karmas play in our life (with the soul), and how we accumulate different kinds of karmas as well as how we get rid of them.

If you sit back and think, you will realize that you are doing something all the time. Sometimes you might be talking, listening or thinking if not doing something physically. In other words you are always doing something. This is only natural. These activities may be harmful or helpful to others. It is important to realize that everything we do brings karmas to our souls. When these karmas mature, that is when they are ready to give results they bring happiness or suffering to our lives. This is how the karmas are responsible for our happiness or suffering.

Karmas are made up of Kārman particles. The Kārman particles are made up of non-living matter (Pudgals). They are scattered and floating all over the universe (Loka). They are invisible even with the help of any kind of microscope. A cluster of such innumerable Kārman particles is called a Kārman Varganā. Kārman Varganā have the subtlest particles. When the soul acts with a passion like aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts these Kārman Varganās to itself. When these Kārman Varganās get attached to

THEORY OF KARMA AND REINCARNATION

the soul, they are called karmas. Karmas are classified into eight categories depending upon their nature. The karmas can be good (Punya) or bad (Päp). The good karmas are the result of good or pious activities while the bad karmas are the result of bad or sinful activities.

Process of the Bondage (Bandha) of Karmas

Bandha is the attachment of karma particles (karma Pudgal) to the soul. Jainism believes that the soul has had this karmic matter bondage from eternity. Also from eternity the soul is ignorant about its true nature. This karmic matter is known as the Kärman body or causal body or karma.

At every moment some of the Karmas continually produce their effects creating pleasure or pains to the soul. After producing the effects, Karmas separate from the soul.

Also at every moment the soul continually attracts new Karmic matter because of its ignorance, lack of self restraint, passions, unmindfulness, and activities of body, mind, and speech.

Hence the soul, which was covered by karmic matter from eternity, continues acquiring new karma from the universe and exhausting old karma into the universe through the above mentioned process at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to pass through the cycles of births and deaths, and experiencing pleasure and pain. So under normal circumstances the soul cannot attain freedom from karma, and hence liberation.

Our activities are:

1. Physical,
2. Verbal or
3. Mental

We further do these activities in three different ways,

1. We do the activities ourselves,
2. We ask someone else to do for us, or
3. We encourage someone else to carry out these activities.

Thus, in different combinations, we do our activities in nine (3x3) different ways that cause bondage of the karmas to the soul. At the time of the bondage of karmas to the soul, the following four characteristics play an important role. They are:

What kind (Nature) of Karmas will these be?	Prakruti Bandha
How many Kärman particles (Quantity) will attach?	Pradesha Bandha
How long (Duration) will these karmas stay with the soul?	Sthiti Bandha
How strong (Intensity) will the bondage of these karmas be?	Ras Bandha

The nature and the quantity of the bondage of the karmas depend on the vigor of activities while the duration and the intensity of the bondage of the karmas depend on the intensity of the passion behind those activities.

Nature of the Bondage of Karmas (Prakruti Bandha)

Depending upon the nature of the results they give when they mature, karmas are grouped in eight categories. These eight categories are further grouped in two main categories,

1. Destructive (Ghāti) Karmas
2. Non-destructive (Aghāti) Karmas

Ghāti means destructive or obscuring. The karmas that obscure the true nature of the Soul are called destructive or Ghāti karmas. The karmas that do not obscure the true nature of the soul, but only affect the body in which the soul resides are called non-destructive or Aghāti karmas.

A. Ghāti Karmas (Destructive Karmas):

1. Knowledge obscuring (Jnānāvaraniya) karma

As the name implies, knowledge obscuring karma obscures the full potential of knowledge of the soul. Those who have less knowledge obscuring karma are more intelligent and learn more easily, while those who have more knowledge obscuring karma have problems retaining knowledge and learning. There are five sub-types of knowledge obscuring karma. They are:

- Empirical-cognition knowledge obscuring (*Mati-Jnānāvaraniya*) karma
- Articulate knowledge-scripture knowledge obscuring (*Shrut-Jnānāvaraniya*) karma
- Clairvoyance knowledge obscuring (*Avadhi-Jnānāvaraniya*) karma
- Telepathy knowledge obscuring (*Manah-Paryay-Jnānāvaraniya*) karma
- Omniscience knowledge obscuring (*Keval-Jnānāvaraniya*) karma

2. Perception obscuring (*Darshanāvaraniya*) Karma

Perception means to perceive the right meaning and cognition. Perception obscuring karma diminishes the powers of our correct perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. Perception obscuring karma therefore reduces the real meaning of the things we see, hear, smell, feel, taste and read and how we correlate them with each other.

3. Obstructing (*Antarāya*) karma

The inflow of Antarāya (obstructing) Karma is caused by obstructing others in

- Charity (depriving food, water, and cloths)
- Gain (depriving of their due profit)
- Enjoyment of consumable things
- Enjoyment of non-consumable things
- Making use of their powers to progress

It produces the following types of result in one's life

- Even though a person has a large savings but not able to donate some to charity
- A rich person cannot eat a regular meal or cannot do meditation because of medical problem (diabetes).

Consequently Obstructing Karma is responsible for all the obstacles we face in our lives. There are five sub-types of Obstructing Karma:

- 01 Charity obstructing (*Dānāntarāya*) Karma
- 02 Gain obstructing (*Lābhāntarāya*) Karma
- 03 Enjoyment Obstructing (*Bhogāntarāya*) Karma
- 04 Re-enjoyment obstructing (*Upabhogāntrāya*) Karma
- 05 Will power obstructing (*Viryāntrāya*) Karma

4. Deluding (*Mohaniya*) Karma

Deluding Karma creates doubts about religion and spiritual teachers and destroys faith in the Jinā. It obscures right belief and right conduct of the soul. Deluding Karma causes attachment and hatred and passions such as anger, ego, deceit, and greed. Deluding Karmas are divided into two groups.

Faith Deluding Karma (*Darshan Mohaniya*)

This Karma is so powerful that it brings in its train all other causes of Bondage of soul. They are undisciplined life (*Avirati*), Negligence (*Pramāda*), and Passion (*Kashāya*). As such it completely overpowers and misleads the soul and not only does it vitiate Right faith but also obstructs acquisition of Right knowledge and Right conduct.

Conduct Deluding (*Chāritra Mohaniya*) Karma

Conduct Deluding (*Chāritra Mohaniya*) Karma are those which obscure or obstruct Right conduct and are further sub-divided into twenty five categories, sixteen of Passion Deluding (*Kashāya Mohaniya*) and nine of Pseudo-passion Deluding (*No-Kashāya Mohaniya*) Karma.

Of all the karmas, Deluding Karma is the most dangerous and the most difficult to overcome. It is well known that the senior most learned disciple of Lord Mahāvīr, Ganadhar Gautam could not attain Omniscience or Perfect knowledge (*Keval Jnān*) due to this Karma and his resultant attachment (*Moha*) for Lord Mahāvīr. Gautam Swami became omniscient only when he realized this and gave up such delusion (*Moha*) after the death of Lord Mahāvīr. Once this karma is destroyed, salvation or liberation is assured.

B. Aghāti Karmas (Non-destructive Karmas):

5. Feeling Producing (*Vedaniya*) Karma

Feeling Producing Karma is responsible for all the pleasure and pain we feel. Some of the effects of Feeling Producing Karma are good health, happiness, sickness, sorrow, etc.

This is divided in 2 subtypes:

Pain producing (*Ashātā Vedaniya*)

Pleasure producing (*Shātā Vedaniya*)

6. Body Determining Karma (*Nām Karma*)

This Karma bondage determines the physique or the body that the soul will occupy. It has got numerous sub-categories, varying from two to one hundred three, according to different schools and classification and sub-classification. There are two main divisions namely (i) Happy Physique Karma (*Shubha Nām Karma*) and (ii) Unhappy Physique Karma (*Ashubha Nām Karma*).

7. Status-Determining (Gotra) Karma

Status determining karma determines your social and economical status. There are two sub-types of status determining Karma:

- High status determining (Uchcha Gotra) Karma
High Status Karma involves a high and respectful status in respect of (i) family; (ii) community (iii) learning (iv) power (v) profit (vi) penance (vii) looks and (viii) luxury.
- Low status determining (Nichcha Gotra) Karma
Low Status Karma results in the opposite equipment and attainments like low and disrespectable family.

8. Life Span-Determining (Äyushya) Karma

Age determining karma determines our life span. Our life span may be shortened by natural calamities or accidents. The age determining karma determines the lifespan for the next life when two thirds of our current life has passed and it is based on precisely what kind of activities we are doing with our mind, speech or body. If we are involved in good deeds at that time in point, we will have a longer and a better next life. Since nobody knows which point in our life is this point; we should be constantly involved in doing good deeds. If our next lifespan is not decided at the first two thirds then it is decided at two-thirds of remaining time. If it is still not decided yet then again at the two thirds of remaining time and so on and so forth, or at the time of death. Age determining karma will not be acquired if the soul is going to be liberated in the current life.

There are four sub-types of age determining karma:

- Infernal Age Determining *Narak Äyushya* Karma
- Sub-Human Age Determining *Tiryancha Äyushya* Karma
- Human Age Determining *Manushya Äyushya* Karma
- Celestial Age Determining *Dev Äyushya* Karma

Quantity of the Bondage of Karmas (Pradesha Bandha)

If the physical vigor of our activities is weak, then we accumulate a smaller number of Kärman particles, but if the physical vigor is stronger, then we accumulate a larger number of Kärman particles on our soul. The higher the number of Kärman particles bonded, the stronger is the resultant effect.

Duration of the Bondage of Karmas (Sthiti Bandha)

The duration of karmic particles on the soul is decided by the quality of our passions at the time of our activities. If our desire for the activity is mild, then the duration of the bondage will be for a short time. On the other hand if the passions are stronger, the duration of the bondage will be for a long time. The minimum time could be a fraction of a second and the maximum time could be thousands or even millions of years.

Intensity of the Bondage of Karmas (Ras Bandha)

The intensity of karmas depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting effect of the karma; the greater the intensity the stronger the resulting effect is.

The tightness of the bondage of the karmas to the soul is categorized in four different kinds.

- Loose Bondage: This is like a loose knot in a shoestring, which can easily be untied. The Karmas, which are attached loosely to the soul, can be easily shed off by simple austerities and repentance.
- Tight Bondage: This kind of bondage needs some more effort to untie it. Similarly, the Karmas, which are attached tightly to the soul, could be shed off with some effort like atonement.
- Tighter Bondage: This kind of bondage needs even greater effort to untie it. Similarly the Karmas, which are attached tighter to the soul, could be shed off with special effort like greater austerities.
- Tightest Bondage: This kind of bondage cannot be undone, no matter how hard you work at it. Similarly the Karmas, which are attached so tight to the soul, cannot be shed off by any kind of effort but we have to bear their results for this karma to be shed off.

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**World has enough for our need but not for our greed.
The Word is Divine, Meaning is Human**

Chapter 22 - The Theory of Karma – Q and A

In this chapter we shall discuss answers to some questions that usually come up regarding the theory of Karma.

Q.1: Do you mean to say that whatever situation we may be in, it is the result of our previous Karmas and that we can't do anything about it and we can't change it anyway?

A. In any present situation or circumstances, we may feel happy or unhappy. This feeling is due to the result of our past Karma. The happiness is due to past Punya Karma and unhappy feeling is due to past Pāp Karma. However our present feeling behind our action constitutes new Karma and that too is going to have its effects in future. Suppose, we are not financially well off. We may undertake a new business activity or find a better paying job. Undertaking any activities with a desire of accomplishment constitutes new Karma. The new undertaking may turn out to be useful in improving our financial condition. In that case we have effectively changed the given situation and the result of the new Karma produces happiness within our self. However we have no knowledge of which Karma would exert its effects and at what time. Some Karmas give an instant effect and some after a long time or even after many births.

Q.2: Can you shed some light on destiny (*Prārabdha*) vs. effort (*Purushārtha*) in light of the theory of Karma?

A. Karmas can be divided into three categories.

- *Sanchit* or accumulated Karmas : These Karmas are not currently operative. They are like certificates of deposit. However, we know when our C.D. is going to mature but we never know when *Sanchit* Karmas are going to mature.
- *Vartamān* or present Karmas : We are currently acquiring these Karmas. They can give effects immediately or later on.
- *Uday* or operative Karmas : The consequences of these Karmas are currently destined for us. They therefore constitute our destiny (*Prārabdha*).

Operative (*Uday*) Karmas thus constitute destiny (*Prārabdha*) and present (*Vartamān*) Karmas constitute effort (*Purushārtha*). By effort we are in a position to change our destiny, if our present (*Vartamān*) Karmas are going to be instantly fruitful. We can however never be sure of their instant fruitfulness. That is why our every endeavor does not necessarily succeed. Thus destiny and efforts are not at odds with each other. Rather, they are two sides of the same coin.

Q.3: The soul is conscious and Karmas are lifeless. How can lifeless matter modify the property of the soul, which is supposed to be pure, enlightened, and full of bliss?

A. There is no rule that a lifeless matter cannot influence conscious soul. We experience different types of sensations because we are alive. A dead body does not feel any sensation.

THE THEORY OF KARMA - Q AND A

That means that sensations are experienced on account of the existence of soul or consciousness. The sensations are however not felt while a patient is under the influence of anesthetic drugs. If lifeless drugs can thus affect the sensations of a live being, there is no reason to think that lifeless Karma cannot affect the property of the soul. As the bodily sensations revive when they are no longer under the influence of drugs, the soul also can attain self realization when it is no longer subjected to the bondage of Karmas.

Q.4: Karmas are lifeless and hence unconscious. How can they be conscious enough to bear specific fruits appropriate to that type of Karma?

A. Karmas do not have to be conscious of bearing fruits. It is their property that automatically works. If a person consumes poison, the result would be death. For this purpose, poison is not conscious of killing him. It is the inherent property of poison that works. Similarly different types of Karmas have their own respective properties that become effective in their own ways.

Q.5: If purity, enlightenment, bliss etc. are the properties of the soul, when did it initially get polluted with Karma?

A. Worldly soul has been smeared with Karma since time without beginning. It has never been devoid of Karma. Therefore, the question of the soul's initial bondage with Karma does not arise.

Q.6: If the soul has been associated with Karma since the time without beginning, there can never be an end to it. As such the soul can never be devoid of Karma. Then why worry about it?

A. Though the bondage of Karma is without beginning, it is not the same bondage throughout time. Every Karma has a time limit during which its consequences have to be borne and that Karma sheds off at the end of that time. Meanwhile the soul indulges in new Karma and thereby gets new bondage. If the soul does not indulge in new Karma, it can be devoid of Karma when the consequences of previous Karmas are fully borne and the soul gets disassociated from them. In religious terminology this disassociation is called *Nirjarā*.

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“Believe nothing, no matter where you read it, or who said it - even if I have said it - unless it agrees with your own reason and your own common sense.”

- The Buddha

Chapter 23 – Punya (Good Deeds)

Why are some people in more desirable situations than the others? Why are some rich while others struggle? Why do some suffer more sickness than others? The answer to such a disparity lies in the understanding of the Punya and the Pāp. What are the Punya and the Pāp? Punya and Pāp are the categories of Karma. Punya karma is earned when our activities are good and comforting to others while a Pāp karma is earned when our activities are bad and cause suffering to others. When the Punya karmas mature or give result, they bring happiness and comfort, and when the Pāp karmas mature or give results, they bring nothing but suffering and miseries.

Now, it is obvious that what we experience is nothing other than the result of our past actions. Knowing this reminds us that our activities should be wholesome if we want happiness and comfort in life, otherwise we should be ready to suffer unhappiness and discomfort. When talking about activities, people mostly think of physical activities, but we should not forget that verbal expressions, and mental thoughts are also considered activities. For this reason, not only our physical activities have to be pious or wholesome, but our speech and thoughts should also be pure. We should remember that we also accumulate Punya and Pāp (karmas) by asking someone else to do something good or bad or by encouraging someone else to do good or bad.

Lord Mahāvīr's message is "Live and let live". Everybody desires to live and enjoy the comforts of life. We should not come in the way of anyone else seeking the same. If we properly understand the implications of this message, it will go a long way in molding our attitude towards other living beings. But, around us we see and hear that many people hunt or fish and they eat meat, chicken, fish, eggs, etc. Some meat-eating people argue that they do not actually kill animals or they say these creatures were created for our food. Therefore, eating meat or other animal foods would not affect them. They do not realize that by eating meat or other animal foods they are directly or indirectly instrumental in killing animals, birds, fish, etc., The more they eat, the more killing there will be. They do not realize that their direct as well as indirect actions bring Pāp or Punya. Unfortunately, because most Pāps do not show their results immediately, the people do not care about the consequences.

We also hear about riots in, which people plunder, hit, and kill others and set fire to shops, homes, and buildings. By doing so, they put a lot of people through suffering. These people while doing such heinous activities may think that they are getting even; however, they fail to realize that by causing suffering to others they themselves will have to suffer the consequences of their evil acts at some point, in this life, or future lives.

Consequently, our actions should not disturb the comforts of other living beings, hurt or kill them in any way, directly or indirectly. By providing comfort and security to others, we gain Punya. Punya brings happiness during this life or following lives. On the other hand, if we cause suffering or unhappiness to others, we acquire Pāp. Pāp brings unhappiness in this or future lives. Let us understand from the following story how we accumulate the Punya and the Pāp.

PUNYA (GOOD DEEDS)

Story of Shālibhadra

A long time ago, a poor widow had a young son. She had to work hard to provide for herself and her son. Once, there was a day of a great festival and neighboring families prepared a tasteful pudding of milk and rice called kheer. The neighborhood kids were enjoying the kheer, and seeing this the poor boy went to his mother and asked her to make kheer for him too. He did not realize that his mother did not have enough money to buy the milk, rice, and sugar needed for making kheer. The mother tried to explain the situation, but the boy started crying for kheer.

The mother could not tolerate his crying, so she said, “Don’t cry, my son, I will make kheer for you.” She went to the neighbors and borrowed milk, sugar and rice and made kheer. She served the kheer in an earthen plate, and told him to wait until it had cooled down a little. Then she left to get the water from the well.

While the boy waited for kheer to cool, a monk came to the boy’s home for alms (to get food). The boy was very happy to have this opportunity to offer alms to the monk and invited him come in. While he was serving the kheer, he decided to serve all the kheer to the monk with joy. After the monk left, he ate whatever kheer was stuck to the plate and the pot. He did not regret for his action but instead felt very happy that he could offer the food to the monk. Since he had offered the kheer to the monk willingly, he earned a lot of Punya. As a result of this Punya, in his next life he was born into a very wealthy family with all luxuries. His name was Shālibhadra. Shālibhadra later in life realized what life is all about. He renounced the luxuries of life, and uplifted his soul by becoming a monk of Lord Mahāvīr.

Story of a Butcher and King Shrenik

There lived a butcher in Magadh City. He enjoyed his job. One day, King Shrenik requested that there would be no more killing in the city. All slaughterhouses and the killing of animals in the city stopped at the request of king but the butcher continued killing the animals. When he was asked why he did not follow King Shrenik’s request, he said he loved his job of killing and could not stop. King Shrenik decided to put him in a dry well so that there would be nothing for him to kill. To everyone’s surprise, the killing did not stop there either. The butcher made animals from wet clay and then pretended to kill them. Since, he enjoyed killing so much, he accumulated Pāp (bad karmas) that gave rise to a situation where he has to suffer again in his next life.

From these two stories, we learn that if we want happiness and comfort, we should offer comfort to others. As the saying goes **you reap what you sow**.

List of Good and Bad Deeds :

The following is a list of some activities that can bring comfort to others and can ultimately provide the same for us. They are:

- Offering food to the needy (only vegetarian food)
- Offering clothes to the needy
- Helping the sick

- Helping others to acquire knowledge
- Giving charity (be sure that the money is used for a good cause)
- Helping parents, brothers, sisters, grandparents, monks, and religious teachers
- Helping animals or organizations that help animals
- Studying religious scriptures and following its precepts in our daily lives
- Worshipping Tirthankars like Lord Mahāvīr.

Here is a list of some of the activities that can cause discomfort to others and can ultimately cause discomfort to us. They are:

- Being cruel or violent to others including humans, animals, birds, bugs, etc.
- Showing disrespect to parents, teachers or others
- Speaking harsh words or planning violence
- Not following the religious principles in the daily life
- Being angry or greedy
- Being arrogant
- Being deceptive.

Someone has rightly said that:

Sow a good thought and reap a good action
Sow a good action and reap a good habit
Sow a good habit and reap a good character
Sow a good character and reap a good destiny.

Our life is nothing but full of habits and we are free to cultivate our own good habits.

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**“Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can.”
- John Wesley**

Chapter 24 - Pöp (Sources of sins)

We are always busy doing something good that may be helping others or being bad and causing trouble to others. When we help someone, not only does it bring comfort to that person, but it also brings us comfort by Punya. But when we cause trouble for others, it causes us to suffer too due to Pöp (sins). The kinds of activities that cause others to suffer are called sinful activities and they can range in various levels from simply telling a tale to actual killing. Jain scriptures describe eighteen kinds of such activities, which are considered the sources of the sins that lead to bad deeds or Pöp. These Pöp cause troubles in our current live as well as future lives. Therefore, we should be careful not to carry out any of the following 18 sinful activities, which are interconnected with one another.

Eighteen Sinful Activities:

01	Pränätipät	Violence
02	Mrushäväda	Untruth
03	Adattädäna	Theft
04	Maithuna	Unchaste
05	Parigraha	Possessiveness
06	Krodha	Anger
07	Mäna	Arrogance
08	Mäyä	Deceit
09	Lobha	Greed
10	Räga	Attachment
11	Dvesha	Hatred
12	Kalah	Quarreling
13	Abhyäkyäna	Accusation
14	Paishunya	Gossip
15	Parpariväda	Criticism
16	Rati-Arati	Liking and disliking
17	Mäyä-Mrushäväda	Malice
18	Mithyä-Darshan-Shalya	Wrong beliefs

01. Pränätipät (Violence):

This word is formed by two words. 1) Präna means vitalities of a living being, and 2) Atipäta means to kill or to hurt. Therefore, Pränätipät means to cause suffering or kill any of the vitalities of living beings. This is caused by our physical activities as well as by our harsh words or even by our thoughts. Everybody agrees and understands that physical violence is wrong. Non-vegetarian people do not realize that by eating eggs, chicken, poultry products, fish, seafood, or flesh they cause violence. Hunting or fishing games also cause violence. Name calling and offensive, hateful, bitter or harsh words or sentences cause verbal violence.

Example of mental or verbal violence :

Ramesh is a tall and heavy guy and Anil is a skinny guy. Anil wanted to beat Ramesh for some reason but he cannot beat him physically. So, Anil thinks that he will become a friend

of some bully and ask him for help. He also thinks about various other ways to beat Ramesh. During all these thoughts process, even though he does not undertake any physical action, his feelings were to hurt Ramesh so he gets sins (Päp) as if he was hurting Ramesh. Thus mental thoughts affect us the same way as physical or verbal expressions. Thinking is tremendously faster, easier, and has no inhibition factors like actual physical or verbal activity and hence it increases the potential for accumulation of Päp (or even Punya due to good thoughts) much faster and easier.

Some other forms of violence are piercing, crushing, binding, torturing, and overloading animals; starving or not feeding them at proper times, and exploiting laborers. Cosmetics, ivory, silk clothes, or leather articles involve the direct or indirect injury to animals and are reasons for accumulation of sins. One should be careful even while walking, running, or sitting that one does not step on small insects like ants and tiny bugs. We should be careful not to walk on plants or grass because they have life. Taking such care is called “Jatanä” “Upayoga” in Jainism. Therefore, we should be very careful and live a simple peaceful life. This leads one to be compassionate and tolerant of others.

02. Mrushäväda:

It is formed of two words. 1) Mrushä means lie, and 2) Väda means to tell or speak. So Mrushäväda means to tell a lie. Common reasons to speak a lie are anger, greed, fear, and deception. Some other kinds of lies are spreading rumors, revealing secrets, writing false documents, or not returning to someone things that were given for safekeeping. Besides accumulating Päp, by lying we lose our friends. Therefore, we should not tell lies.

03. Adattädäna:

It is formed of two words. 1) Adatta means without permission and 2) Ädäna means to take. To take something without permission of the owner or to steal is known as Adattädäna. To acquire something which does not belong to us by adopting wrong means is also considered stealing. Even if we do not steal directly, but ask or encourage someone else to do so, or receive or buy stolen property, evade taxes, adulterate, keep false weights and measures to deceive people, indulge in smuggling activities, it is considered stealing. Once, we start doing such things, there will be no limit as to how far we would go. Moreover, this habit will bring calamity to other family members as well. Therefore, we should not steal.

04. Maithuna:

Maithuna means being unchaste or engaging in sensuous enjoyment. This occurs when we enter in improper sexual activities. In Jainism, there is no place for pre or extra marital sexual relationship because excessive sensual desire brings bad karmas. Even within the bounds of marriage, it is advised to observe restraint. Unnatural gratification, indulging in profuse speech, or excessive passion even for one's own spouse are considered unchaste. A person who suffers from high desire for lust and sensual pleasures cannot resist temptations and thus indulges in immoral deeds. If there is a control over the urge for material gratification, sexual desire can be restrained.

05. Parigraha:

Attachment to worldly possessions is known as 'Parigraha'. Unlimited possessions and hoarding things beyond a person's basic needs is considered a sin. This occurs when we try to accumulate more than our needs. We should learn to live happily with what our needs are rather than accumulating more just because we like those things. This is easy to say, but rather hard to follow. We should remember that unnecessary accumulation is the root cause of all unrest and keeps our craving alive for more possessions. Therefore, we should be content and should learn to control our desires.

06. Krodha:

It means anger. Whenever we do not get what we want, we get upset and mad, and depending upon the situation either we throw things, use harsh words or have negative thoughts. When a person is angry, he cannot distinguish between right and wrong or good and bad. To overcome this anger, we should develop tolerance. This way, we can stay calm even if things do not look quite right. If we can achieve that, there will be no place for quarrels around us and we will be able to live peacefully. One should replace anger with forbearance and tolerance.

07. Māna:

It means the ego. Egoism, pride, arrogance, self-admiration, and conceit are all synonymous. The ego means thinking too much of the self. Due to the ego, we tend to look down upon others. Ego can be overcome by cultivating a sense of humbleness.

08. Māyā:

It means to deceive, cheat, or mislead. Deceit, cunning, and Māyā are synonymous. When we cheat and succeed in doing so, it leads to ego because we feel proud of what we have done even though it was wrong. When we get caught cheating, then we get into big trouble. So instead of cheating, we should be honest.

09. Lobha:

It means greed. When we have enough to meet our needs but we want more for the sake of having it, it is called greed. We should realize that there is no end to our desires. We should not forget that when we do not get what we want, we get angry. We become jealous of someone who may have what we want. To get what we want, we may use all means from buying it to deception, stealing or even killing. Most of the wars between nations are the result of greed of one to take over the other. Therefore, instead of being greedy let us be content and share with others what we have. If everybody does that, then there will be peace and harmony among us.

10. Rāga:

Rāga means attachment. Suppose you went shopping at a clothing store and saw a T-shirt that was cute. You liked it very much and you wanted to buy it. You checked its price tag and it was high. You thought, "Well, I will wait until it goes on sale." You kept on checking every two to three days to see if it was on sale. Your going back to the store was due to

your attachment to the T-shirt. Sometimes this attachment can blind us to get what we want and to do so, we may even use harmful methods. Therefore, we should avoid developing attachments for things. After all that is not the only thing in the whole world. In other words, we should learn to live a life where it is all right whether we get what we like or not.

11. Dvesha:

Dvesha means hatred. Every now and then, we may come across a situation where we do not like something. Most of the time we can ignore that, but sometimes it develops into hatred towards someone. If the hatred is due to the loss of something, then it can turn into anger and may cause harm to others and to us. Hatred brings enmity. Instead, we should develop love and friendship for everybody. Even if someone is cruel to us, we should show compassion.

12. Kalah:

It means to fight or quarrel. Most of the time, when someone does not agree with us, the first thing we do is fight. Many people even fight over a trivial matter. Sometimes, it may seem that we win by fighting, but we lose in the long run. Frustration and anger are a few of the causes for fighting. We should not forget that fighting breaks up even a good friendship. Therefore, we should learn to let go and believe in forgiveness.

13. Abhyākhyāna:

Making false accusations on somebody is called Abhyākhyāna. Some people cannot accept their losses and blame others for it even when the others are not at fault. When the others find out the truth, they are going to lose trust in these people. Therefore, before accusing anyone, we should ask ourselves, "What is the truth and why am I blaming others without proper evidence?" No wise person will do this. Therefore, accept the truth and live by that even though sometimes it may not be in our favor.

14. Paishunya:

Talking behind someone's back or spreading rumors are all known as Paishunya. Many people try to look smart by spreading rumors about others. This is a wrong habit that leads to unnecessary friction and quarrels. This takes time away from constructive activities. Instead of indulging in gossip, we should form the habit of appreciating others.

15. Parparivāda:

It is formed of two words. 1) Par means the other person and 2) Parivāda means to criticize. Many people do nothing but criticize others. Instead of admiring others, they always find fault instead. If criticism is done with the good intention of improvement, then it is considered positive or constructive criticism, and is welcome. But if the criticism is done to put others down, then it is considered negative criticism and it should be avoided. It creates unnecessary friction, cultivates anger in people, and can lead to unfortunate events.

16. Rati-Arati:

Rati means liking, while Arati means disliking. When a friend comes to our house, we like him, but on the other hand if a funny looking stranger comes to our door we dislike him. This liking or disliking seems to be a natural response but we should not forget that they can bring feelings of attachment or hatred in our minds. Even though our expressions may look innocent, we should be careful about them and try to balance them.

17. Mâyä-Mrushäväda

Telling a malicious lie is called Mâyä Mrushäväda. Any lie is bad, but when it is done with malice it is worse. Malicious behavior causes nothing but quarrels and friction. Not only should we avoid such habits, but we should stay away from those who have such habits. Instead of being vicious, we should be kind to others.

18. Mithyä-Darshan-Shalya

This word is combination of three words. 1) Mithyä means false, 2) Darshan means faith, and 3) Shalya means a thorn. This means to believe in false faith is a thorn. We know thorns never give pleasure, but rather they always hurt. In the same way, keeping faith in a false belief will lead us to nothing but sufferings. False beliefs can start from believing in false teachers, false religions and false gods. False teachers are those who do not believe in the five major vows as prescribed by the Jinas. They promote violence, lying, stealing, immoral sensual activities, and possessiveness. These activities will bring our downfall. In the same way, false religions will promote teaching opposite of what the Jinas have taught. False religions can promote violence, anger, ego, deceit, and greed. They will nourish attachment and hatred. That will be bad for us. In the same way, a false god would be the one who is tinted with attachment and hatred. When someone is biased, he cannot give proper advice. But Jinas do not have any attachment or hatred; therefore, they do not expect anything from what they advise. There is no reason for them to give us any advice that will hurt us. They have reached the higher state by following the same path they have shown to us. They have taught us that we are our own saviors, and only we can save ourselves. Thus, we should have faith in the right teachers, the right religion, and the right god if we want to progress in our spiritual journey.

From the discussion we realize that any of these 18 types of sinful activities are harmful. As long as we are living, we are bound to undertake some of these activities, but we should be careful and replace the sinful activities with good activities to minimize harm to our soul. If we have to get involved in sinful activity due to unavoidable circumstances, we should do it with regret and repent for doing such acts and never enjoy doing them.

I

Sympathy for the lowest animals is one of the noblest virtues with which man is endowed.

--Charles Robert Darwin

Chapter 25 - Ächärya Hemchandra

Ächärya Hemchandra was born in 1088 A.D. in the caste of Modha Vanik (merchant) in the town of Dhandhuka, sixty miles from the city of Ahmedabad in Gujarat State. His parents were Chachadev and Pahini. When Pahini was pregnant, she had a beautiful dream. She narrated her dream to Ächärya Devasuri, who was in Dhandhuka at that time. The Ächärya said that Pahini was to give birth to a son who would make great progress in the areas of spiritual knowledge, intuition, and conduct. Upon his birth the child was named Changdev.

The next time Ächärya Devasuri was in Dhandhuka, he saw Pahini carrying her son. He said to Pahini, "Let me take care of this brilliant son. He is destined to be a great spiritual leader." However, he could not convince her to give her son to him. The Ächärya kept pursuing her and reminding her that her son would become a famous monk and would glorify the Jain order. Again, he requested that she should sacrifice self-interest and love for the child for the good of the people. Ultimately, Pahini let the Ächärya take her son with him.



He initiated Changdev into monkhood and named him Somachandra. The disciple was very intelligent and soon mastered various philosophies, logic, scriptures, Nyäya, grammar, etc. At the same time, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somachandra was incomparable in administration and efficiency. Ächärya Devasuri made Somachandra an Ächärya when he was only twenty-one years old. At that time, he was given the name Ächärya Hemchandra.

The fame of Hemchandra's efficacy and knowledge gradually spread everywhere. The noble culture was on the rise in Gujarat due to the ability of Hemchandra and the cooperation of King Siddharäj of Gujarat. King Siddharäj was succeeded by Kumärpäl. Hemchandra had predicted seven years earlier that Kumärpäl would be the king. Also, the Ächärya had once saved Kumärpäl's life. King Kumärpäl considered Hemchandra his spiritual teacher (guru) and benefactor. Kumärpäl gave him exceptional honor and sought his advice in the shaping of his kingdom in Gujarat. In a very short time, Gujarat became a center of non-violence, learning, and good culture.

Hemchandra did not only think of the development of his own spiritual progress, but always thought of universal welfare. In spite of this, some Brahmins were very jealous and they tried to disgrace Hemchandrächärya and Jainism. Some Brahmins approached King Kumärpäl and said, "Hemchandrächärya is a very egoistic person and he does not respect Hindu Gods." King Kumärpäl was not ready to accept these views about his spiritual teacher, Hemchandrächärya. The Brahmins requested King Kumärpäl to invite Hemchandrächärya to come to the temple of Lord Shiva. The purpose of this was to humiliate Hemchandrächärya because they thought he would not go to the temple of Lord Shiva and bow down to him. When Hemchandrächärya came, King Kumärpäl said, "We will go to the temple of Lord Shiva." He accepted the offer without any hesitation. The Brahmins were happy in their mind thinking

that they would be able to make their point today and glorify their religion. Yet, they were wrong. They underestimated Hemchandrächärya. To the surprise of the Brahmins, Hemchandrächärya bowed down in front of Lord Shiva and said,

***“Bhavbijänkura janana Rägädyähä Kshayamupägatä Yasya;
Brahmä Vâ Vishnurvâ Haro Jino Vâ Namastasmai.”***

“I am bowing down to that god who has destroyed passions like attachment (Räga) and hatred (Dvesha), which are the cause of worldly life, whether he is Brahma, Vishnu, Shiva, or Jina.”

This showed that indeed the Ächärya was a genius and had a broad-minded attitude based on basic Jain principles. Under Hemchandra’s influence, King Kumärpäl accepted Jainism. He prohibited violence and the killing of any animal in his kingdom. King Kumärpäl made many laws that nurtured the Jain religion. Vegetarianism was found not only in the Jains, but also in all the people of Gujarat. Jainism became the religion of the region.

Hemchandra composed several literary works that included many verses. The Ächärya was the first one to put non-violence on a political platform. He was the architect of the greatness and unity of Gujarat. In the field of metaphysics, he was a Yogi. His work Yoga-Shästra, a treatise on yoga, is very famous. People called him ‘Kali-Käl Sarvajna’ meaning ‘all-knower in the dark period’. He died in 1173 AD at the age of eighty-four. The Jain culture still shines brightly in Gujarat, due to the influence of the literary works contributed by the great Ächärya Hemchandra.

Summary :

Ächärya Hemchandrächärya was the spiritual teacher of King Kumärpäl of the state of Gujarat. It is because of Hemchandrächärya that Kumärpäl accepted Jainism and became a Jain. It is because of this reason that Jainism and vegetarianism flourishes well in the state of Gujarat. Hemchandrächärya has composed many literary masterpiece works and has written treatise on many original Jain texts and Ägams.

I

**Every soul is in itself absolutely omniscient and blissful.
The bliss does not come from outside.**

Chapter 26 - Leshyäs - State of Mind and Karmic Stains

Leshyā means state of mind. In Jainism, a great deal of importance has been given to Leshyäs. Our activities reflect the state of our mind.

Classification of Leshyäs :

Let us understand how a person with different Leshyäs behaves and what the outcomes of such Leshyäs are.

1. **Krishna (Black) Leshyā:** People in this state of mind do not show any compassion or mercy. Everyone is afraid of them as their anger turns into violence. They are always burning with jealousy and have ill will for everyone. They are full of enmity and malice, and do not believe in spirituality. This state of mind is the worst and most dangerous. If anyone dies in this state of mind, that living being will go to hell.

2. **Neel (Blue) Leshyā:** People in this state of mind are proud, arrogant, and lazy. They are not trustworthy and other people avoid their company. They are cheaters, cowards, and hypocrites. Such people also avoid religious discourses. If anyone dies in this state of mind, that living being gets reborn as a one sense living being.

3. **Kapot (Gray) Leshyā:** People in this state of mind always remain sad and gloomy. They find fault in others and are vindictive. They boast about themselves, become excited over small matters, and lack mental balance. If anyone dies in this state of mind, that living being is reborn as a bird or an animal.

4. **Tejo (Red) Leshyā:** People in this state of mind are very careful about their actions and discriminate between good and evil. They know the difference between what is right and what is wrong. They are kind, benevolent, religious, and lead a harmonious life. If anyone dies in this state of mind, that living being may be reborn as a human being.

5. **Padma (Yellow) Leshyā:** People in this state of mind are kind and benevolent and forgive everyone, including their enemies. They observe some austerities and are vigilant in keeping their vows till their last breath. They remain unaffected by joy and sorrow. If anyone dies in this Leshyā, that living being will be reborn in heaven as a celestial being.

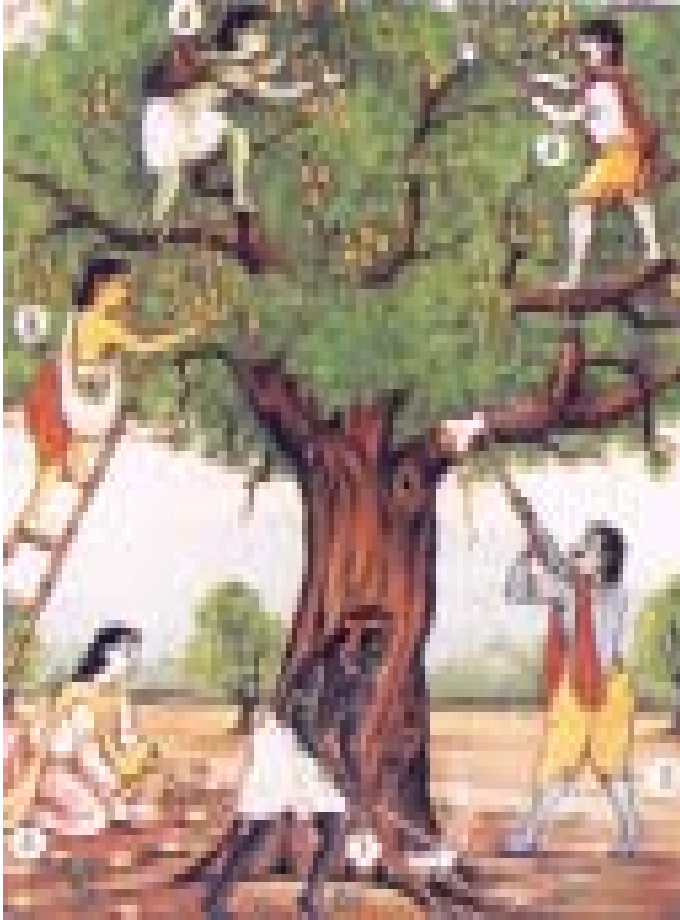
6. **Shukla (White) Leshyā:** There are two levels of this Leshyäs. In the first level one strictly observes the principles of non-violence, truth, non-stealing, celibacy, and non-attachment. They are trustworthy, treat every soul as if it was their own soul, and do not have any ill feelings even for their enemies. They remain calm even if someone abuses them. If anyone dies in this state of mind, he will be reborn as a human being or an angel.

In the second level one has perfected the state of mind where there is no more attachment or hatred and treats everyone alike. They do not become happy or sad. Their state of mind is the purest. If anyone dies in this perfected state of mind, he or she will be liberated from the cycle of life and death.

The following illustration shows how our activities vary with the state of our mind.

Six Friends and a Fruit Tree :

Once there were six friends, who were going on a hiking trip. Along the way, they got lost in a forest. After a while they were hungry and thirsty and they had no food or water. They searched for food for some time, and finally found a fruit tree.



As they ran to the tree, the first man said, "Let's cut the tree down and get the fruit." The second one said, "Don't cut the whole tree down, cut off a big branch instead." The third friend said, "Why do we need a big branch? A small branch has enough fruit." The fourth one said, "We do not need to cut the branches, let us just climb up and get the bunches of fruit." The fifth man said, "Why pick so many fruit and waste them, instead just pick the fruit that we need to eat." The sixth friend said quietly, "There are plenty of good fruit on the ground, so let's eat them first."

You can see that the state of mind of these six friends caused a range of thoughts that begin with the cutting of the entire tree and ended with the picking up of the fruit fallen on the ground. The six friends' minds represent six types of Leshyäs.

- 1) The first friend's state of mind represents Krishna (black) Leshyä.
- 2) The second friend's state of mind represents Neel (blue) Leshyä.
- 3) The third friend's state of mind represents Kapot (gray) Leshyä.
- 4) The fourth friend's state of mind represents Tejo (red) Leshyä.
- 5) The fifth friend's state of mind represents Padma (yellow) Leshyä.
- 6) The sixth friend's state of mind represents Shukla (white) Leshyä.

The Krishna Leshyä is the worst and the Shukla Leshyä is the best. Krishna, Neel, and Kapot Leshyäs lead the soul to ruin and the last three leads the soul to spiritual prosperity. We know that our minds wander into different states all the time for better or for worse. Therefore, we should strive for better state of mind -Leshyä progressively. The story of King

Prasannachandra who lived during Lord Mahāvīr's time, illustrates how fast surroundings can affect our mind and in turn our Leshyās as well as our spiritual progress.

Story of King Prasannachandra :

One day, King Shrenik was on his way to pay homage to Lord Mahāvīr, and he saw a sage who was meditating and had a bright glow around him. This sage in fact was King Prasannachandra before he became a monk. He bowed down to the sage and continued on his way. After reaching Lord Mahāvīr, King Shrenik asked the Lord, "Oh Lord, I saw a brilliant sage who was engrossed in meditation. If he died at that moment, what would be his destiny?"

The Lord replied, "He would have been hurled down to the seventh hell

The king was very much surprised to hear this reply from the Lord. He thought, "Why would such a sage go to hell? Perhaps the Lord might have misunderstood me"

He asked the Lord again, "Oh Lord, if his soul leaves this body just now, where will it go?"

The Lord replied, "He will be an angel in the Sarvārtha-siddha, a heavenly region."

The king was much surprised at this reply, too. He thought, "The Lord first said he would go to the seventh hell, and now he says that the sage would be an angel." The king was puzzled. At that very moment, drums began sounding in the sky and voices of "praise to the sage" were proclaimed. The king asked the Lord, "What is the cause of these sounds?"

The Lord said, "Oh, king, the sage about whom you were inquiring has attained Omniscience and so the angels are sounding the drums and proclaiming praise to the sage.

The king was extremely confused by these answers and requested to the Lord if he would kindly explain the situation in detail.

So Lord Mahāvīr explained, "Oh king, right before you approached the sage, two soldiers leading your procession diverted his mind with their conversation that the sage's son (who is now a king) was betrayed by his entrusted ministers and they were planning to overthrow his son and even kill him. His meditation was disturbed due to the affection for his son. He was infuriated with rage, and he lost his mental equanimity. Therefore, he started to fight with his ministers in his thoughts. He very violently discharged his weapons one after the other against his ministers. Soon his weapons were exhausted and his enemies were still not destroyed. So, he thought of throwing his steel helmet against them in order to destroy them. If he had died at that moment, he would have gone to the 7th hell.

As he reached for the steel helmet, he realized that he was not King Prasannachandra any more, but that he was a sage. His anger calmed down immediately. He remembered that he had been initiated into the vow of equanimity and of non-violence to all living beings mentally, verbally, and physically. He deeply regretted and repented for the breach of his vow

LESHYÄS - STATE OF MIND AND KARMIC STAINS

and indulgence in severe anger. He further thought that he ought to have maintained love for all the creatures of the world, ought to have no malice for the ministers, and no attachment for his son. He severely condemned his mental act. He despised it and withdrew himself from such a feat of anger and malice. Oh king, when he thought this way, you asked me the next question and I replied that he would be born in the Sarvārtha-siddha (heaven) as an angel. Thereafter, he continued the purification of his mental reflections and gradually he reached the stage of 'Kshapak', where he annihilated all of his destructive (Ghāti) karmas, and attained omniscience."

King Shrenik's doubts were resolved and he learned how mental reflection could fluctuate. He also learned that not only can physical acts or verbal abuses have such devastating effects, but mental acts also can have devastating effects. We, too, must learn from this story.

I

**God is neither the creator nor the destroyer of the universe.
He is merely a silent observer and omniscient.**

Chapter 27 – Bhāvanā (Reflections)

Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts. It is not only the action but also intention behind the action results in the accumulation of Karma. Hence, one should be very careful about his thoughts, and the subject matter of his thought.

To make room for pure thoughts, and to drive out the evil ones, Jainism recommends reflecting or meditating on the twelve thoughts known as the Twelve Bhāvanā (Anuprekshā), or Reflections. The Twelve Bhāvanās cover a wide field in Jainism. They are designed to serve as an aid to spiritual progress leading to the path of renunciation. They are reflections upon the fundamental facts of life. They stop entry of new karmas as well as eradicate old karmas while one is engaged in these reflections. The followings are main twelve Bhāvanās or Contemplation

Twelve Main Bhāvanās

Anitya Bhāvanā: Impermanence

All external substances including the body are transitory (Anitya). They are perishable and therefore, we should not have attachment for them.

Asharan Bhāvanā: Helplessness

Human beings are experiencing tremendous agitation. When death occurs and the soul has to leave the body there is no one who can save a Jiv who is helpless. Wealth, family etc. have to be given up at such a time. No worldly things can provide refuge so why should we depend upon them.

Sansār Bhāvanā: Cycle of life and death

In the cycle of Sansār, i.e. birth and death, mother can become wife; wife can become mother; and an enemy can become a friend; etc. How futile is the world? We should not have any attachment for it.

Ekatva Bhāvanā: Solitariness

“I am alone, I was born alone, I will die alone, I am sick alone, I have to suffer alone, I have to experience the karmas, which I have acquired alone.” Therefore, one should be cautious and keep away from attachment and hatred.

Anyatva Bhāvanā: Otherness of the body

“This body is transitory and it is different from me. I am the soul, which is not perishable. The body is perishable and wealth and family are not mine. They are different from me, therefore, I discard attachment for all these things.”

Ashuchi Bhāvanā: Impurity of body

“This body is made up of impure substances. Impure substances are nourishing it. I will discard my attachments for this body and engage myself in self-discipline, renunciation, and spiritual endeavors.”

BHÄVANÄ (REFLECTIONS)

Äsrava Bhāvanā: Inflow of karma

Thinking on inflow of karmas. All causes that create the inflow of karmas should be discarded.

Samvar Bhāvanā: Stoppage of karma

Samvar means blocking the inflow of karmas. One must contemplate on Samiti, Gupti, Yati-dharma etc. One must carry out these activities and try to reduce or stop new bondage of karma.

Nirjarā Bhāvanā: Eradication of karma

Nirjarā means to shed off whatever karmas we have. One must think of the benefits that accrue from each of the 12 kinds of Tapas or the austerities, which cause Nirjarā. One must contemplate on these austerities in order to destroy sins.

Lokasvabhāva Bhāvanā: The nature of cosmos

Lokasvabhāva means one must contemplate on the three Lokas, namely: 1) the upper world, 2) the middle world, 3) the lower world, and also the whole universe filled with souls and Pudgals (matters)

Bodhidurlabh Bhāvanā: Rarity of enlightenment

One must contemplate on how difficult it is for the souls that are wandering aimlessly in the four stages of existence in the Sansār to attain the Jin dharma. There should not be even the slightest negligence in observing the religion propagated by the Jin.”

Dharma Bhāvanā: Religion

“Oh: Arihanta Bhagawān, the omniscient, has expounded an excellent Shruta Dharma and Chāritra Dharma. I will engage myself in these Dharma.” One should carry out this contemplation again and again.

However, there are four auxiliary Bhāvanās that represent the positive means of supporting the Five Vows. They are intended to develop purity of thought and sincerity in the practice of religion. They play very important role in the day-to-day life of a householder and these reflections can be practiced very easily. Adopting these Bhāvanās in daily life can make a person very virtuous.

Four auxiliary Bhāvanās.

Maitri Bhāvanā	Contemplation of Friendship
Pramod Bhāvanā	Contemplation of Appreciation
Karunā Bhāvanā	Contemplation of Compassion
Mādhyastha Bhāvanā	Contemplation of Neutrality

Maitri Bhāvanā (Contemplation of Friendship)

Lord Mahāvīr said, “We must be friends to all living beings.” The feeling of friendship brings love and respect to others. It also initiates a feeling of brotherhood among all and in turn

leaves no room for harm or deceit with anybody. If we contemplate on Maitri Bhāvanā, our thoughts, words, and actions will not be harsh, and we will not hurt anybody. On the contrary, we will support and protect everybody. Friendship will lead us to be tolerant, forgiving, and caring for one another. Therefore, if we develop a friendship with all living beings, we will avoid bad karma.

Pramod Bhāvanā (Contemplation of Appreciation)

In this Bhāvanā, we admire the success of our friends, spiritual leaders, and the Arihantas. One of the most destructive forces in our lives is jealousy. However, friendship combined with admiration, destroys jealousy. As jealousy subsides, negative impulses are turned into positive ones, and in due time, we will be at peace. By appreciating the virtues of others we develop that virtue.

Karunā Bhāvanā (Contemplation of Compassion)

Instead of succeeding, many of our friends may be getting into trouble for things that can be avoided and should not be done. Even some of those who are successful may be accumulating vices such as greed and ego. They are not on the right path. They may be weak, helpless, and in distress. At a time like this, we should contemplate on the Karunā Bhāvanā and show compassion for them instead of disgust or hate. We should show them the right path with patience, tolerance, and forgiveness and offer them needed support. This way we can avoid accumulating bad karma for us as well as for them.

Mādhyastha Bhāvanā (Contemplation of Neutrality)

Life appears to be nothing but involvement. Sometimes the situation works out favorably and sometimes it does not. So instead of being disappointed, angry, or more involved, we should contemplate on Mādhyastha Bhāvanā, which leads to the feeling that “I did my best to resolve the situation.” This leads our mind to decide that if someone does not want to understand, then leave that person alone without getting further involved. We should simply hope that one of these days, that person may understand things and change. By observing Mādhyastha Bhāvanā, we remain in equanimity, instead of provoking turmoil in our mind. When our mind stays neutral and uninvolved, then karma stays away.

In short, we can avoid the influx of bad karmas and live peacefully in this worldly life by developing friendships with all living beings, admiring their success, holding their hands when they are in distress, and leaving them alone at the times when they do not understand what is right or wrong. So until it becomes the natural way of life to observe the above Bhāvanās, one should contemplate on them as many times as needed. If there is a goal, then there is an achievement!

Chapter 28 - Six Essentials (Āvashyaka)

Jainism is a very practical religion, which helps us in every day affairs of life. Jainism has to be practiced and lived. Jain ethics is meant for all men and women in every walk of life. Contemplation of the soul is the main part of Jainism. Contemplation of the soul includes thinking, analyzing and meditating as a part of the right conduct.

The rituals are interwoven in the daily life of a pious Jain. Going to the temple, listening to the Guru, practicing vows, giving alms to Sādhus, performing Sāmāyika for equanimity, performing Pratikraman for introspection, practicing non-violence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigor, and infinite bliss. These attributes are not realized by a worldly soul because it is smeared with karmas. The karmas are mainly due to four passions (*Kashāya*); anger, ego, deceit and greed. *Tirthankars* have expounded on many ways to free us from these four *Kashāya* to attain *Moksha*. One of the ways is a daily practice of six *Āvashyaka* (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily.

Six Essential Observances :

Both Digambar and Shvetāmbar traditions have six essentials but there exist some differences.

Six Essential Observances of Shvetāmbar-Tradition

Sāmāyika	To remain calm and undisturbed in a state of equanimity for 48 minutes.
Chauvisattho Vandanā	To pray and appreciate the qualities of the twenty-four Tirthankars. Devotion and service to Guru Maharaj.
Pratikraman	To repent, reproach, and reflect upon past wrong thoughts and deeds.
Kāyotsarga	Non-attachments to the body (standing or sitting motionless and meditating for a set period of time).
Pratyākhyān or Pachchakhān	Taking religious vows renouncing certain activities and certain foods for a set period of time to discipline one's self

Six Essential Observances of Digambar-Tradition

Devapujā	To pray and appreciate the qualities of the twenty-four Tirthankars
Gurupāsti	Devotion and service to Guru Maharaj
Swādhyāy	Studying of Scriptures
Sanyam	Self restraint – to carry out the householder's vows (<i>Anuvrata</i>) with complete self discipline
Tap	Penance or austerities, which include <i>Pratikraman</i> , <i>Pratyākhyān</i> , and <i>Kāyotsarga</i>
Dān	Charity – giving alms to mendicants and needy

1. Sāmāyika– Equanimity.

Sāmāyika means to remain calm and undisturbed, to get detached from daily activities and to engage in spiritual activities to be free of all passions, and not to have feeling of liking, disliking, attachment, desire, or aversion. *Sāmāyika* is the process that enhances the quality of equanimity. It helps to take one closer to the soul and to acquire a stable mind and temperament.

No one has attained *Moksha* and no one will attain *Moksha* without the practice of *Sāmāyika*. To treat all living beings equal is the *Sāmāyika*. To abandon wrongful activities and to practice spiritually right activities is *Sāmāyika*. *Sāmāyika* is the true conduct. *Sāmāyika* is the essence of *Tirthankar's* teachings. One has to practice *Sāmāyika* to attain the right perception, the right knowledge and the right conduct. Jain monks and nuns are in the state of equanimity (*Sāmāyika*) throughout their life. A devout *Shrāvak* practices *Sāmāyika* everyday. Great detail on the subject of *Sāmāyika* is in the Jain canonical books. One should practice at least one *Sāmāyika* a day, if not more. Time spent in *Sāmāyika* is time spent as a *Sādhu*.

2. Chaturvimshati-Stava - Praying and appreciating the qualities of the twenty-four Tirthankars.

Logassa Sutra is the *Chaturvimshati-Stava*. By reciting *Logassa Sutra* with true faith, one purifies their thoughts, and attains the right perception. One who has the right perception attains *Moksha* in a relatively short time. By praising the qualities of *Tirthankars*, passions are subdued.

3. Vandanā - Respecting and saluting Guru Maharaj.

In the absence of *Tirthankar*, our true teachers are our Jain *Āchāryas*, *Upādhyāys* and *Sādhus*, who show us the path of liberation. They are the practitioners of the true path of salvation. By paying respect to Jain monks and nuns, one becomes humble, controls his ego and pride; and develops the quality of humility (*Vinay*). This process subdues our passions, and helps us advance spiritually.

4. Pratikraman - Reviewing our daily activities, and expressing remorse for sinful activities.

Pratikraman is the most important *Āvashyaka* (essential rite). “*Prat*” means “back” and “*Kraman*” means “to go”, i.e. to go back, review, confess, and repent the bad thoughts and deeds from our activities. It also means going back to the path of nonviolence, truthfulness, non-stealing, celibacy and non-attachment, and forgiving the faults of others, asking forgiveness for our faults without any reservation, and extending friendship. This will stop (*Samvar*) the influx (*Āsrava*) of karma that covers the true nature of our soul (self, *Jiv*, or *Ātmā*), which has the qualities of perfect knowledge, vision, bliss, and power. *Pratikraman* is like a mirror where we see our selves internally, the way it is. We see our faults, and wrong doings. We ask for forgiveness for all wrongful acts, and take vows to minimize such acts.

5. Käyotsarga – Renouncing attachments to the body and tuning with oneself.

Since beginningless time (*Anādi-Kāl*) we have been considering our body as ourselves, not the soul. This is the main reason for our misery. The process of *Käyotsarga* involves forgetting body, mind and emotions as much as possible so that one can concentrate on the soul and experience that the soul and body are two separate entities. This process helps reduce attachment to material things. This gives the experience that our self is our soul and not our body.

6. Pratyäkhyän/Pachchakhän - Renouncing certain activities for certain time, to discipline one's self.

One takes vows according to one's capabilities to disengage from extraneous substances and to engage in the self-substance. The *Shrāvaks* take partial vows and ascetics take the great vows.

Importance of Pratikraman

Among all six essentials, the *Pratikraman* ritual is the most important one. It covers the other five essentials during the performance of its rites as follows:

One is required to do the *Sāmāyika* before starting the *Pratikraman* ritual. During the *Pratikraman* ritual, by reciting *Logassa* and *Namutthunam Sutras* one salutes the twenty-four *Tirthankars* and their qualities. By reciting *Panchindiya* and *Khamāsamano Sutras* one salutes the ascetics and their qualities. Thus, the *Pratikraman* includes *Chaturvimshati-Stava* and *Vandanā* essentials. The *Pratikraman* ritual is done while sitting or standing in the meditating posture, and this is *Käyotsarga*. During the *Pratikraman* ritual one is required to take the *Pachchakhän* according to one's capacity covering *Pratyäkhyän* essential.

The *Pratikraman* ritual includes many *Sutras*. The original *sutras* are written in *Ardha-Māgadhi* (language of the common people during Bhagawän Mahāvīr's time) and *Sanskrit* languages, which consist of many hymns in praise of Lords and many verses of repentance and confession.

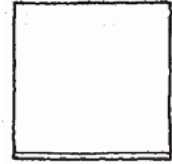
Jains are required to perform *Pratikraman* twice a day, in the morning and in the evening. The *Devasi* (evening) *Pratikraman* is for the sins committed during the day. *Rāi* (morning) *Pratikraman* is for the sins committed during the night. However, if someone cannot perform *Pratikraman* daily, he can do a biweekly, quarterly, or yearly *Pratikraman*. The yearly *Pratikraman* is called *Samvatsari* and the scriptures indicate that all Jains must do *Samvatsari Pratikraman*.

Spiritual Meanings Behind the Items Used in Sāmāyika & Pratikraman

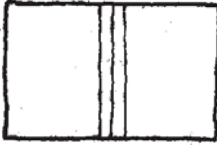
Charavalo: is used to gently clean the floor (to make the space free of subtle living beings) before setting *Katāsanu* on the floor. Charavalo is also used to sweep the floor before stepping on it, and for necessary movements during the *Sāmāyika* or *Pratikraman*. Its spiritual meaning is to remind us that we need to clean our soul of all karma particles. It reminds us of non-violence. Its wooden handle is 24 fingers long. Its white-wool strings are 8 fingers long, to remind us that we are entrapped in the worldly existence (journey of misery) because of the eight main *karma*. *Charavalo* and *Muhapatti*, both constantly remind the aspirant that he/she is in *Sāmāyika* and exercise equanimity during the *Sāmāyika*.



Katāsanu: It is also known as *Āsan*. *Katāsanu* means the piece of mat on which one sits. It should be of white wool. It insulates the body from losing the energy that is generated due to the practice of *Sāmāyika*. It protects subtle mobile living beings underneath. The white color promotes peace and enhances the spiritual environment.



Muhapatti: It is a small piece of white cloth folded in a particular way, used in front of the mouth about 2 to 3 inches away while reciting *Sāmāyika Sutras*. Because of *Muhapatti*, one becomes careful about what he/she speaks, and stops him/her from saying lies and making provocative and non-beneficiary speech to others. One controls his/her speech and speaks only when it is necessary. Uncontrollable spits are stopped by the *Muhapatti* from falling on the holy things such as books. It prevents insentient and warm breath that is coming out of the mouth from mixing with sentient and cold air of the outside thus is an act of non-violence. By use of *Muhapatti*, one becomes humble and courteous. The *Muhapatti* is about 10 to 12-inch square piece of white cloth, folded in half, then folded about one inch from the closed side, and then it is folded laterally. This way it has three open sides and one closed side, and it symbolizes that living beings attain *Moksha* through only one destiny - human beings, and not from the other three destinies. In some Jain traditions they tie the *Muhapatti* around their mouth



Sthāpanāchārya: When a *Guru* is not present, a preceptor's seat is installed by putting a religious book that contains *Navakār Mahā-mantra* and *Panchindiya sutra* on a *Sāpadā* (book stand) and / or with *Navakārvāli* on it. The aspirant sits facing East or North or any direction in front of the preceptor's seat. This enables the aspirant to maintain discipline and to develop the quality of humility. One does not gain spiritually without proper guidance from the right guru.



Chapter 29 - Anekāntavāda - An Elephant and The Blind Men

Once upon a time, there lived six blind men in a village. One day the villagers told them, "Hey, there is an elephant in the village today."

They had no idea what an elephant was. They decided, "Even though we cannot see the elephant, let us go and feel it anyway." All of them went where the elephant was. Each of them touched the elephant.



"Hey, the elephant is like a pillar," said the first man who touched his leg.

"Oh, no! It is like a rope," said the second man who touched the tail.

"Oh, no! it is like a thick branch of a tree," said the third man who touched the trunk of the elephant.

"It is like a big manual fan" said the fourth man who touched the ear of the elephant.

"It is like a huge wall," said the fifth man who touched the belly of the elephant.

"It is like a solid pipe," Said the sixth man who touched the tusk of the elephant.

They began to argue about the elephant and every one of them insisted that he was right. They were getting agitated. A wise man was passing by saw this. He stopped and asked them, "What is the matter?" They said, "We cannot agree on what the elephant is like." Each one of them told what he thought the elephant was like. The wise man calmly explained to them, "All of you are right. The reason every one of you is telling it differently is because each one of you touched a different part of the elephant. So, actually the elephant has all those features that you all said."

"Oh!" everyone said. There was no more fighting. They felt happy and content that they were all right.

The moral of the story is that there may be some truth to what someone says. Sometimes we can see that truth and sometimes we cannot because they may have a different perspective that we may not agree to. So, rather than arguing like the blind men, we should say, "Maybe you have your reasons." In Jainism, it is explained that truth can be stated in seven different ways. One should know the complete truth, and then analyze the truth from all different angles. So, you can see how broad our religion is. It teaches us to be tolerant towards others to

their viewpoints. This allows us to live in harmony with people of different thinking. This is known as the Syādvāda, Anekāntavāda, or multiplicity of viewpoints

According to Jain metaphysics, innumerable material and spiritual substances, each of which is the locus of innumerable qualities, constitute reality. Not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications. Clearly ordinary knowledge (non-omniscient) cannot comprehend this complex reality, for ordinary knowledge is limited not only by the limited power of the senses and reason, but also by the perspectives adopted by the knower as well as by the conditions of space, time, light, and so on.

Emphasizing the limits of ordinary knowledge, Jainism developed the theory that truth is relative to the perspective (Naya) from, which it is known. Furthermore, because reality is many sided and knowledge true only from a limited perspective, all knowledge claims are only tentative (Syāt) having the form, “X may be Y,” rather than “X is Y.”

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio cultural conditioning, particular place, time, light, hopes, fears and, of course, subject to the limitation of our sensory receptors and reasoning power. A person seeking profit sees everything in terms of gains and losses; insecure people sees threats everywhere and a person devoted to God sees everything as God’s blessed creation.

When it is understood that knowledge is limited by the particular perspective from which side it is achieved, it becomes easy to see that knowledge claims are conditioned by the limitation of the perspective that it assumes and should always be expressed as only tentatively true. Just as the blind men should have been more circumspect, saying for example, “Standing here, feeling the object with my hands, it feels like a winnowing fan. It may be a winnowing fan.” So should everyone understand that their knowledge claims should be asserted only conditionally.

I

**Fight with yourself, why fight with external foes?
He, who conquers himself through himself, will
obtain happiness.**

Chapter 30 - History of Jain Sects and Scriptures

Lord Mahāvīr's preachings were orally compiled into many texts (scriptures) by his disciples. These scriptures are known as Jain Āgam or Āgam Sutras. The Āgam Sutras teach great reverence for all forms of life, strict codes of vegetarianism, asceticism, compassion, nonviolence, and opposition to war. In olden times, Jain ascetics believe that the religious books and scriptures are possessions and attachments. Therefore the scriptures were not documented in any form but were memorized by ascetics and passed on by oral tradition to future generations of ascetics. The memorized sutras were divided into two major groups:

Ang Āgam Sutras:

Ang Āgam sutras contain direct preaching of Lord Mahāvīr. They consist of 12 texts that were originally compiled by immediate disciples of Lord Mahāvīr known as Ganadhars. Collectively these Sutras are known as Dwādashāngi. They were compiled immediately after Lord Mahāvīr's nirvana (death). The twelfth text is called Drastiwad, which includes 14 Purvas. The foremost of these Angas is Āchārāng Sutra. Other well-known Angas are Suttrakrutāng, Samavāyāng, Sthānāng and Vyākhyā Prajnapti or Bhagawati Sutra.

Angbayha Āgam Sutras:

Angbayha Āgam sutras provide further explanation of Ang Āgam sutras. They were originally compiled by Shrut Kevali monks, who possessed total knowledge of the soul by studying 12 Ang Āgams. They consist of 14 texts according to the Digambar sect, 34 texts according to the Svetambar Murtipujak sect, and 21 texts according to the Sthānakavāsi and Terāpanthi sects. They were compiled within 160 years after Lord Mahāvīr's nirvana. They are sub-classified into Upāngs, Mul Sutras, Chheda Sutras, Chulikās, and Prakirnas Sutras. Dashā Vaikālika, Uttarādhyayan and Āvashyaka are the most well known Sutras belonging to this category.

They Āgam literature is composed in Ardhamāgadhī, Prakrit language, which was the language understood in the area where Lord Mahāvīr went about during His life. Also, during the course of time many learned Āchāryas (elder monks) compiled many commentaries on the Āgam literature and independent works on various subjects of Jain philosophy and religion.

In the course of time, it became extremely difficult to keep memorizing the entire Jain literature (Āgam sutras - scriptures, Commentary literature, and Independent works) compiled by the many scholars.

About 160 years after the Lord's nirvana, when Bhadrabāhuswami was the head of the religious order and the Nand dynasty was ruling over Magadh region. Pataliputra, the capital city, became the center of learning and knowledge. At that time, there occurred a twelve years of famine (around 350 BC). During that period of shortage and scarcity, it was hard for Jain monks to observe the code of conduct of religion. Bhadrabāhuswami therefore decided to migrate to the south along with many followers. Under such circumstances they could not preserve the entire canonical literature.

A convention was therefore called at Patliputra under the leadership of Āchārya Sthulibhadra, after the famine. That convention prepared uniform version of all the Āgams. In Jain tradition this is known as the first Vāchanā of Āgams.

The version so prepared was not found acceptable to most of those who had migrated to the south. They considered the version unauthentic and contended that the original *Āgams* had gotten lost. This was the first major schism among the followers of Lord *Mahāvīr*. In this connection it would be interesting to dwell a little on the background of this cleavage. When the Lord renounced the worldly life, he seems to have retained a single cloth to cover His body. During the first year of His renounced life, that cloth seems to have been worn out, torn or entangled in a thicket somewhere. After that He did not care to get another one. For the rest of life He therefore stayed without clothes. His immediate followers were also presumably unclad. Later on, followers of *Pārshva* traditions acknowledged His leadership. They were covering their bodies with two pieces of cloth. While admitting them in His fold, the Lord does not seem to have objected to their being clad. Thus His Order (*Sangha*) constituted clad as well as unclad monks amicably staying together. The amity between these two however might not have survived after the age of Omniscients. Though there was no open dispute, there could have been some misunderstanding and unfriendliness between these two groups.

Venerable *Sthulibhadra* and most of those who stayed in the north used to cover their bodies with plain, white cloth; while those who had migrated with *Bhadrabāhuswami* were mostly unclad. They had clear doubts on the authenticity of the *Āgams compiled under the leadership of Sthulibhadra*. They took pride in them being true unclad followers of the Lord and in due course came to be known as *Digambars*, which means Sky-clad. Those on the other side came to be known as *Shvetāmbar* (*Shvet* means white and *ambar* means cloth) on account of the white cloth that they wore. The history of the *Āgams* from that time onwards thus takes two different courses.

Even after the *Patliputra* convention, *Āgams* remained unwritten and continued to be passed on orally from preceptor to pupil. Memorizing must have taken its own toll. Moreover with the fall of the *Mauryan* dynasty in 150 B.C., *Patliputra* ceased to be the main center of Jainism, because the *Mitra* dynasty that took over was not favorably inclined to it. There was therefore a large-scale migration of Jain monks and laymen towards *Udaygiri* (Near present *Bhuvaneshwar*) in the southeast and towards *Mathura* in the west. All these factors contributed once again to variations in the version of *Āgam Sūtras*. By the end of the first century, most probably in 97 A.D., another convention was called at *Mathura* under the leadership of Honorable *Skandilāchārya*. Curiously enough, another convention was simultaneously held at *Vallabhipur* in *Gujarat* under the leadership of Honorable *Nāgārjun-āchārya*. There were some differences in the versions arrived at the two conventions. We are not exactly sure whether any attempt was made to reconcile the varying versions. Anyway, this is called the second *Vāchanā* of the *Āgams*.

Even after this, the *Āgams* remained unwritten. Variations in the versions were therefore bound to occur. Ultimately one more convention was held at *Vallabhipur* in 454 A.D. under the leadership *Devardhi-Gani Khshamāshraman*. An Authorized version of all the *Āgams* was prepared at that convention and they were written down for the first time. At the present time the following 45 *Āgams* are available that are acceptable to Shvetāmbar Murtipujak sect :- 11 *Angas* (The 12th one is lost long back), 12 *Upāngas*, 4 *Mul Sūtras*, 6 *Chheda Sūtras*, 10 *Prakīras* and 2 *Chulikās*.

HISTORY OF JAIN SECTS AND SCRIPTURES

Digambers started writing their text of the Āgams on the basis of knowledge at their command. Āchāryas Dhārsen and Gunadhara who happened to be in the line of Bhadrabāhuswami, were very knowledgeable. Their successors prepared the Shatakhand-āgam, (also known as Mahakammāpayadi-pahuda or Maha-karma-prabhṛt) and Kasay-pahud that are collectively known as Pratham Shruta Skandha or the first collection of scriptures.

This could have occurred some time after the Patliputra convention. During the second century AD the most venerable Kundkundāchārya wrote Samay-sār, Pravachan-sār, Niyama-sār, Panchāstikāya, and Ashtapāhud, which are known as Dwitiya Shruta Skandha or second collection of scriptures. His Samay-sār, Pravachan-sār and Panchāstikāya are held in high esteem even by Non-Digambers. Digambar sect accepts these works as the most authentic Jain Āgams and most of the subsequent Digambar literature is based on them. In about 200 A.D. Honorable Umāsvāmi or Umāsvāti wrote his Tattvārtha-sutra in the Sanskrit language giving the entire essence of Jainism. Luckily this book happens to be acceptable to all the sects of Jainism. This shows that despite the outward differences, there are no disputes among them about any of Jainism fundamentals. Many Āchāryas of both denominations have written several commentaries on this book.

A subsequent well-known author is Honorable Āchārya Siddhasen Diwākar Suri who lived during the time of King Vikramāditya. He seems to have written on many aspects of Jainism. His Sanmati-Tarka is considered a masterly book and is enthusiastically studied by scholars even at present. Sarvārtha Siddhi of Pujyapād-swami in the 5th or 6th century and *Shad-darshan Samuchchaya* and *Yoga Drishti Samuchchaya* of Āchārya Haribhadra-suri in the 8th century are the major works after the compilations of the Āgams. By that time, idol worship was firmly established and many temples were built. This necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the *Shvetāmbar* sect this led to the rise of renegade monks known as *Yatis*. They used to stay in the temples and therefore came to be known as *Chaityavāsis*. They lived in affluence and availed themselves of all the comforts of life. *Haribhadra-suri* was the first to criticize their excesses. The evil however seems to have continued long after that.

Noteworthy works after this period are the *Mahāpurān* of *Digambar Āchārya Jinsen* (770-850 A.D.) and the *Trishashti Shalākā Purusha* of (*Hemchandrāchārya* 1088-1173 A.D.). Both these works are voluminous and deal with the lives of *Tirthankars* and other illustrious personalities. Serious efforts were made to curtail the excesses of *Yatis* in the 11th century by *Vardhamānsuri*. This was continued by his successors *Jineshwar-suri* and *Jindatta-suri*. The latter is popularly known as *Dada*. He founded the *Kharatar Gachchha* meaning purer sect in about 1150 A.D.

So far we have talked about the contribution of well-known Āchāryas. Now we come to the contribution of a layman. He was *Lonkashah* of *Ahmedabad*. He could not believe that excesses of the *Yatis* could have religious sanction. However scriptures were not accessible by householders. Luckily, a monk once happened to see the neat handwriting of *Lonkashah*. He therefore hired him to make copies of the scriptures. Equipped with that knowledge he came out with a heavy hand against temples and temple rituals (*Chaityavāsis*) in 1451. Based on his study of the Āgams, he also disputed idol worship as being against original Jain tenets. This was the preamble for setting up the *Sthānakavāsi* sect, which came into existence as

non-idol worshippers in 1474. *Bhanajimuni* was the first known *Muni* of that sect. The *Shvetāmbar* sect was thus divided into two sub-sects. This division was however helpful in dealing a deathblow to the evils of *Yatis*. *Sthānakavāsis* introduced strict codes of conduct for their monks in contrast to the temples (*Chaityas*).

Hirvijay-suri was the well-known *Āchārya* of the next century. He seems to have impressed even emperor *Akbar* who issued a proclamation prohibiting animal slaughter on certain days. Poet *Banarasidas* also lived during that period. He was born in a *Shvetāmbar* family and was an easy going youth. He however happened to read *Samay-sār* and was very much impressed. He has written *Samay-Sār-Nātak*, which is a dramatic version of *Samay-sār*. The next two well-known personalities are *Yogi Anandghanji* and *Upādhyāy Yashovijayaji*. The real name of the former was *Labhanandji*. Since he remained more absorbed in the nature of soul, he is popularly known as *Anandghanji*. He has written many thought provoking *Padas*. The best known is his *Anandghanji Chovisi* that contains devotional songs in admiration of all 24 *Tirthankars*. *Upādhyāy Yashovijayaji* was a prolific writer. He has written on almost every aspect of Jainism in the Sanskrit, Prakrit and Gujarati languages. Soon after that *Āchārya Bhikshu* split the *Sthānakavāsi* sect in 1727 A.D. on the issue of the role of charities etc. in Jainism. The new sect that was set up is known as the *Terāpanthi* sect.

Digambaras also experienced a significant change during the late sixteenth century through a famous poet and scholar named Banarasidas. He was a devout scholar of the works of Kundkundāchārya. He revolted against the lax behavior of Bhattāraks and felt their ritualistic practices were excessive and involved a high degree of *Hinsā* in offering of flowers, fruits and sweets in temple rituals. He called for abolishment of such offerings from daily rituals in the temples.

Banarasidas' influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized *Nishchaya Naya* (absolute) aspects of Kundkundāchārya writings. This greatly revitalized the Digambar tradition and allowed them to move forward during a period of difficult changes. Following this period of change, even within the Digambar tradition, sects known as *Terāpanthis* and *Bisapanthas* came about. Their beliefs and practices vary from one region to the other. It is important to note that Banarasidas was born into a *Shvetāmbar* family.

The last person to be mentioned is *Shrimad Rajchandraji* who was born in 1868. He was a highly gifted person. He could heavily impress even *Mahatma Gandhi*, who considered *Shrimad* his guide. He has compiled many devotional songs and has written at length about the true nature of the soul in the form of letters. Most of his writings are in the Gujarati language. *Mokshamālā* and *Ātmasiddhi-shāstra* are his outstanding independent publications that have influenced a lot of people. He had plans to freshly propound true Jainism. Unfortunately he did not survive long and left the mortal body in 1901 at the young age of 33.

Chapter 31 - Jain Festivals and Celebrations

Jainism has a rich tradition of rituals and festivals. Jain rituals and festivals emphasize the spiritual aspects of Jainism. During Jain festivals, many events of Lord Mahāvīr's life are acted out in symbolic form to bring out the message of Lord Mahāvīr in a simpler way. Rituals and festivals involve the practice of Jainism as well as revitalization and strengthening of our beliefs in Jainism. The Jain festivals are known as *Parvas*. The word "Parva" means auspicious day.

Paryushan Mahā Parva:

Paryushan Parva consists of eight days per Shvetāmbar tradition and ten days per Digambar tradition. It starts on twelfth or thirteenth day of the dark half of the month Shravan. The month of Shravan is in the monsoon season. Jain monks and nuns do not stay at one place more than a few days during non-rainy season. Monsoon showers and torrential rains, however make it impossible for the monks to travel across the country. This coupled with the principle of *Ahinsā* or non-violence, make it difficult for them not to trample on and squash insects and other forms of life that emerge in the monsoon. According to our scriptures, the last of *Paryushan Parva* known as *Samvatsari day* is celebrated on 50 th day of the monsoon season. Monks and nuns must settled during this time period and remain at that place for the remaining Monsoon season of next 70 days.

Meaning of Paryushan

The word "Paryushan" has several different meanings:

1. *Pari + Ushan* = all kinds + to burn = to burn (shed) our all types of *Karmas*. To shed our *Karmas*, we do twelve different types of austerities including fasting.
2. Another meaning of "Ushan" is to stay closer. To stay closer to our own soul from all directions and to stay absorbed in our own-self (soul), we do *Swādhyāy* (self-study), meditation, austerities, etc.
3. *Pari + Upashamanā* = *Upashamanā* means to suppress, to suppress our passions (*Kashāyas* - anger, ego, deceit and greed) from all directions.

Therefore, the real purpose of the *Paryushan* is to purify our soul by staying closer to our own soul, to look at our own faults, to ask for forgiveness for the mistakes we have committed, and take vows to minimize our sins. We should try to forget about the needs of our body (like food) and our business so that we can concentrate on our soul during *Paryushan*.

Recitation of Kalpa Sutra

Per *Shvetāmbar* tradition, there are regular ceremonies in the temple and discourses of Kalpa Sutra (one of the sacred books) in the *Upāshray* during this time. Kalpa Sutra, which contains a detailed account of Mahāvīr's life in addition to the lives of other Tirthankars. It is read to the Jain congregation by Guru maharaj. On the third day of the *Paryushan Parva*, the Kalpa Sutra receives a very special reverence and may be carried in the procession. On the fifth

day at a special ceremony, the replicas of auspicious dreams of Mahāvīr's mother, queen Trishalā, are exhibited to the people, which are then honored by them. Listening to the Kalpa Sutra, among others are the most important activities that should be performed by Jain during *Paryushan*. Scripture define that Shrāvaks and Shrāvikās should perform following five essential activities during *Paryushan*.

1. *Amāri Pravartan* (Spread the message of non-violence)
2. *Attham Tap* (Fast for three consecutive days)
3. *Chaitya Paripati* (Go for a visit and prayers to different Derasars in town in group)
4. *Swami Vātsalya* (Honor and respect fellow Jains)
5. *Kshamāpanā* (Extend and ask for forgiveness by performing *Pratikraman*)

Samvatsari or Day of Forgiveness

The final day of *Paryushan*, called *Samvatsari*, is the most important of all. This is the day when Jains perform *Samvatsari Pratikraman* and ask for forgiveness to family, friends and foes alike for any wrongful acts they might have committed towards them during the year. Therefore this annual opportunity of repentance and forgiveness is very important. Many perform different penances and austerities during the days of *Paryushan* day these individuals eight are specially honored.

To ask for forgiveness is probably the most difficult thing to do. Therefore, our great *Āchāryas* have said: "*Kshamā Virasya Bhushanam, Kshamāvāni Michchhāmi Dukkadam*" To ask for forgiveness is a great quality of the brave ones and if I have committed any mistake, knowingly or unknowingly, I ask for your forgiveness.

There are several great aphorisms (*Sutras*) to ask for forgiveness with the unity of the body, speech and mind, and one of them is as follows:

*Khāmemi Savva Jiva, Savve Jiv Khamantu Me
Mitti Me Savva Bhuesu, Veram Majjham na Kenai.*

Meaning:

I forgive all the living beings of the universe,
May all the living-beings forgive me for my faults.
I do not have any animosity towards anybody, and
I have friendship for all living beings.

The process of shedding our *Karmas* really begins by asking for forgiveness with true feelings, and by taking vows not to repeat mistakes. The request for forgiveness requires humility (*Vinay* - absence of ego) and elimination of hatred.

Dash Lakshana Mahā Parva

Digambars celebrate the festival known as DASH LAKSHANA MAHĀ PARVA (Festival of Ten cardinal virtues) for ten days starting a day after the last day of *Shvetāmbar Paryushan*. “

What are these cardinal virtues which Digambars Jains celebrate during this festival?

Kshamā (forgiveness)
Mārdava (Humility)
Ārjava (straightforwardness)
Shaucha (content - absence of greed)
Satya (truth)
Sanyam (restraint of all senses)
Tapa (austerities)
Tyāg (charity)
Ākinchan (non-possessiveness)
Brahmacharya (celibacy)

These cardinal virtues are the inherent qualities of a soul. They are various forms of right conduct. The practice of observing these virtues is not limited to one particular religion or sect only. They belong to the universal faith. The results of observance of these virtues are equally beneficial to all mankind and not only to a follower of the Jain faith only.

01. Forgiveness (Kshamā):

Kshamā means forgiveness - forbearance. This means not to allow anger to rise and in case it does, then to render it ineffective through internal power. For cultivating forbearance, five ways have been suggested:

- (a) by way of considering whether or not the cause of anger lies in oneself
- (b) by way of considering the harm that follow from an angry mood
- (c) by way of considering the childish nature of the offender concerned
- (d) by way of considering the whole affair to be a consequence of one's own past karma
- (e) by way of considering the merits of forbearance

Total lack of anger with a state of equanimity is defined as the supreme forgiveness. "Forgiveness is the virtue of the brave and not a coward"

"KSHAMĀ VIRASYA BHUSHANAM"
Forgiveness is the virtue of the brave

Anger is the greatest enemy of the soul and it is the root of all evils. Real forgiveness comes from within, without any feelings of reward. To forgive because of respect for elders and upbringing is not the highest kind of forgiveness, it is merely good behavior.

02. Humility (Mārdava):

Lack of pride, selfishness or ego is humility. Pride is the attitude of a superiority complex. Flattery is the main cause of pride. To show humbleness because of poverty or weakness is meekness, lowliness and not a true humility. To accept what one is, is humility. A person should understand the difference between self-respect and pride and not confuse them.

03. Straightforwardness (Ārjava):

Lack of cunningness or a fraudulent attitude is defined as simplicity or straightforwardness. Only a weak person will resort to deceit, because he is afraid of being caught. To hide his

deceit, he will resort to further deception. There is no synchrony between the thoughts, speech and actions of a cunning person. He thinks one thing, says something else, and acts absolutely in a different fashion.

04. Contentment (Shaucha):

Lack of greed is contentment. Greed is a desire to possess. Greed is the one of the root causes of all sins. Greed is as dangerous as anger for the spiritual welfare of a person. It is the strongest vice and the last one to conquer, persisting almost to the end of the spiritual path of purification. With eradication of greed, the soul is practically passionless. Contentment is the highest and purest of all the virtues.

05. Truthfulness (Satya):

Lack of falsehood is truthfulness. Truthfulness for most people means not to lie. Absolute truth is in knowing the thing as it is, and not just to differentiate bad from good.

06. Self-Control (Sanyam):

Control over violence caused by thoughts speech or physical means against all living beings and control over worldly pleasures is the true definition of self-control. Self-control can lead to liberation.

07. Austerity (Tapa):

Austerity or penance is the repentance of one's sins. It is the fire, which burns and reduces the forces of karmic dust to ashes. Austerities are of two kinds: a) the external types, which consist of physical restraints and, b) the internal types, which deal with mental purification.

08. Renunciation (Tyäg):

Renunciation is defined as giving up possessions, both internal and external. Charity should not be mistaken for renunciation. Charity means giving up things, which belong to you. It is done for the benefit of the recipient. Renunciation, on the other hand, does not need a donor. It is primarily done for the benefit of self. There is no need for a second or third party as in charity.

09. Detachment (Aparigraha, Äkinchanya):

A lack of possessions is detachment. External possessions are wealth, house, etc. Internal possessions are attachment, aversion and desire. To lack in internal possessions is the ultimate virtue.

10. Celibacy (Brahmacharya):

Absolute restraint from all sensual pleasures by mind, speech, and body is the ultimate celibacy.

One must always remember that the powers of the sense organs are limited to recognizing the outer world and mundane knowledge, not the real inner self. Self-realization is the mother of all the supreme virtues. Without it, virtues are not supreme but mere acts of good behavior and still the cause of bondage.

Mahāvīr Janma-Kalyānak (Mahāvīr Jayanti):

This is the birth anniversary of Bhagvān Mahāvīr. We celebrate this day in various ways. At present the birth event is celebrated by expressing Bhagvān Mahāvīr's message through cultural activities like play, songs, and dances. This day reminds us the supreme compassion of Bhagvān Mahāvīr and the path to liberation he has preached. There is no universally acceptable consensus on the exact date of Bhagvān Mahāvīr. According to the Digambar tradition, Lord Mahāvīr was born in the year 615 B.C, in the city of Vaishāli. However most scholars and Shvetāmbar believe that He was born in 599 B.C. In the city of Kshatriya kunda in Lachhavad district. On this day we get together to hear Mahāvīr's message expounded, so that we can follow his teachings and example. According to the Indian calendar, it was the thirteenth day of the bright half of the month of Chaitra. He was the son of Siddhārtha and Trishalā. The expectant mother had fourteen auspicious dreams per Shvetāmbar tradition (sixteen per Digambara) before the child was born. Astrologers interpreting these dreams stated that the child would be either a supreme king or a *Tirthankar*.

Diwāli:

Diwāli is the most important festival in India. For Jains, Diwāli marks the anniversary of the attainment of Moksha by Mahāvīr-swami in 527 BC. The festival falls on the last day of the month of Ashvin, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Lord Mahāvīr commenced his last sermon (final discourse known as *Uttarādhyayan*), which lasted until the night of *Diwāli*. At midnight, he soul left his body and attained liberation, *Moksha*. Eighteen kings of northern India were present in his audience at the time of His final sermon. They decided that the light of their master's knowledge should be kept alive symbolically by lighting of lamps. Hence it is called *Deepāvali* or *Diwāli*, (Deep means a lamp and avail means series or multiple). But the light of Lord Mahāvīr's knowledge cannot be kept alive by just lighting the lamps. That is an external approach. Realistically, we should light up our internal lamps - awaken our inner vision by practicing the path preached by Lord Mahāvīr. As a traditional *Diwāli* lamp needs a clay bowl, oil, and cotton wick. The inner lamp needs the right faith, right knowledge, right conduct and right *Tap* (austerity). External lamps needs oxygen while internal lamp needs self-effort. The resolution to adopt the practice of good conduct is the way to celebrate the *Diwāli*. Some fast for two days as Lord Mahāvīr did. Some people recite "*Shri Mahāvīr Swami Sarvajñāya Namah*" on every bead of the rosary (108 beads in one rosary) first followed by 19 rosaries of reciting "*Shri Mahāvīr Swami Pāragatāya Namah*" on each bead. In brief, *Diwāli* is for enhancing the spiritual wealth.

From a social aspect it is celebrated in traditional Indian fashion by greeting and offering sweets to family, friends and neighbors. Jain businessmen would close their accounts for the year and perform a simple Pujā for the new account books.

New Year:

Lord Mahāvīr's chief disciple, Indrabhuti Gautam, had not been able to overcome his attachment to his master and that prevented him from achieving Kevaljñān. The barrier was only broken after a period of grief over his master's *Nirvān*. He at last managed to achieve the highest degree of non-attachment, which enabled him to attain the stage of omniscience, the full

enlightenment, in the early morning of the first day of the New Year. The Jains begin the New Year with a prayer of Guru Gautam Swāmi; and listen with devotion to the nine *Stotras* (*Nav-smaran*) and the auspicious *Rās* (epochal poem) of Gautam Swami. Some people fast for three days including New Year's day. The real wish should be "may the whole year be filled with realistic *Dharma*, intellectual serenity and equanimity".

Bhāi Bija (Festival day for brothers):

King Nandivardhan, the brother of Bhagawān Mahāvīr was in great sorrow due to the *Nirvān* of Mahāvīr. His sister Sudarshanā took him to her house and comforted him. This happened on the day after New Year's day. This day is observed as *Bhāi Beej*. This festival is like *Raksha Bandhan*. On the day of *Raksha Bandhan*, the sister goes to the brother and ties the *Raksha*; but on this day, the sister invites her brother to her house to show her respect and love for him.

Jnān Panchami (The holy day for worshipping knowledge):

Jnān Panchami is the name given to the celebration that takes place on the 5th day of the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. On this day, the scriptures, which impart knowledge to the people, are worshipped with religious devotion by offering *Vākshep* (sandalwood powder). *Swādhyāy*, meditation, and *Pratikraman* are also carried out on this day. Moreover, the books preserved in the religious libraries are cleaned and refurbished as may be necessary. To pay respect to educational material, notebooks, pens, pencils etc. are offered during Pujā.

Oli:

Twice a year, falling in March/April (Chaitra) and September/October (Ashwin), the nine-day Oli period of semi-fasting called *Āyambil* is observed by taking only one meal a day of very plain food (without any spices, salt, milk, oil, butter, fruits or vegetables). It is observed to meditate upon Pancha Paramesthi, Jnān, Darshan, Chāritra, and Tapa, which are collectively known as *Navapad*. The importance of Navapad is preached by the sermons given during these days. King Shripal and Mayanasundari were ardent devotees of Navapad.

Mauna Agiyāras

It falls on the eleventh day of the bright half of the month of Magshara during November/December when a day of complete silence and fasting are observed and meditation is directed towards the *Tirthankars* whose various *Kalyānaks* (auspicious life events) fall on this day.

Varsitap:

This yearlong austerity (Tapa) consists of fasting every other day followed by only one or two meal on the next day. This yearlong austerity signifies the event in the life of our first Tirthankar who did not get *Gochari* (alms) for one year after his initiation (*Dikshā*).

Mastaka Abhisheka (The Head Anointing Ceremony):

Perhaps the most famous example of Pujā performed on a grand scale in Jainism is the *Mastaka Abhisheka* (head anointing) ceremony held every twelfth year in Shravanbelgola. This

JAIN FESTIVALS AND CELEBRATIONS

honors the spiritual hero Bāhubali, who is represented by a colossal fifty seven-foot image carved from rock nearly a thousand years ago. Thousands of Jains of both traditions come to pay homage during the several weeks during which the celebration goes on; Bāhubali thus receives the kind of adoration otherwise reserved exclusively for Tirthankars. The image depicts Bāhubali as standing erect, free of clothing and immersed in deepest meditation. For the period of the *Mastaka Abhisheka*, temporary scaffolding is built behind the huge statue, terminating in a platform just atop the head; thus the faithful can anoint Bāhubali in the proper manner, by pouring various sacred substances (such as purified water and sandalwood paste) over the statue from above. The festivities associated with this ceremony continue for several weeks; participation in them is said to bring great merit and perhaps to make possible the experience of *Samyag Darshan* (Right perception) itself.

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**All Souls are alike and potentially divine.
None is Superior or Inferior.**

Chapter 32 - Yakshas and Yakshinis

Jains pay their respect and worship idols of Jinas for three reasons:

- He has liberated Himself and attained *Moksha*
- He expounded the path of Liberation
- To get an inspiration to become like Him

The only goal of Jainism is to free ourselves from worldly sufferings and attain liberation. Jin is a liberated soul, free of its material body and resides at the top of the universe, called *Siddha-loka*. The images of Jinas are intended to serve as a reminder to the faithful of the possibility of liberation. They serve as role models for Jain lay people in, guiding their ethical code of living; and for the aspirant Jin provides inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, free from this world, the Jin is incapable of responding to a devotee's prayers or requests. This inability to intervene and, to respond to the prayers and offerings from the faithful, sets Jin images apart from all Hindu and most Buddhist deities, who can be called upon to help a devotee by different rituals.

In addition to images of Jinas, we notice images of *Yakshas* and *Yakshinis* (deities) in many Jain temples. These deities are neither eternal nor divine, and they themselves are the worshippers of the Jinä and, true devotees of Jinä. In addition, these *Yakshas* and *Yakshinis* are full of passions and are wandering through the cycle of birth and death just like us. *Yakshas* are males and *Yakshinis* are females. They are also called *Shäsandevtäs* (male ones) and *Shäsandevīs* (female ones). They are guardian angel deities. They are heavenly beings of the *Vyantar* group who have supernatural powers including the ability to change their forms and sizes. These *Yakshas* and *Yakshinis* were either appointed by *Indra* (king of heavenly gods) or were themselves associated with *Tirthankars* in their previous lives. Even though, *Tirthankars* do not require or ask for any protection, these *Yakshas* and *Yakshinis* due to their devotion for *Tirthankars* took upon themselves to protect them and *Jain religion* whenever it becomes necessary.

The earlier scriptures like the *Sthänänga-sutra*, *Uttarädhyayan-sutra*, *Bhagawati-sutra*, *Tattvärtha-sutra*, *Antagadadasäo-sutra*, and *Pauma-chariya* have frequent references to *Yakshas* and *Yakshinis*. Many Jains pay their respect to these *Yakshas* and *Yakshinis* because they provided protection to the *Tirthankars* and to the existence of *Jain religion*. These are the reasons they are found around the images of Jinas. Their individual images are also found in many Jain temples. *Yaksha* is usually found on the right side of the Jin idol while *Yakshini* on the left side. In Jain temples, they are never situated at a higher locations in relation to images of the Jinas. These are benevolent *Yakshas* and *Yakshinis*. There are also malicious *Yakshas* and *Yakshinis* who caused sufferings to *Tirthankars* and troubles to Jains and existence of *Jain religion*. For example, *Yaksha* Sulpäni troubled Lord Mahäviri in his mediation and inflicted many sufferings. There are similar stories in, which malicious *Yakshas* troubled others as well. We Jains do not pay our respects or worship *Yakshas* and *Yakshinis* for the material gains, favor and freedom from danger, illness and disease. We pay our respect to them because of their service to *Tirthankars* and *Jain religion*. Asking for materialistic gains from them will be quite opposite to the teachings of the Jinas.

The following provides a brief description of commonly found *Yakshas* and *Yakshinis* in Jain temples:

Chakreshwari Devi

She is the dedicated attendant deity of lord Ädi Näth (Rishabhadev). She is also known as Apraticakrä. The color of this goddess is golden. Her vehicle is an eagle. She has eight arms. In her four right hands she holds the blessing *Mudrä* (posture), arrow, rope and wheel. In her four left hands she holds the rein, the bow, the protective weapon of Indra, and the wheel.

Ambika Devi

She is the dedicated deity of Lord Nemi-Näth the 22nd Tirthankar. She is also known as Ambai Amba and Amra Kushmändini. Her color is golden and the lion is her vehicle. She has four arms. In her one right hands she carries a mango in one hand and in the other a branch of a mango tree. In one left hand she carries a rein and in the other she has her two sons.

Padmävati Devi

She is the dedicated deity of Lord Pärshva-Näth, the 23rd Tirthankar. Her color is golden and her vehicle is a snake with a cock's head. She has four arms. Her two right hands hold a lotus and a rosary and two left hands hold a fruit and a rein.

Saraswati Devi

Saraswati, the goddess of knowledge, is considered to be the source of all learning. Her divine energy is the source of spiritual light, eradicator of all ignorance and promoter of all knowledge. She is respected and adored by all faiths, worldly people and saints. She has four arms, one hand holding a book, one holding a rosary and two hands holding a musical instrument *Veenä*. Her seat is a lotus and the peacock is her vehicle representing equanimity in prosperity. In some books it is mentioned that the swan is her vehicle.

Lakshmi Devi

Goddess Lakshmi represents wealth. The people worship her as the goddess of wealth, power, money etc. In her upper two hands, she holds a lotus with an elephant, in the lower right hand a rosary and in the lower left hand a pot.

Manibhadra Dev

Shri Manibhadra is originally a *Yaksha*, worshipped by Indian masses since very olden times. His introduction to Jain worship is only a later adaptation. It is an image of a six-armed *Yaksha* with an elephant as his vehicle.

Ghantäkarna Vir

This deity is worshipped for protection and for driving away evil influence created by the malicious *Yakshas and Yakshinis*. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call

him Ghantäkarna Mahävira by mistake. That creates confusion between Lord Mahävira and Ghantäkarna Vir. He is not connected to Lord Mahävira in any way.

Nakoda Bhairava

This is the deity of Bhairava. This deity is usually found near the entrance of the temple. People from far and near visit the shrine and make offerings to the deity upon fulfillment of their material desires. It is a positive force around the temple.

Bhomiyaäji

This deity is in the shape of a mountain. It is the natural positive energy of the mountain Sametshikhar. This energy inspires and guides believers and the pilgrims in completing their pilgrimage of Sametshikhar peacefully.

I

“Be true to your inner being and all religions are fulfilled”