Compendium of Jainism

Jain Academic Bowl Manual of 2024

JAINA Education Series: JES-904

5th Edition – Oct 2024

Jain Non-Sectarian Temple Concept



Digambar Arhat Murti | **Siddha Liberated Murti** | **Shwetambar Arhat Murti**

Compiled by

Jain Academic Bowl Committee

JAINA Education Committee

Federation of Jain Associations in North America

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Dedicated To

Young Jains of America (YJA)

(www.yja.org)

Young Jain Professionals (YJP) and

(www.yjponline.org)

Jain Päthashälä Teachers of North America

(https://jainelibrary.org/)

For their continued efforts and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

We especially appreciate the efforts of all the Päthashälä Teachers in instilling the basic values of Jainism and promoting principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug free youths and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs, and refrains from all types of addictive substances such as alcohols and drugs.

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The project of compiling, revising, and editing of this book was accomplished by the dedicated group of Young Jains, Päthashälä teachers, scholars, and individuals of North America. The devoted contribution of all these supporters is evident on every page of this book and is gratefully acknowledged.

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The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

Lord Mahävir

Ächäränga Sutra (Book 1, Lecture 4, Lesson 1) Translated by H. Jacobi

Preface

Jai Jinendra,

We are living in the age of science and technology. The growth of scientific knowledge and technology has given new dimensions to our life and influenced every field of our life. Science has done a great service to humanity by providing amenities of pleasant living and saved humanity from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas.

However, at the same time it has also uprooted the moral, religious, and cultural values of our society. Most of our traditional religious values and beliefs have been thrown away by this growth and outlook of scientific knowledge. We know much about the atom but not enough about the moral values needed for a meaningful life. Our life is full of excitements, emotional disorders, and conflicts of moral values. It seems that we live in a state of chaos. Thus, we do not only live in the age of science but also the age of anxiety and mental tensions.

Today what we need is mental peace, a complete integration into our personality, and integration into the social environment. Jainism can meet this need of our times if we understand its true essence. The Jain philosophy fully advocates limitless power and energy of the human soul and its independence. It bestows full responsibility upon us, and us alone, to attain the highest goal of our lives - infinite bliss. Jainism is a unique religion of self that prescribes a code of conduct for all human beings irrespective of creed, caste, color, and religion.

Non-violence (Ahimsä), Non-possession and Non-attachment (Aparigraha), and a Non-absolutistic (Anekäntaväd) viewpoint are fundamental principles of Jainism. If we observe these three principles, peace and harmony can certainly be attained within us as well as in the world. Non-violence is the backbone of Jain philosophy. It is the focal point of Jainism. Rational thinking and rational conduct are auxiliary colors spread on the vast canvas of non-violence. Thus, Jains have presented a deep and vivid study of non-violence.

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. In countries like the USA, Canada, UK, and Africa, where many Jains are settled permanently, children do not have access to Jain literature in English. It is also necessary to publish it in varieties of mediums for the English-speaking people harboring interest in the Jain religion and its scriptures. JAINA Education committee has taken up this task.

The current JAINA Education Committee is pleased to present the JAINA Education Series books in English for all ages of students. A great deal of effort has been made in the preparation of this. Much care has also been taken to present Jainism in a non-sectarian way.

This book Compendium of Jainism is compiled using all Jain Päthashälä textbooks and reference books of Jaina Education Series. This book will be used in the Jain Academic Bowl competition during JAINA and YJA conventions.

Every edition of the JAINA Education Päthashälä books goes through minor/major revisions incorporating suggestions received from various Päthashälä teachers, educators, and students from different centers.

The committee members who prepared this material are Jain Päthashälä (Sunday school) teachers and not the Jain scholars. Hence, you may find some errors and certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please use the material objectively and provide positive suggestions so that we can easily incorporate them in the future revisions. The pdf file of all Päthashälä books is available from Jain eLibrary website. https://jainelibrary.org/

Many minds, and many blessings, directly and indirectly, have touched this noble project.

We sincerely appreciate and thank every person who made this project successful. In compiling this book, we have utilized many sources, and we are grateful to their authors and publishers for using their work liberally. We sincerely appreciate and thank every person and every organization that made this project successful.

All material published by the JAINA Education Committee is not a copyrighted material for personal and private use. Please use it respectfully and distribute it on at-cost basis. As always, if you have any suggestions for improvement, please feel free to contact us. In addition, if we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhämi Dukkadam.

Thank you and Jai Jinendra.

Pravin K. Shah, Chairperson
JAINA Education Committee

Shweta Daftary, Chairperson
JAB Committee

"A non-religious person when awake
would make others sleep.
Therefore, his sleeping is good.
A religious person when awake
will awaken others.
Therefore, his awakening is good."

Lord Mahavir

Pronunciation Guide

Indian words, especially Sanskrit and Prakrit words, are difficult to write in English language for their exact pronunciation. It is disrespectful to the sutra, to mispronounce any word. To correctly read the language of our scriptures, it is necessary to put diacritical marks on some English vowels & consonants.

For simplicity, we have used only one such mark in this manual. Two dots over the letter 'a' indicates a long vowel sound. The bold letter in each Sanskrit or Prakrit word given in the table should be pronounced similarly to the bold letter in each English word.

Here are some examples to help with the short and long 'a' vowel sound:

Letter	**English word**	**Indian word**
a	**A**go, Woman	S**a**mv**a**r, Tap
ä	F**a**r, Palm	Pram**ä**n, Ätmä

Additionally, to differentiate the Indian words easily in this manual, they all begin in upper case.

It is incorrect to change an Indian word to its plural form by adding 's' at the end. For example, the Indian word 'ghar' cannot be 'ghars' in plural form. We have kept the Indian word in its original form in most places instead of changing to plural form with an 's' except in certain places such as 'Tirthankars' or 'Sadhus'.

Some words may have been spelt differently during its English translation for better readability. We suggest that if you are not familiar with any Indian word, you should ask a knowledgeable person about it for its proper pronunciation.

If there are any words in this manual that are misprinted due to our ignorance or unintentionally, we ask for your forgiveness.

Michchhämi Dukkadam.

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SECTION A. INTRODUCTION

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A.1. Jain Prayers

A.1.1. Namaskär Mahämangal Sutra

नमो अरिहंताणं।	Namo Arihantänam
नमो सिद्धाणं।	Namo Siddhänam
नमो आयरियाणं।	Namo Äyariyänam
नमो उवज्झायाणं।	Namo Uvajjhäyänam
नमो लोए सव्वसाहूणं।	Namo Loe Savva Sähunam
एसो पंच नमुक्कारो।	Eso Pancha Namukkäro
सव्वपावप्पणासणो।	Savva Pävappanäsano
मंगलाणं च सव्वेसिं	Mangaläna m cha Savvesim
पढमं हवइ मंगलं।।	Padhamam Havai Mangalam

I bow to all Arihant, I bow to all Siddha, I bow to all the Ächärya, I bow to the Upädhyäy, I bow to all the Sädhu and Sädhvi

To these five types of great souls, I offer my prayers, May such prayer help diminish all my negative vibrations and sins. Amongst all of the auspicious benedictions, offering this prayer is the foremost.

A.1.2. Mängalik - Chattäri Mangalam : (Divine Refuge Prayer)

चत्तारि मंगलं, अरिहंता मंगलं,
सिद्धा मंगलं, साहू मंगलं,
केवलिपण्णत्तो धम्मो मंगलं .1.

Chattäri mangalam, Arihantä mangalam,

Siddhä mangalam, Sähu mangalam,

Kevali pannatto dhammo mangalam .1.

There are four auspicious entities in the universe. Arihants are auspicious. Siddhas are auspicious. Sädhus and Sädhvis are auspicious. The religion explained by the omniscient is auspicious.

चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
केवलिपण्णत्तो धम्मो लोगुत्त्मो .2.

Chattäri loguttamä, Arihantä loguttamä,

Siddhä loguttamä, Sähu loguttamä,

Kevali pannatto dhammo loguttamo .2.

There are four supreme entities in the universe. Arihants are supreme. Siddhas are supreme. Sädhus and Sädhvis are supreme. The religion explained by the omniscient is supreme.

चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,
सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,
केवलि पण्णत्तं धम्मं सरणं पवज्जामि।।

Chattäri saranam pavajjämi, Arihante saranam pavajjämi,

Siddhe saranam pavajjämi, Sähu saranam pavajjämi,

Kevali pannattam dhammam saranam pavajjämi ||

I take refuge in the four auspicious and supreme entities of perfected souls, liberated souls, ascetics, and the religion expounded by Tirthankar Kevalis. These are expounded by self-control, non-violence, and compassion.

A.1.3. Khämemi Savva Jive: (Universal Forgiveness Prayer)

By means of this sutra, we ask for forgiveness from all living beings of the universe, and we also grant forgiveness to all living beings of the universe. In this way a relationship of mutual forgiveness and friendship is developed among all living beings. This is the true essence of the Jain religion.

खामेमि सव्व जीवे, सव्वेजीवा खमंतुमे।
मित्ती मे सव्व भूएसु, वेरम् मज्झ न केणइ।।.1.

Khämemi savva jive, savve jivä khamantu me,

Mitti me savva bhuyesu, veram majjha na kenai .1.

I forgive all living beings, may all living beings forgive me. My friendship is with all living beings, my enmity is nonexistent.

A.1.4. Upsargäh Kshayam Yänti: (Reflection on Universal Peace)

Recitations of the following sutras help to spread peace among all living beings in the universe.

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।
मनः प्रसन्न तामेति, पूज्यमाने जिनेश्वरे।। .1.

Upasargäh kshayam yänti, chidyante vighna-vallayah.

Manah prasannatämeti, pujyamäne jineshvare .1.

All problems get resolved; All obstacles get removed. The heart becomes full of joy, for those who get in touch with the inner higher self.

A.1.5. Shivmastu Sarva Jagatah: (Reflection on Universal Friendship)

Recitations of the following sutras help to spread good wishes to all living beings in the universe.

शिव मस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।
दोषाः प्रयांतु नाशं, सर्वत्र सुखी भवतु लोकः।। .1.

Shivmastu sarva jagatah, Parhit niratä bhavantu bhutaganäh,

Doshäh prayäntu näsham, Sarvatra sukhi bhavatu lokäh .1.

May the whole universe be blessed, May all beings engage in each other's well-being, May all weakness, sickness and faults diminish and vanish, May everyone be healthy, prosperous, blissful, and peaceful.

A.1.6. Religious Prayers

A.1.6.1. Mangalam Bhagawän Viro

मंगलं भगवान वीरो, मंगलं गौतम प्रभु।
मंगलं स्थूलिभद्राद्या, जैन धर्मोस्तु मंगलं।।

Mangalam Bhagawän Viro, mangalam Gautam prabhu |

Mangalam Sthulibhadrädyä, Jain dharmostu mangalam ||

Shvetämbar version - Bhagawän Mahävir is auspicious, Ganadhar Gautam Swämi is auspicious; Ächärya Sthulibhadra is auspicious; Jain religion is auspicious.

मंगलं भगवान वीरो, मंगलं गौतमो गणि।
मंगलं कुन्दकुन्दार्यो, जैन धर्मोस्तु मंगलं।।

Mangalam Bhagawän Viro, mangalam Gautamo gani |

Mangalam Kundakundäryo, Jain dharmostu mangalam ||

Digambar version - Bhagawän Mahävir is auspicious, Ganadhar Gautam Swämi is auspicious; Ächärya Kundkund is auspicious; Jain religion is auspicious.

A.1.6.2. Arhanto Bhagavanta Indramahitäh

अर्हन्तो भगवंत इन्द्र महिताः, सिद्धाश्च सिद्धि स्थिता।
आचार्या जिनशासनोन्नतिकराः, पूज्या उपाध्यायकाः।
श्री सिद्धान्तसुपाठका मुनिवरा, रत्नत्रयाराधकाः।
पंचै ते परमेष्ठिनः प्रतिदिनम्, कुर्वंतु वो मंगलम्।।

Arhanto bhagavanta indramahitäh, Siddhäshcha siddhisthitä |

Ächäryä jinashäsanonnatikaräh, püjyä Upädhyäyakäh |

Shri siddhäntasupäthakä Munivarä, ratnatrayärädhakäh |

Panchai te Parameshthinah pratidinam, kurvantu vo mangalam ||

Tirthankar Bhagawän, who is worshipped by heavenly gods; Siddha Bhagawän, who permanently reside above Siddha-shilä; Ächärya Mahäräj, who propagate the Jain religion; revered Upädhyäy Mahäräj; and Sädhus and Sädhvis who are well versed in the scriptures and followers of three jewels of Jainism; may these five supreme beings bestow bliss every day.

A.1.6.3. Ädimam Pruthivinatha-Mädimam

आदिमं पृथिवीनाथ-मादिमं निष्परिग्रहम्।
आदिमं तीर्थनाथंच ऋषभस्वामिनं स्तुमः।।

Ädimam pruthivinatha-mädimam nishparigraham |

Ädimam tirthanätham cha, Rushabhasväminam stumah ||

We pray to Bhagawän Rishabhadev who was the first king, who was the first one to renounce all his possessions and who is the first Tirthankar.

A.1.6.4. Virah Sarvasuräsurendra

वीरः सर्वसुरासुरेन्द्र-महितो, वीरं बुधाः संश्रिताः
वीरेणाभिहतः स्वकर्म निचयो, वीराय नित्यं नमः।
वीरात् तीर्थमिदं प्रवृत्तमतुलं, वीरस्य घोरं तपो
वीरे श्री धृति कीर्ती कांति निचयः श्री वीर भद्रं दिशः ।।

Virah sarvasuräsurendra-mahito, Viram budhäh sanshritäh

Virenäbhihatah svakarma nichayo, Viräya nityam namaḥ |

Virät tirthamidam pravruttamatulam, Virasya ghoram tapo

Vire shri dhruti kirti känti nichayah, shri Vira bhadram dishah ||

I always bow down to Bhagawän Mahävir, who has eradicated all His Karma and who is worshipped by all heavenly gods as well as demons. O Mahävir Swämi Bhagawän, the learned take refuge in You. You have established this un-paralleled Tirth (four-fold Jain Sangh). O Bhagawän Mahävir, your austerities were intense. You have attained the ultimate enlightenment, wealth of knowledge, patience, glory, grace, and peace. Oh! Bhagawän Mahävir, please guide me on the path to liberation.

A.1.6.5. Bhaktämar Stotra - Tubhyam

तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ।
तुभ्यं नमः क्षितितलामलभूषणाय॥
तुभ्यं नमस्त्रिजगतः परमेश्वराय।
तुभ्यं नमो जिन! भवोदधि शोषणाय॥

भक्तामर स्तोत्र - आचार्य मानतुंगसूरी

Tubhyam namastribhuvanärtiharäya nätha

Tubhyam namaḥ kshititalämalabhushanäya |

Tubhyam namastrijagatah parameshvaräya,

Tubhyam namo jina! bhavodadhi shoshanäya ||

Bhaktämar Stotra – Ächärya Mänatungasuri

O Lord! My namaskär to you because you destroy the miseries of the three worlds. O Lord! My namaskär to you, as you are the jewel on the surface of the earth. My namaskär to you, as you are the Lord paramount of the three worlds. My namaskär to you as make the ocean of mundane existence completely dry (free us from the cycle of transmigration)

A.1.6.6. Ajnäna Timirändhänam

अज्ञान तिमिरान्धानं, ज्ञानाञ्जन शलाकया।
नेत्रं उन्मीलितं येन, तस्मै श्री गुरवे नमः।।

योगशास्त्र – आचार्य हेमचंद्रसूरि

Ajnäna timirändhänam, jnänänjana shaläkayä |

Netram unmilitam yena, tasmai shri gurave namaḥ ||

Yogshästra by Ächärya Hemchandrasuri

The darkness of ignorance was blinding my vision. A healing paste (the medicine of true Knowledge) has been applied. Now my inner eyes are open. To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly, I humbly offer my appreciation and gratitude.

A.1.6.7. Prayer to reflect on True Qualities of Our Soul

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य,
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

Dayä shänti samatä kshamä, satya, tyäg, vairägya,

Hoya mumukshu ghata vishe, eha sadäya sujägya.

The true seeker of eternal peace has seven cardinal virtues, which are compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep one constantly vigilant.

कषायनी उपशांतता, मात्र मोक्ष अभिलाष,
भवे खेद, प्राणी दया, त्यां आत्मार्थ निवास.

Kashäy-ni upashänta-tä, mätra moksh abhiläsha,

Bhave khed präni dayä, tyä ätmärtha niväsa.

Where there are no passions like anger, ego, deceit, and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

राग, द्वेष, अज्ञानए, मुख्य कर्मनी ग्रंथ,
थाय निवृत्ति जेह थी, ते ज मोक्षनो पंथ.

Räga, dvesha, ajnäna e, mukhya karma-ni grantha,

Thäya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, hatred, and ignorance are the three principal reasons for the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

A.1.7. Sadguru prayers: (Reflection on True Teacher)

By reciting the following sutras, we respect our true teacher and his / her qualities.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत,
समजाव्युं ते पद नमुं, श्री सद्गुरू भगवंत.

Je svaroop samajyä vinä, pämyo dukha anant,

Samajävyu te pad namu, shri sadguru bhagavant.

I bow to the feet of the Holy Teacher, who explained the true nature of the Soul; without its understanding, I suffered infinite misery.

आत्म ज्ञान समदर्शिता, विचरे उदय प्रयोग,
अपूर्व वाणी परमश्रुत, सद्गुरू लक्षण योग्य.

Ätmä-jnän samadarshitä, vichare uday-prayog

Apurva väni param-shrut, sadguru lakshan yogya.

The admirable qualities of the Holy Teacher are self-realization, equanimity, compassion, pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment or aversion.

देह छतां जेनी दशा, वर्ते देहातीत,
ते ज्ञानीना चरणमां, हो वंदन अगणित.

Deh chhatä jeni dashä, varte dehätit,

Te gnäninä charanmä, ho vandan aganit.

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.

A.2. Dharma: Religion

A.2.1. Introduction

Every living being desires happiness, and endeavors to avoid pain and suffering. The question is how these objectives can be achieved. Generally, one feels happy if they get whatever they desire and can avoid everything that they do not like. However, situations do occur which are not in one's interest or do not conform to their liking. Even in favorable situations, it is not always within one's power to prolong the situation. Situations undergo changes which can make one feel miserable when the new situation is not to their liking. Moreover, desires and likes or dislikes of all beings are not identical. What one 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 could not possibly be a way of making everyone happy.

Fortunately, however, there is a way. Shraman, which is Jain and Buddist traditions, and Vedic, which is Hindu tradition, belong to the Indo-Aryan culture, and have borrowed from and influenced ideologies of one another. They both have addressed the subject of universal happiness and have discovered that the way to this is to wish and act for happiness and well-being for all. If everyone acts accordingly, the world can turn into paradise and there would not be any misery; at least the manufactured miseries would 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 everything 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 universal happiness. These traditions 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 consider ourselves happy. Unfortunately, the body with which we identify ourselves and everything around us, is 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 next moment. In fact, our so-called happiness is 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 do not have. Our desires are endless and as long as those desires remain unsatisfied, no one can ever feel happy and experience real peace that can lead to blissful pleasure. We may strive hard to achieve that pleasure but hardly anyone attains it any time during his life.

A.2.2. What is Religion?

The growth of scientific knowledge and technology has given new dimensions to our lives and has influenced every aspect of how we live. Science has done a great service to humanity by providing amenities for pleasant living and has saved men from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas. At the same time, the scientific outlook has uprooted the moral, religious, and cultural values of our society. In the light of the advance of scientific perspective some individuals have renounced our traditional religious beliefs and values. We know much

about the atom but not much about the values needed for a meaningful and peaceful life. We are living in a state of disarray. Our lives are full of worries, emotional disorders, and conflict of values.

Today man needs mental peace and complete integration with his own personality and with his social environment. Can religion, in general, and Jainism in particular, meet this need of our times? Yes, it can. Religion has eternal concepts and values that can meet the needs of time.

Now, what do we mean by the term religion? Many western scholars define religion as faith. Some say that religion is belief in spiritual beings. Others define religion as faith in the conservation of values. The inner core of religion is faith, but it is the faith in our own existence and our own real nature, belief in some eternal and spiritual values that are essential for the existence and upliftment of mankind. A generally accepted definition of religion is *'Dhärayati Iti Dharma'*. It means that what holds (our soul 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 be aware of what is happening without any sense of attachment 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."

This quotation taken from Jain scripture Ächäränga Sutra states that he who knows the soul, knows everything 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.

Therefore, Jain scriptures define religion as 'Vatthu Sahävo Dhammo'. It means that religion is the real nature of things. Religion is the nature or property of all substances (Shad (Six) Dravya) including soul and matter. We seldom try to explore who we are and what our true nature is. Nothing against our nature is going to give us lasting happiness or real satisfaction. 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.

That being so, what is the real nature of the human being? The real nature of human beings is equanimity Ächäränga sutra defines religion as mental equanimity. In Bhagavati sutra, Gautam Swämi asks Bhagawän Mahävir, "What is the nature of soul?" Bhagawän replies, "The nature of soul is equanimity." Gautam asks, "What is the ultimate aim of soul?" Mahävir replies, "The ultimate aim of the soul is also equanimity." Ächärya Kundkund, in Samaysär, has equated the essential nature (Svabhäv) of soul with equanimity.

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.

Religion is nothing but an endeavor for the realization of one's own essential nature. Dwelling in one's own essential nature means remaining secure in the state of a spectator or observer. In this state, the consciousness is completely free from excitement and emotions, and the mind becomes tranquil. It is the precondition for enjoying spiritual happiness, and for relieving mental tension, which is an impure state of mind. This is the practice of equanimity of mind. Nobody wants to live in a state of stress. All seek relaxation instead of tension, contentment instead of anxiety. Religion is nothing but a way of achieving this mental peace.

Religion is truth. When you first discover and then begin to live by inner truth, it becomes your measurement for everything. If an action fits with this truth, then you do it. If it does not, you reject it. It is not justified; it is acting in accordance with your inner measuring rod. Truth becomes your permanent inner companion.

The path to liberation of right knowledge, right perception, and right conduct is the application of equanimity in the three aspects of our conscious life, which is, knowing, feeling, and willingness. Even-mindedness, broader and unbiased outlook and regard for other ideologies and thoughts constitute equanimity of knowledge or right knowledge. Detachment from the objects of worldly pleasures, balanced state of mind, and the feeling of equality constitute equanimity of feeling or right perception. Control over one's desires, regard for other's life and property, equity and fairness in social life constitute equanimity of will or right conduct. The three organs of right conduct are body, speech, and mind. According to Jain teachers, equanimity of body, speech, and mind should be the directive principle of religious life. Equanimity of mind entails non-attachment or non-possessiveness; Equanimity of body is nonviolence (Ahimsä), and Equanimity of speech is non-absolutism. Nonviolence, non-attachment, and non-absolutism are the three pillars of Jainism. By adopting these concepts, we can attain happiness and peace in our lives and create an atmosphere of tolerance and trust in society.

A.2.3. Understanding Jainism

Jainism is a religion propounded by a `Jina'. Principles enunciated by a `Jina' constitute Jainism and the follower of Jainism is known as a `Jain'. Further, a `Jina' is neither a supernatural being nor an incarnation of an all-powerful God. The word `Jina' means the conqueror or the victorious, meaning one who has conquered the worldly passions by one's own strenuous efforts. Human beings are entitled to become `Jina'. `Jina' are people of this world who have attained supreme knowledge, subjugated their passions like desire, hatred, anger, greed, and pride and are free from any sort of attachment. Thus, Jainism is a religion of purely human origin. It is propagated by self-realized individuals who have attained perfect knowledge, omniscience, and self-control by personal effort and have been liberated from the bonds of worldly existence, and the cycles of all future life and death. Jina are popularly viewed as Gods in Jainism. An infinite number of Jina existed in the past. All human beings have the potential to become a Jina.

In ancient times, Jainism was also known as Shraman Dharma, an ascetic tradition, or the religion of Nirgrantha, one who is not attached to internal or external objects.

The basic tenet of Jainism is "Ahimsä Parmo Dharma" which means non-violence is the supreme religion. From an ethical point of view Dharma means duty - compassion is the supreme duty of an individual. From a religious point of view, Dharma means the true nature of a substance - compassion is the true nature of a human being. In addition, the Jain dictum "Parasparopagraho Jivänäm" means, "Living beings (Souls) render service to one another".

A.2.4. Why Do We Pray?

A Jain verse says, “I bow down to the path of salvation, which is supreme, which is omniscient; I bow down to that power because I wish to become like that power.” The object is not to receive anything from the entity or from that spiritual nature, but to become one like that. We worship and bow down to the spiritual entity and its idol so that we can absorb some of its virtues and be able to change our own personality to reflect their virtues. So, we worship God, not as the one who is going to give us something, not because it is going to do something to please us, not because it is profitable in any way; there is not any idea of selfishness; instead, we worship their virtues without expecting anything in return.

God, to us, would mean to have attained the perfect and liberated state. We pay homage to the perfect for the sake of perfection, and not for any reward. One of the Jain prayers is “I worship with power, all consciousness which becomes the leader for us on the path of salvation; which has broken to pieces the mountain of physical forces of Karma; which has acquired omniscience. I worship it because I wish to become that power.”

The Jina are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of liberation through the true understanding of self and other realities. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. The concept of God's descent into a human form to destroy evil is also not applicable in Jainism.

The Jina that have established the religious order and revived the Jain philosophy at various times in the history of humanity are known as Tirthankars. The ascetic sage, Rishabhadev was the first Tirthankar and Mahävir was the last Tirthankar of the spiritual lineage of the twenty-four Tirthankars in the current Ärä.

In summary, Jainism does not believe in a creator God, however this does not mean that Jainism is an atheistic religion. Jains believe in an infinite number of Jina (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering.



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B.1. Introduction to Jainism

B.1.1. What is Jainism?

B.1.1.1. Jains

- Jains are the followers of Jina.
- Jina means victors.
- Jina are the victors over their inner passions (Kashäy) which are Anger (Krodh), Ego (Män), Deceit (Mäyä), and Greed (Lobh)
- Jina are also called Tirthankar or Arihant, and they are Gods in the human forms.

B.1.1.2. Tirthankar

Tirthankars establish the four-fold order of Jain congregation, which are Sädhus, Sädhvis, Shrävaks, and Shrävikäs. There are 24 Tirthankars in every ascending and descending time cycle. Jains follow the teachings of Tirthankars. Shri Mahävir Swämi is the 24th Tirthankar of this time cycle.

Tirthankars are

- Self-Enlightened and Enlighteners
- Supreme Illuminators
- Conqueror of Inner Enemies
- Revealers of True Path
- Liberated and Liberators
- Constitutors of Religious Order
- Human beings with Tirthankar Näm Karma, who have attained absolute knowledge.

B.1.1.3. Concept of God in Jainism

- Every soul in its purest form is called Siddha and is a God. Arihants are God in the human form.
- Every soul is equal, eternal and is capable of becoming God.
- The way to become God is to get rid of all Karma by removing anger, ego, deceit, and greed from within ourselves.
- Every soul creates its own destiny.
- Jains do not believe in God as a creator, destroyer, or preserver of the universe.
- God is a pure consciousness or perfected soul without any karma attached to it.
- Liberated Souls are Jain Gods, who are only Knower and Observer but not Doer.
- At liberation, the soul remains finite, lives in Moksh forever, and never loses its identity.

B.1.1.4. Religion

Any activity of thought, speech or action that helps us get rid of our vices / inner enemies such as anger, ego, deceit, and greed is a Jain religious activity.

B.1.2. Major Beliefs of Jainism

The universe is without a beginning or an end and is everlasting and eternal. No one has created it, and no one can destroy it.

The universe constitutes of six fundamental substances, collectively known as Shad Dravya. They are Soul (Jiva), Matter (Pudgalästikäy), Principle of Motion (Dharmästikäy), Principle of Rest (Adharmästikäy), Space (Äkäshästikäy), and Time (Käl). All six entities are eternal. Although they undergo countless changes continuously, they do not transform from one substance to another and retain their inherent qualities.

The soul is the only living substance which has consciousness. Every living being is a soul. An infinite number of souls exist in the universe. And they are all unique individual souls. The remaining 5 substances are non-living beings (Ajiva).

From eternity, every soul is ignorant and in delusion of its true nature and is bound by karma.

The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another and suffers as it passes through many pleasurable and painful situations.

A soul in its pure form has no Kashäy such as anger, ego, deceit, and greed. Thus, it has no karma attached to it and possesses infinite knowledge, infinite perception, infinite energy and power, infinite bliss, and no physical body.

A soul in its impure form (a soul having Kashäy meaning karma particles attached to it), possesses limited knowledge, limited perception, limited energy, physical body and its limitations, and experiences pleasure and pain.

The ultimate goal for the soul is to achieve liberation from sufferings through understanding and realization of its pure nature.

Jainism believes that the proper Knowledge of reality, when combined with total conviction of the knowledge of reality and proper conduct, leads the worldly soul to break the continual binding process of karma to the soul and attain liberation from karma.

Jains believe that each living being is a master of his/her own destiny. They rely a great deal on self-effort and self-initiative for both their worldly requirements and their salvation or liberation.

The complete true reality cannot be observed from a single viewpoint. To understand the true nature of reality, it is essential to acknowledge and accept the positive nature of the multiple perspectives of each situation or idea. This concept is called Anekäntaväd (non-absolutism).

Jains do not believe that there is a supernatural power that does favors for us if we please it or that creates hurdles for us if it is displeased.

B.1.3. Main Principles / Tenets of Jainism

B.1.3.1. Ahimsä (Non-violence)

Ahimsä, or non-violence, is a very broad subject. Jains believe that all life forms have a soul, and all souls are basically equal and should be treated with respect. This teaches us universal love and compassion towards all living beings. Violence can be committed in three ways – thoughts, words, and actions.

Violent actions are obviously harmful to both the doer and the receiver. Violent words leave permanent scars in the heart and the mind of others. As thoughts are the root cause of words and actions, violent thoughts that may or may not result in violent actions are considered bad because they do the most damage to your soul. Vegetarianism is just an expression of this belief of compassion for all living beings

B.1.3.2. Anekäntaväd (Non-absolutism)

Understanding truth from various standpoints is Anekäntaväd. Considering our limited scope of arriving at complete truth, Jainism presents the theory that truth is relative to the viewpoint from which it is known. All knowledge is multi-sided and true only from a limited perspective. Once we acquire this attitude, we will always be tolerant of others' viewpoints and willing to learn from it. By accepting the partial truth in each one-sided view, we can lead a life of partnership and participation, a life of friendliness and harmony.

B.1.3.3. Aparigraha (Non-attachment / Non-possessiveness)

Possession of material things is an external possession. Attachment to material things, as well as attachment to people, is an internal possession. Both can lead to anger, ego, deceit, and greed. Hence, attachment is the cause of all our problems. The practice of non-attachment leads to equanimity in our lives, which is necessary for the liberation of our soul.

B.1.4. Karma Theory (Law of Cause & Effect)

The soul is like a magnet. Karma is like iron particles. Our Kashäy (anger, greed, deceit, and ego) attract these karma particles to the soul which get bound to the soul. Due to this continuous accumulation of Karma, the soul must pass through the cycles of birth and death.

Our goal is to get rid of all previously attracted Karma particles and stop attracting new particles, like demagnetization. We do this through knowledge, equanimity, tolerance, penance, self-control, forgiveness, repentance, reverence, compassion, service, meditation, and renunciation.

B.1.5. Texts / Scriptures

The Jain scriptures called "Ägam" are based on the teachings of Mahävir-swämi. They are composed in Ardha-mägadhi Präkrit language, a common language during the time of Mahävir-swämi.

There are many other works by noted Ächäryas, Upädhyäys, Sädhus, Sädhvis, and scholars throughout history, which go into the details of every aspect of life.

B.2. Panch Parameshthi

B.2.1. Namaskär Mantra

Namaskär Mahämangal Sutra is also known as Namaskär Mantra, Navakär Mantra, or Namokär Mantra. This is the most revered sutra in Jainism in which homage is paid to the five worship-worthy personalities: Arihant (enlightened human beings), Siddha (liberated souls), Ächärya (head of the Jain congregation), Upädhyäy (ascetic teachers), and all Sädhus including all monks and nuns (ascetics) of the universe.

The Namaskär Mahämangal sutra illuminates and awakens the divine qualities of the soul like the light brightens the dark surroundings. It is not just a religious ritualistic prayer, but an eternal expression of perfection. It is a key to the divine treasury of knowledge.

The Namaskär Mahämangal has 9 sentences. The first five sentences provide obeisance to the above five worshipful personalities and the remaining four sentences explain the importance of these obeisance.

Namo Arihantänam

I bow to all Arihant (Tirthankars or Jina) who have attained enlightenment by overcoming their inner weaknesses such as anger, ego, deceit, and greed. They have achieved infinite knowledge, infinite vision, perfect conviction and conduct, and infinite energy. This way they have eradicated all karma which subdued the original qualities of the soul (four Ghäti karma). They are perfect human beings and they have shown us the path to liberation which brings an end to the cycle of life, death, and suffering. At the end of their life the remaining human body related karma will be exhausted, and they will become pure soul (soul without body) known as Siddha.

Namo Siddhänam

I bow to all Siddha (liberated souls) who have attained the state of perfection and immortality. They are pure soul and pure consciousness. They possess no karma and hence no physical body. After Nirväna (death), all Arihant become Siddha.

Namo Äyariyänam

I bow to all the Ächärya, who are the heads of various Jain congregations. They explain the path of liberation, which is the unity of Samyag Darshan (Right Faith), Samyag Jnän (Right Knowledge), and Samyak Chäritra (Right Conduct). They explain the importance of spiritual life over material life and preach to live a compassionate and simple life.

Namo Uvajjhäyänam

I bow to the Upädhyäy, who are the learned scholars of the Jain scriptures and their proper interpretations. They teach the principles of Jain religion and how to apply such principles in our daily life.

Namo Loe Savva Sähunam

I bow to all the Sädhus and Sädhvis (ascetics) of the universe who strictly follow the five great vows of conduct; Ahimsä, truth, non-stealing, celibacy, and non-possession and thus inspire us to live a simple life.

Eso Pancha Namukkäro, Savva Pävappanäsano

This five-fold obeisance eradicates all sins.

Mangaläanam Cha Savvesim, Padhamam Havai Mangalam.

This Navakär Mantra is foremost amongst all that is auspicious. The Namokär Mantra is the most sacred mantra in Jainism and can be recited at any time. While reciting the Namokär Mantra, we bow down and offer obeisance to Arihant (souls who have reached the state of non-attachment towards worldly matters), Siddha (liberated souls), Ächärya (heads of the Jain Sangh, consisting of Sädhu, Sädhvi, Shrävak, and Shrävikä), Upädhyäy (those who have mastered and teach scriptures and Jain principles to followers), and all Sädhu and Sädhvi (monks and nuns, who have renounced their worldly attachments).

Together, they are called Panch Parameshthi (five supreme beings). In this mantra, we worship their virtues rather than worshipping anyone as an entity. When we recite Namokär Mantra, it reminds us that one must work hard to attain these virtues. This mantra is also called Namaskär or Namokär Mantra because in this Mantra we offer Namaskär (bowing down) to these five supreme beings. Recitation of the Namokär Mantra creates positive vibrations around us and repels negative ones.

The ultimate goal of every embodied soul should be to become a liberated soul. To liberate from the cycle of life and death, we ultimately need to renounce worldly affairs by becoming a monk or a nun. By following the right path, we will progress to a higher spiritual state (Kevali or Arihant), and ultimately proceed to become a Siddha after Nirväna (liberation from the cycle of birth and death). Namokär mantra shows us that path.

As per the Sanskrit language, Namokär Mantra is composed of 68 letters in nine lines. In the first and second line, obeisance is offered to the omniscient Lords. In the third, fourth, and fifth line, obeisance is offered to Guru Mahäräj. The remaining four lines explain the importance of this obeisance. Some Jain traditions do not include the last four lines in Namokär Mantra.

There are 108 attributes of the Panch Parameshthi (Arihant, Siddha, Ächärya, Upädhyäy, and Sädhu/ Sädhvi). The Jain rosary has 108 beads signifying the 108 attributes of the five supreme beings. These 108 attributes are as follows:

Arihant	12 attributes
Siddha	8 attributes
Ächärya	36 attributes
Upädhyäy	25 attributes
Sädhu and Sädhvi	27 attributes
Total	**108 attributes**

Table B.2-A

B.2.2. Arihant

The word “Arihant” has many meanings. The word is derived from the word “Arhat”. Those who are revered by heavenly beings and humans are known as Arahant or Arhat. The word Arihant is also made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. The enemies referred to here are inner desires and passions, namely anger, ego, deceit, and greed. Therefore, Arihant means destroyer of enemies. The real nature or the qualities of our soul will not be realized or manifested until we eliminate these passions. When one destroys all four kinds of defiling karma attached to the soul, one attains the full manifestation of absolute knowledge, Keval-jnän. That person is now known as Kevali (Omniscient) or Jina. An omniscient lives in the realization of infinite knowledge, perception, energy, and perfect conduct. It is essential to be totally free from passions to get rid of four kinds of defiling karma. One becomes omniscient only upon eradicating all four defiling or Ghäti Karma.

These four defiling Karma are:

- Jnänävaraniya (Knowledge Obscuring) Karma
- Darshanävaraniya (Perception Obscuring) Karma
- Mohaniya (Deluding) Karma
- Antaräya (Obstructing) Karma

These Karma are called Ghäti (destructive) karma because they directly affect the true nature of the soul. When these Karma are destroyed, a person attains the following four infinite qualities (Anant Chatushtay):

- Anant-jnän (Keval-jnän) - Perfect knowledge due to the destruction of all Jnänävaraniya Karma
- Anant-darshan (Keval-darshan) - Perfect perception due to the destruction of all Darshanävaraniya Karma
- Anant-chäritra - Perfect conduct which is a passionless state due to the destruction of all Mohaniya Karma
- Anant-virya - Infinite energy due to the destruction of all Antaräya Karma

B.2.2.1. Classification of Arihant

There are two broad classifications of Kevali:

- Sämänya (ordinary) Kevali
- Tirthankar Kevali

Upon attaining omniscience, Sämänya Kevali simply spend the remainder of their lives in meditation until all non-destructive Karma are exhausted. Tirthankar Kevali, upon attaining omniscience, reestablish the Jain Sangh (fourfold Jain order) consisting of Sädhus, Sädhvis, Shrävaks (male householders), and Shrävikäs (female householders). They devote their lives to preaching and guiding others toward the path leading to liberation. In each half of one-time cycle, only 24 Kevalis attain the distinction of Tirthankar.

The first Tirthankar of our time period was Bhagawän Rishabhadev, and the twenty-fourth and last Tirthankar was Bhagawän Mahävir, who lived from 599 BC to 527 B.C. According to some, all Kevalis are called Arihant because they have destroyed their four inner enemies. However, in the Namokär Mantra, the word Arihant refers only to Tirthankar Kevali.

All those who attain omniscience attain liberation upon Nirväna, and these liberated souls are now known as Siddhas. Thus, all Kevalis, whether they are Arihant, become a Siddha upon Nirväna. The Siddha stage is the ultimate stage for the soul. It is important to understand that the Arihant stage precedes the Siddha stage for Tirthankars, which means that Siddhas are more spiritually advanced. However, since Siddhas have attained ultimate liberation, we do not have access to them.

In the Namokär Mantra, obeisance is first offered to Arihants because Arihants devote their remaining lives to preaching and guiding us to the path of liberation. Without their preaching and guidance, nobody can attain liberation.

At the time of Nirväna (liberation from the worldly existence), Arihants shed off the remaining four Aghäti (Non-destructive) karma:

- Näm (Body Determining) Karma
- Gotra (Status Determining) Karma
- Vedaniya (Feeling Pertaining) Karma
- Äyushya (Lifespan Determining) Karma

These four Karma do not affect the true nature of the soul; therefore, they are called Aghäti karma. They are related to the physical body of the soul. Tirthankars were human beings like us who went through the cycle of birth and death, accumulating Karma.

One of the Karma they earned was the Tirthankar Näm-karma. One acquires this Näm-karma by having an intense desire to spread the message of compassion towards all living beings, Anekäntaväd, non-possessiveness and self-control to all living beings.

This Näm-karma is determined two lives prior to the life they attain Moksh. This karma matures in their last life, where they attain Keval-jnän.

For example, Shäntinäth Bhagawän attained Tirthankar Näm-karma in the tenth life (Bhav) when he was born as Prince Meghrath. He attained Keval-jnän in his twelfth life (Bhav) as Shäntinäth.

B.2.2.2. Samavasaran

Samavasaran (assembly hall) is a place from where Tirthankars preach religious sermons to the people. The Samavasaran is a three-layered structure with a sacred Ashok tree at its center. It is created for a Tirthankar's sermon soon after he attains Keval-jnän.

The Samavasaran is either circular or square. There are three enclosures. The lowest one is made of silver, the middle one is made of gold, and the uppermost is made of precious stones like diamonds. The lower most enclosure serves as a parking ground for the vehicles of heavenly beings and human beings, the middle one is meant for animals, and the third and the uppermost is where heavenly beings and human beings listen to the sermon. The sermon is delivered to ascetics, lay people, heavenly gods, birds and animals.

During the sermon, a Tirthankar always faces east, but the Devs (heavenly gods) create three replicas of him facing the other three directions, so that the assembly of heavenly beings, humans and animals can see and listen to a Tirthankar's sermon no matter where they are sitting.

Tradition has it that once an Arihant (Jina) attains Keval-jnän, he gives sermons several times a day in the local language of the people. When the 24 tirthankars of this time period gave sermons, they delivered them in the common language of the time, which was Ardha-mägadhi Präkrit.

B.2.2.3. Twelve Attributes of Arihants

Tirthankars have 12 unique attributes called Atishay. The first four attributes are manifested in the Tirthankar upon attaining Keval-jnän and the later eight attributes, known as Pratihärya, are endowed by heavenly gods once the Tirthankar attains Keval-jnän.

B.2.2.3.1. Four Main Attributes

- Omniscience
- All heavenly gods and humans respect and bow down to Tirthankar
- Thirty-five special qualities of Tirthankar's sermon
- Absence of all calamities and diseases within 125 Yojans of Tirthankar. (Yojan is an ancient unit of measurement for distance. 1 Yojan is approximately 8 miles. The exact measurement of Yojan is beyond the scope of this manual.)

Some Jain traditions believe the four Anant Chatushtay (Infinite Knowledge, Infinite Perception, Perfect Conduct, Infinite Energy) are the four main attributes rather than aforementioned attributes.

B.2.2.3.2. Eight Other Attributes endowed by Heavenly Gods (8 Pratihärya)

Simhäsan	A divine seat from where Arihant delivers sermons
Bhämandal	A halo behind Arihant's head
Chämar	Angels waving fans to honor Arihant's greatness
Chhatra	A three-tier divine umbrella over the head suggesting the Arihant's superiority over the three regions - Hell, Earth, and Heaven.
Ashok-vruksh	A tree under which Arihant sits
Pushpa-vrushti	A continuous shower of fragrant flowers
Dev Dundubhi	A divine announcement declaring Arihant's sermons
Divya Dhvani	Celestial music accompanying Arihant's sermons

Table B.2-B

Some Jain literature expands on the 12 attributes to 34 attributes of Tirthankars also known as 34 Atishay. Some differences exist between the Shvetämbar and Digambar traditions in defining these, Atishay.

Thirty-Four Attributes (34 Atishaya)

These 12 attributes, when elaborately explained are counted as 34 Atishaya. Some Atishaya are birth related, some created by heavenly gods (Devas), and some realized at the time of Keval-jnän. Both Shvetämbar and Digambar tradition account for thirty-four Atishaya of a Tirthankar. However, there are some differences and below they are summarized collectively.

B.2.2.4. Thirty-four Atishay of a Tirthankar - Shvetämbar Tradition

B.2.2.4.1. Four (4) Attributes present at Birth

- Divine and healthy body, which is fragrant and without perspiration
- Fragrant breath
- Milky white, odorless blood and odorless flesh
- Invisible food intake (diet) and body does not generate waste.

B.2.2.4.2. Eleven (11) Attributes attained at Omniscience or Keval-jnän

- The first eight attributes indicate absence of disease, enmity, calamity, plague, flooding, drought, famine, and political unrest up to a distance of 125 Yojan.
- The Tirthankar's sermon, though delivered in Ardha-Mägadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan away.
- Aura or Halo (Bhämandal), a circle of light around Tirthankar's head.
- When a Tirthankar delivers sermons, a total of 10,000,000 x 10,000,000 (= 100,000 billion) human beings, heavenly beings, and animals can be accommodated within a specific circular space.

B.2.2.4.3. Nineteen (19) Attributes created by Heavenly Gods

- Wheel of dharma (Dharma-chakra) that moves with Tirthankar
- Chämar
- A throne
- Three-layered umbrella over the head of the Tirthankar
- A flag (Dharma-Dhwajä)
- Nine golden lotus flowers to walk upon
- A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
- Visibility of Tirthankar's face from all directions while delivering sermons
- Ashok tree
- Thorns face downwards where the Arihant is walking
- Trees bow down to the Tirthankar
- Music from divine drums at the time of sermons
- Cool, soothing breeze
- Circumambulation of birds
- Sprinkling of fragrant water
- Shower of fragrant flowers
- Tirthankar's hair and nails do not grow following renunciation
- Ten million heavenly beings always accompany the Tirthankar
- The seasons are always favorable

B.2.2.5. Thirty-four Atishay of a Tirthankar - Digambar Tradition

B.2.2.5.1. Ten (10) Attributes present at Birth

- Most beautiful body
- Body full of fragrance
- Body devoid of perspiration
- Body devoid of excretion
- Peaceful and soothing voice
- Unmatched physical strength
- Milk-like blood
- 1008 desirable birthmarks and features
- Proportionally built body
- Solid physique

B.2.2.5.2. Ten (10) Attributes attained at Omniscience or Keval-jnän

- Prosperity exists everywhere in the presence of Arihant
- Walking without touching the ground
- Visibility of Arihant's face from all four directions
- Total compassion
- Life devoid of obstacles
- No food required to sustain life
- Perfect knowledge
- No growth of hair and nails
- No blinking of eyes
- No formation of a shadow of body

B.2.2.5.3. Attributes created by Heavenly Gods

- Speaking a universal language
- Enabling all beings to get along with each other
- Clean air everywhere
- Clear skies
- Fruits, crops, and flowers flourish year-round irrespective of season
- Miles and miles of neat and clean grounds
- Lotuses made from gold under Tirthankars feet
- Sounds of reverential praises in the skies around Tirthankar
- A slow and fragrant breeze
- Fragrant rain
- Removal of all potential obstacles from the land
- Contentment everywhere
- Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankar's Samavasaran
- Presence of eight embellishments: Chhatra, Chämar, Dhwajä (flag), bell, Kalash (sacred vessel), fan, Swastik, and mirror around the Tirthankar

B.2.3. Siddha

As explained in the section of Arihant, when an individual destroys all four kinds of defiling karma (Ghäti Karma) attached to his soul, he attains the full manifestation of absolute knowledge, Keval-jnän. That person is now known as Kevali (Omniscient) or Jina. All omniscients ultimately become Siddha when they exhaust the remaining four non-destructive Karma upon attaining Nirväna. Siddhas are liberated souls that are free from the cycle of birth and death. These liberated souls stay permanently in a place called Siddha-kshetra, which is located at the topmost part of the universe. They have reached the highest state, which is liberation, and have attained Moksh. They have eradicated all their Karma and do not accumulate any new Karma, thus freeing themselves forever from the cycle of birth and death (Akshay-sthiti).

A liberated soul has eternal happiness (Avyäbädha-sukh), infinite knowledge (Anant-jnän), infinite perception (Anant-darshan), and infinite energy (Anant-virya). These souls have the ability to know everything that is happening now, that has happened in the past, and that will happen in the future. They are only knowers and observers but not doers. They have no desires and are completely detached from any sense of craving or aversion (Anant-chäritra). Despite the fact that all Siddhas retain a unique identity, they are immortal, (Akshay-sthiti), equal (Aguru-laghutva) and formless (Arupitva).

B.2.3.1. Eight Attributes of Siddha

Anant-jnän	Infinite knowledge
Anant-darshan	Infinite perception
Avyäbädha-sukh	Eternal happiness
Anant-chäritra	Perfect conduct
Akshay-sthiti	Immortality
Arupitva	Formlessness
Aguru-laghutva	Equalness with all Siddhas
Anant-virya	Infinite energy

Table B.2-C

B.2.4. Ächärya

Ächärya is the spiritual head of the Jain congregation (Sangh) in the absence of Tirthankar. The teachings of Tirthankar are carried forward by Ächärya. They are our spiritual leaders. The responsibility of spiritual (not social or economic) welfare of the entire Jain community rests on the shoulders of the Ächäryas. Before reaching this state, one has to do an in-depth study and achieve proficiency in the Jain scriptures (Ägam). In addition to acquiring a prominent level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They have knowledge of various languages and other philosophies and religions of the world. They have the following 36 attributes:

B.2.4.1. Thirty-six Attributes of Ächärya - Shvetämbar Tradition

B.2.4.1.1. Five Attributes - Control over pleasures or pain derived from five senses

- Touch, Taste, Smell, Sight, Hearing

Ächärya Mahäräj remains in perfect equanimity whether these sensory experiences are favorable or unfavorable.

B.2.4.1.2. Nine Attributes – A Guard against sensual pleasure to observe celibacy (Brahmacharya)

- They do not stay near or in a place where persons of the opposite sex, eunuchs, or animals live.
- They do not stay alone in a place with a person of the opposite sex.
- They do not observe a person of the opposite sex.
- They do not sit at the same place where a person of the opposite sex has been sitting until a certain amount of time has elapsed.

- They do not listen to the conversations of couples and do not live in a place where they must share a common wall with a couple.
- They do not think about any sensual pleasures or experiences from their life before renunciation.
- They do not consume intoxicating food or liquids.
- They do not indulge in tasty foods and eat simple foods in moderation.
- They do not adorn the body and wear simple clothes.

B.2.4.1.3. Four Attributes - Complete control over four passions (Kashäy)

- Krodh (Anger)
- Män (Ego)
- Mäyä (Deceit)
- Lobh (Greed)

B.2.4.1.4. Five Attributes - Observation of five great vows (Mahävrat)

Ächärya Mahäräj observes these great vows and does not ask, encourage, or appreciate anybody who indulges in any activity which is contrary to these vows.

- Pränätipät Viraman Vrat (Nonviolence) - Complete and total commitment to nonviolence in thoughts, words, and actions
- Mrushäväd Viraman Vrat (Truthfulness) - To speak only harmless truth
- Adattädän Viraman Vrat (Non-stealing) - To take only those things which are duly given
- Maithun Viraman Vrat (Celibacy) - To observe complete celibacy
- Parigraha Viraman Vrat (Non-possessiveness) - To own no money, property, or ornaments. They should own no more than the bare necessity of clothing and container to accept alms.

B.2.4.1.5. Five Attributes - Observation of five codes of conduct (Ächär)

- Jnänächär (Code of conduct regarding right knowledge): To study and teach scriptures, to write and encourage others to write and publish scriptures, and to take proper and due care of religious books.
- Darshanächär (Code of conduct regarding right faith in Jina): To understand the preaching of Jina without any doubts and to respect and honor Jina and the path to liberation.
- Chäriträchär (Code of right conduct regarding ascetic life): To observe ascetic regulations and restrictions properly and to help other monks do the same.
- Tapächär (Code of right conduct regarding observation of austerities): To observe austerities and to encourage and help others observe austerities. There are 12 different ways to observe austerities to shed karma. The austerities related to voluntary endurance of hardships and restrictions of bodily pleasures are known as external austerities (Bähya Tap). The austerities of inner discipline are known as internal austerities (Abhyantar Tap).
- Viryächär (Codes of conduct regarding mental, verbal, and physical abilities): To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

B.2.4.1.6. Five Attributes - Observation of five kinds of carefulness (Samiti)

- Iryä Samiti (Carefulness in movements to avoid any Himsä).
- Bhäshä Samiti (Carefulness of speech, to speak only harmless truth and to speak only what is necessary).
- Eshanä Samiti (Carefulness in accepting alms (Gochari) to avoid the 42 faults of accepting alms).
- Ädän-bhanda-matta Nikshepanä Samiti (Carefulness in handling clothes and containers used for alms).
- Pärishthä-Panikä Samiti (Carefulness in disposal of bodily waste)

B.2.4.1.7. Three Attributes - Observation of restraints of thought, speech, and body (Gupti)

- Mana Gupti (control over mind)
- Vachan Gupti (control over speech)
- Käya Gupti (control over body)

Below is the summarized table of the 36 attributes of Ächärya Mahäräj as per Shvetämbar Tradition:

Control over five sense organs	5
Observance of celibacy in nine ways	9
Freedom from four passions	4
Commitment to five great vows	5
Observation of five codes of conduct	5
Carefulness in five activities	5
Control over mind, speech, and body	3

Table B.2-D

B.2.4.2. Thirty-six Attributes of Ächärya - Digambar Tradition

B.2.4.2.1. Six Attributes - Six Bähya Tap (External Austerities)

Anashan	Not eating for a set period of time
Unodari	Eating less than needed
Vritti-sankshep	Eating within the limits of predetermined restrictions of: • Material - Eating only a certain number of items • Area - Eating only within the limits of a certain area • Time - Eating only once at certain time • Mode - Eating food obtained or made only by certain means
Rasa Tyäg	Eating non-tasty food, eg. - Äyambil
Käya-klesh	Penance, tolerating physical pain voluntarily
Sanlinatä	Staying in a forlorn place and occupying minimum space

Table B.2-E

B.2.4.2.2. Six Attributes - Six Abhyantar Tap (Internal Austerities)

Präyashchitta	Repentance or remorse
Vinay	Respect for others
Veyävachcham	Selfless service to monks, nuns, and the needy
Swädhyäy	Study of religious scriptures
Dhyän	Meditation
Käyotsarg	Giving up physical activities and staying absorbed in the soul

Table B.2-F

B.2.4.2.3. Ten Attributes - Ten Supreme Virtues

Kshamä	Forgiveness
Märdav	Humility
Ärjav	Straightforwardness
Shaucha	Purity
Satya	Truthfulness
Sanyam	Self-restraint
Tap	Austerities
Tyäg	Renunciation
Äkinchanya	Non-attachment
Brahmacharya	Celibacy

Table B.2-G

B.2.4.2.4. Five Attributes - Five Ächär (Codes of Conduct)

Jnänächär	Codes of Acquiring Right Knowledge
Darshanächär	Codes of Acquiring Right Faith
Chäriträchär	Codes of Acquiring Right Conduct
Tapächär	Codes of Austerities
Viryächär	Codes of Exercising Energy or Vigor

Table B.2-H

B.2.4.2.5. Six Attributes - Six Ävashyak (Essential Duties)

Dev Pujä	Prayer to Tirthankars
Guru-upästi	Devotion and service to Gurus
Swädhyäy	Studying of Scriptures
Sanyam	Self-restraints
Tap	Penance
Dän	Charity

Table B.2-I

B.2.4.2.6. Three Attributes - Three Gupti (Control)

Mana Gupti	Control over mind
Vachan Gupti	Control over speech
Käya Gupti	Control over body

Table B.2-J

B.2.5. Upädhyäy

A Sädhu, who has mastered the Jain scriptures (Ägam) and philosophical systems, is given the rank of an Upädhyäy. They teach Jain scriptures to other ascetics and laypeople. Upädhyäy possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study.

B.2.5.1. Twenty-five Attributes of Upädhyäy

- 11 canonical texts (Anga Ägam) compiled by Ganadhars, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upänga Ägam) compiled by Shrut-kevalis
- 1 scripture that enumerates 70 ways to observe code of conduct
- 1 scripture that enumerates 70 ways to observe and perform rituals and activities

According to Digambar Tradition, Upädhyäy has knowledge of 11 Anga Ägam (same for all Jain sects) and 14 Digambar Anga-bähya Ägam.

B.2.6. Sädhu and Sädhvi

When householders want to become detached from the worldly aspects of life and want spiritual uplift, they renounce the worldly life and become Sädhus (monks) or Sädhvis (nuns). Before becoming a Sädhu or a Sädhvi, a layperson must stay with Sädhus or Sädhvis to understand their lifestyles and study religion for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Ächärya that they are ready for initiation. If the Ächärya is convinced that they are capable of following the vows of Sädhus and Sädhvis, he prepares them for Dikshä. Dikshä is an initiation ceremony which a householder must perform before becoming a monk or a nun. At the time of Dikshä, Sädhus and Sädhvis are committed to the five major vows for the rest of their lives. Their lives are directed towards the upliftment of their souls to the state of liberation.

Sädhus and Sädhvis follow the five great vows, which are explained below:

Vow	Meaning	Explanation
Ahimsä Mahävrat	Nonviolence	Not to commit any type of violence
Satya Mahävrat	Truth	Not to indulge in any type of lie
Asteya Mahävrat	Non-stealing	Not to take anything not given properly
Brahmacharya Mahävrat	Celibacy	Not to indulge in any sensual activities
Aparigraha Mahävrat	Non-possessive	Not to acquire more than what is needed to maintain day-to-day life

Table B.2-K

When monks and nuns commit to these five vows, they promise to never break these vows and to never ask or encourage anybody else to break these vows - whether in thought, speech, or action.

B.2.6.1. Twenty-seven Attributes of Sädhus and Sädhvis - Shvetämbar Tradition

Five great vows as explained above	5
To protect five one-sensed beings found in water, fire, earth, air, and plants, and group of moving living beings known as Trasa beings (includes as one group all two-sensed to five-sensed living beings)	6
To control pleasures derived from any of the five senses: touch, taste, smell, sight, hearing	5
To observe five types of carefulness	1
To control mind, speech, and body	3
To not eat before sunrise and after sunset	1
To forgive others	1
To avoid greed	1
To endure hardship	1
To endure suffering	1
To be introspective	1
To keep the heart pure	1

Table B.2-L

Some scriptures mention the following 27 attributes of Sädhus and Sädhvis:

Five Great Vows (Mahävrat)	5
Control of 5 senses	5
Devoid of Kashäy: Anger, Ego, Deceit, Greed	4
Gupti – Control of mind, speech, and body	3
Bhäv or Reflection (Dharma and Shukla Dhyän) Karan or Activities (following prescribed activities and regulations) and Yoga (body, speech, and mind activities)	3
3 Jewels: Darshan, Jnän, and Chäritra	3
Forgiveness	1
Samveg – Disinterest in worldly affairs and interest in liberation	1
Conquering of Parishaha – Enduring hardships and suffering with equanimity	1
Sanlekhanä - Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death	1

Table B.2-M

B.2.6.2. Twenty-seven Attributes of Sädhus - Digambar Tradition

Attributes of the Digambar (sky-clad) monks vary somewhat, but they have one significant requirement that male monks must not wear any clothes.

- Observation of five great vows: Mahävrat
- Observation of five kinds of carefulness (Samiti)
- Control of five senses
- Observation of six essentials (Six Ävashyak - same as in Digambar Ächäryas)
- 6 other attributes:

Kesha-lochan	Plucking of own hair
Asnän	No bathing
Bhumi Shayan	Sleeping on the floor
Adanta-dhovan	No brushing of teeth
Uttisthan-ähär Sevan	Eating food in standing posture
Ekabhukti	Eating only once a day

Table B.2-N

Some Jains that consider twenty-eight attributes for monks add not wearing any clothes as one more attribute.

When we recite Namokär Mantra, we should remember the 108 virtues of five supreme beings and strive to attain those virtues. When someone is determined to attain those virtues, he or she will naturally commit fewer sinful activities. In addition, simply engaging in prayer will help eradicate bad Karma. This is why the sixth line of Namokär Mantra explains that offering obeisance to the five supreme beings destroys sins.

Eradication of sins and purification of soul are the most important steps for the spiritual upliftment of the soul towards its journey to salvation. The last line in the Namokär Mantra states that this sutra is the most blissful and auspicious sutra in the entire universe.

The Namokär Mantra has stayed in its original version since the beginning of time and will stay that way forever. It contains the real essence of all 14 Purva. One should recite Namokär Mantra upon waking up in morning, before going to bed, before meals, before starting any new activity, and preferably all the time.

One who dies while reciting and/or listening to Namokär Mantra will be reborn as a heavenly being or a human. There is a lot of deeper meaning within the Namokär Mantra, so it is important to take time to understand the lines as you say them.

B.3. Jain Path of Liberation: Ratna-trayi

Jain philosophy is based on the premise that the ultimate goal of human life is liberation; 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. Let us first understand the Soul.

B.3.1. Ätmä (Soul)

What is Soul? Where is it? What color is it? What shape is it? Does it really exist? If it does exist, then why do we not see the Soul?

Undoubtedly, we believe in the existence of matter. We can see it and detect it around us. We usually tend to believe only what we see, hear, feel, touch or smell. The presence of certain objects or phenomenon is, in many cases, beyond the scope of our senses. For example, we cannot see the air and electricity, but we realize their existence by their operations. Similarly, the existence of soul or Ätmä is realized by its operations.

Jains believe that the difference between a living being, and a nonliving object is that the living being has a soul and a nonliving object does not. The eternal question of "WHO AM I?" automatically establishes the existence of a soul. The distinguishing quality of the soul is consciousness (Chetanä) i.e., awareness of existence, feelings, and thoughts.

B.3.1.1. Attributes of the Pure Soul

- Anant-jnän (Infinite knowledge)
- Anant-darshan (Infinite perception)
- Avyäbädha-sukh (Eternal happiness)
- Anant-chäritra (Perfect conduct)
- Akshay-sthiti (Immortality)
- Arupitva (Formlessness)
- Aguru-laghutva (Equalness with all Siddhas)
- Anant-virya (Infinite energy)

Jainism addresses the true nature of soul and the reality. Bhagawän Mahävir explained that all souls are equal in their potential for infinite knowledge, infinite perception, infinite energy or power, and unobstructed bliss. However, Jainism states that from eternity the soul is ignorant of its true nature (in Mithyätva) and is in bondage with karma (Karmic particles of matter). It is due to karma that the soul migrates from one life cycle to another and faces various circumstances of happiness and unhappiness. It is due to the ignorance of its true nature that the soul seeks pleasure in materialistic belongings and possessions and continues to feed its passions such as anger, ego, deceit, greed. This action continuously accumulates new karma and suffering.

The conduct of the present life should be aimed to attain liberation (Moksh), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation, 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. Bhagawän Mahävir and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into practice in their own lives. The prominent Monk, Umäsväti, around the 1st or 2nd century A.D., reminded us of it again in the very first verse of his Tattvärtha Sutra. It reads:

“Samyag-darshan-jnän-chäriträni Mokshamärgah”.

This prescribes a path to liberation - Moksh, which consists of the following trinity, Ratna-Trayi:

Samyag Darshan	Right perception
Samyag Jnän	Right knowledge
Samyak Chäritra	Right conduct

Table B.3-A

Right perception creates an awareness of reality or truth, right knowledge compels 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.

B.3.2. Samyag Darshan (Right Perception or Faith)

According to Jain doctrine, all knowledge, except omniscience, is only partial truth from a particular viewpoint. Each individual has his or her unique perception of the world, which is a mixture of truth and ignorance. All perceptions are valid, but incomplete views of reality. The limited knowledge of the worldly souls is distorted by ignorance unless it is uncovered by the right perception or faith.

The first step in the process of self-realization is to discard wrong beliefs and to adopt a rational attitude in life. It is ascertaining the true nature of the substances as they are. In other words, one should understand the true nature of the self and non-self, their interaction, and the result thereof without being guided by one’s bias, prejudice or likes and dislikes.

Thus, Right Faith 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 should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy. Samyag Darshan is the foundation of truth and moral and spiritual discipline. It determines the right path of action and guides the consciousness toward the goal.

Right faith is not blind faith but the faith resulting from the discretionary power of thought accompanied by the universal law of cause and effect. This faith enables one to discriminate what is beneficial from what is harmful. Right faith arouses the pure desire to acquire knowledge and it also turns whatever limited knowledge one has, into right knowledge.

From a practical point of view, Samyag Darshan means to have total faith in the Tirthankars, the Gurus, and the scriptures containing their preaching.

B.3.2.1. Qualities of Samyag Darshan

There is five internal qualities or "Lakshan" of Samyag Darshan, which we can introspect and see whether these qualities are present in our self.

Upasham	Suppressing of our passions or Kashäy such as anger, ego, deceit and greed
Samveg	Only desire left is to achieve Moksh
Nirved	Realize that world is full of sorrow
Anukampä	Empathy towards all living beings
Ästikya	True faith in religion

Table B.3-B

It is important to note that these qualities are internal. The person himself can introspect and know whether these are present or not. Others will not be able to decide.

Right Conviction and Right Knowledge together provide a proper understanding towards valid discrimination between what is worthy of rejection and what is worthy of acceptance, which is called Vivek or Bhed Jnän. This stage of spirituality is called realization of truth or self-realization known as Samyaktva.

B.3.3. Samyag Jnän (Right Knowledge)

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

Right knowledge is the true and relevant knowledge of reality. The knowledge about the existence of the soul, its good or bad action and its effect on the soul, and the possibility of entirely terminating the cycle of life and death by realizing the true nature of the soul is right knowledge.

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 Non-living substance (Matter) and doctrine of Soul and Karma.

B.3.3.1. Six Universal Substances:

Jiva (Soul), Pudgal (Matter), Dharmästikäy (Medium of Motion), Adharmästikäy (Medium of Rest), Äkäshästikäy (Space), and Käl (Time)

B.3.3.2. Nine Tattvas:

Jiva (Soul), Ajiva (Non-living elements), Äsrav (Influx of karma), Bandh (Bondage of karma), Punya (Virtue), Päp (Sin), Samvar (Stoppage of the influx of karma), Nirjarä (Partial exhaustion of the accumulated karma), and Moksh (Total liberation from karma)

It is not necessary for a person to have detailed knowledge of the above said universal substances or nine Tattvas to have right faith. If one has faith in the existence and energies of the soul and believes that by following the path of non-violence and non-attachment one can advance on the path of perfection, one has the Right Knowledge. A firm belief that the soul, though residing in the body, is different from the body and possesses special qualities not found in the body, and by proper spiritual discipline can be free from the cycle of births and deaths, is right Knowledge. Right perception or faith is essential in recognizing right knowledge from wrong knowledge (Mithyä Jnän). Right knowledge is free from three main defects: doubt, delusion, and indefiniteness.

B.3.4. Samyak Chäritra (Right Conduct)

Both, the right faith and the right knowledge, lead to the right conduct. The realization of right faith or Samyaktva leads a person to practice Right Conduct. Right conduct places a great emphasis on non-violence (Ahimsä), compassion, truthfulness, non-stealing, pluralism of views (Anekäntaväd or Syädväd), non-possession (Aparigraha) or limitation of possessions and non-possessiveness, self-purification, self-control, austerity, asceticism, penance, yoga and meditation, as the means of attaining liberation.

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 Jnän, and Samyak Chäritra 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 simultaneously.

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.

B.3.4.1. Samyak Chäritra and Spiritual Stages (Gunasthän)

Various spiritual stages exist in practicing the Right Conduct. Householders follow initial stages and ascetics follow advanced stages and ultimately attain liberation.

In the beginning, every living being is at the spiritual stage known as Mithyätva (1st stage of Gunasthän-stage of complete wrong belief). On the path of spiritual progress, a person after acquiring proper knowledge of soul, matter, and karma, destroys Faith Deluding (Darshan Mohaniya) karma first and attains Right Conviction or Faith.

At that moment, the acquired knowledge is known as Right Knowledge because one has developed the unshakeable trust in one's knowledge through Right faith or Samyaktva. This does not mean that one acquires all knowledge. This is the 4th stage of Gunasthän (the stage of right faith without any vows).

The person then gradually destroys Conduct Deluding karma (Chäritra Mohaniya karma) through the progressive manifestations of the soul's innate faculties of Right Conduct.

First, one adopts the twelve vows of conduct of laypeople for self-control (5th stage of Gunasthän) and then, gradually progresses towards the renunciation of worldly life and becomes an ascetic (6th and 7th stage). As an ascetic, one follows the five great vows and is slowly able to remove passions such as anger, ego, deceit, and greed from his nature.

At the perfection of Right Conduct, one destroys all Conduct Deluding karma (Chäritra Mohaniya karma) and becomes completely free from passions. This is known as an attainment of Vitaräg state or state of no passions (12th stage of Gunasthän).

Once all Mohaniya karma (faith and conduct deluding karma) are exhausted, the remaining three Ghäti Karma - Jnänävaraniya Karma, Darshanävaraniya Karma, and Antaräya Karma are destroyed naturally and automatically within 48 minutes and without any further effort.

This is known as attainment of a Keval-jnän state (13th stage of Gunasthän known as Sayogi Kevali). This is how a person destroys all four Ghäti karma and attains Keval-jnän.

Karma Destroyed	Quality Revealed
Mohaniya Karma	Anant-chäritra or perfect conduct
Jnänävaraniya Karma	Anant-jnän (Omniscience) or infinite knowledge
Darshanävaraniya Karma	Anant-darshan (Omni perception) or infinite perception
Antaräya Karma	Anant-virya or infinite energy

Table B.3-C

After the destruction of all Ghäti Karma, a Tirthankar Kevali or Arihant continues to live a human life as an ascetic and delivers sermons at various places. This way his activities of body, speech, and mind are used to spread the message of non-violence, compassion, non-possessiveness, and pluralism view.

At the end when a Kevali realizes that his life is near the end, he freezes the activities of his body, speech, and mind. This is the 14th and last stage of Gunasthän known as Ayogi Kevali. He lives at this stage for a few seconds.

Shortly after that, a Kevali destroys all his four Aghäti Karma, which happens at the time of death or Nirväna, and attains total liberation.

Karma Destroyed at Nirväna	Quality Revealed
Vedaniya Karma	Avyäbädha-sukh or Eternal happiness
Gotra Karma	Aguru-laghutva or Equal-ness with other Siddhas
Näm Karma	Arupitva or formlessness meaning no physical body
Äyushya Karma	Akshay-sthiti or immortality meaning liberated soul will not return to birth, life, and death cycle

Table B.3-D

The purified soul travels to the uppermost part of Lokäkäsh or the universe, in an area above the Siddha-shila known as Siddha-kshetra and remains in a permanent blissful state forever.

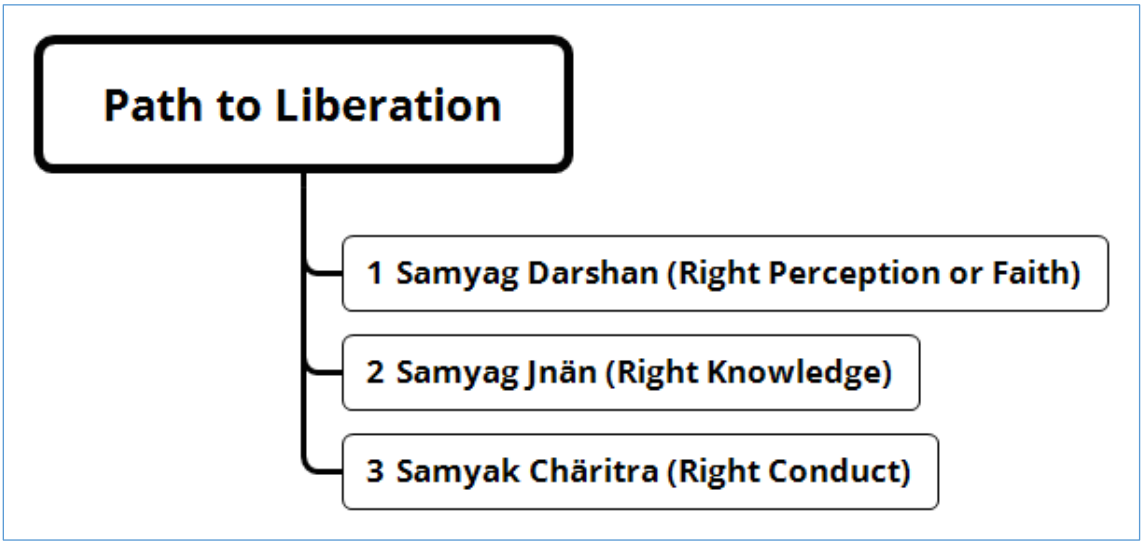


Figure B.3.1

B.4. Shad Dravya I: Jiva

B.4.1. Jain Reality

Jainism states that the universe is without a beginning or an end and is everlasting and eternal. Six fundamental substances or entities known as Shad Dravya constitute the universe. Although all six entities are eternal, they continuously undergo countless changes known as Paryäy. During these transformations nothing is created or destroyed, and fundamental properties or qualities of the base substances known as Guna (qualities), remain unchanged.

Bhagawän Mahävir explained this phenomenon in his Three Pronouncements known as Tripadi:

उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा।।

Uppannei vä, Vigamei vä, Dhuvei vä

He proclaimed that Existence or Reality (also known as Sat) is a combination of appearance (Utpäd or Uppannei vä), disappearance (Vyaya or Vigamei vä), and permanence (Dhrauvya or Dhuvei vä).

B.4.2. Shad Dravya (Six Universal Substances)

Jain Philosophy does not give credence to the theory that 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	Consciousness, Soul, Chetan, or Jiva
Non-living objects	No consciousness, Achetan, or Ajiva

Table B.4-A

Non-living objects are further classified into five categories:

Dharmästikäy	Medium of motion
Adharmästikäy	Medium of rest
Äkäshästikäy	Space
Pudgalästikäy	Matter
Käl	Time

Table B.4-B

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

These six entities of the universe are eternal. There is no beginning and no end to any one of these entities. However, they continuously undergo countless changes. During the changes, nothing is lost or destroyed. Everything transforms into another form.

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

B.4.3. Jiva (Soul or Living being)

The Soul or Self is variously known as Jiva, Ätmä, Paramätmä, Chaitanya, and consciousness. The basic characteristic of soul as defined in the Jain scripture is “Upayog Lakshano Jiva”. It means that the soul is capable of knowing, thinking, and meditating or it can also mean that the capability to know is the characteristic of the soul. Soul is also known as awareness. This attribute is inseparable from consciousness.

The soul is the only living substance. The senses cannot experience it as it is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. An infinite number of souls exist in the universe and every living body has a soul.

In its pure form, a soul without karma particles possesses infinite knowledge, infinite perception, infinite energy, and infinite bliss. The pure or perfect soul is also defined as Sachchidänand, which is Sat, Chit and Änand meaning eternal, conscious, and bliss, respectively. Some sages have described soul as “Neti, Neti” (Not this, not that) meaning it cannot be described. It can however be experienced by dwelling deep within oneself.

In its impure form, a soul with karma particles attached possesses limited knowledge, limited perception, limited energy, and experiences pleasure and pain. From time to time, the worldly soul resides in different life forms through which it manifests itself. This type of transmigration and new embodiment, birth after birth, has been going on since the beginning of time.

The main qualities of worldly soul are that it grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has limited knowledge and perception, attempts to self-defend, and reproduces. It pervades the entire body it occupies.

What is this ‘Soul’ after all? No one has ever seen it. Therefore, atheists 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 ends, it is considered dead. But science does not clarify what exactly makes it active and why does the activity 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 mean that there was some sort of invisible energy activating the organs of the body while it was alive? When that energy disappears, it is death. The presence or absence of that energy is the difference between life and death. Spiritual science calls that energy, soul.

Soul 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.

Even though a particular body happens to be its temporary residence, the 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. The craving and aversion are the causes of the bondage of Karma.

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 Karma. 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 ‘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 matters do not have the property to make anyone 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. As such, the soul should simply stay aware of any given situation without 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 indescribable.

To sum up, the soul is pure consciousness. Infinite awareness and eternal bliss are its principal characteristics.

B.4.4. Classification of Jiva

All living beings are classified into two major categories:

- Liberated or Siddha Jiva
- Non-liberated or Sansäri Jiva

B.4.4.1. Siddha Jiva (Liberated Soul)

Liberated souls are known as Siddhas. They have no Karma and therefore, they no longer go through the cycles of birth and death. They are formless and devoid of body. They reside at the uppermost part of the universe just above Siddha-shilä. They have infinite knowledge, infinite perception, infinite energy, and infinite bliss. All Siddhas are an individual soul, and they all are equal in their qualities, status, and nature. There are an infinite number of liberated souls.

B.4.4.2. Sansäri Jiva (Worldly Soul)

There are an infinite number of worldly souls. The worldly soul is the one, which is not yet liberated due to bondage of karma particles. They have to go through the cycles of birth and death until they are liberated. They have limited knowledge, perception, energy, and bliss. They possess a definite shape, form, and body. Worldly souls enjoy or suffer as a result of Karma bondage. However, all worldly souls have the potential to be liberated and become Siddha. Worldly or the embodied soul is generally called Jiva.

Worldly soul's qualities are as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body – plants, hellish, animal, human, or heavenly
- Wanders in the cycle of life and death
- Suffers from birth, death, pain, and pleasure
- Doer of all kinds of Karma actions
- Bearer of the fruits of the Karma
- Infinite number of worldly souls
- Capable of becoming free from worldly life

Entire universe is packed with Jiva. Jain scriptures state that there are 8.4 million types of birth places of Jiva. They are broadly classified into two categories: mobile or Tras Jiva and immobile or Sthävar Jiva. Mobile Jiva has a capacity to move on their own while immobile Jiva lack this capacity.

They are also classified based upon the number of senses they possess. All immobile (Sthävar) Jiva are one-sensed, which are further classified into five categories based upon the kind of body they possess. Mobile (Tras) Jiva may possess anywhere from two to five senses.

B.4.4.2.1. Sthävar Jiva (Immobile)

As explained above immobile Jiva have only one sense, the sense of touch. They are known as Ekendriya Jiva. They are divided into the following five categories:

B.4.4.2.1.1.
Prithvikäya (Earth Bodied Jiva)

Seemingly inanimate forms of earth like clay, sand, metal, coral, etc. are one sensed living beings. Their body is made of earth and hence these living beings are known as Prithvikäya. Prithvi means earth and Käya means body.

B.4.4.2.1.2.
Apkäya (Water Bodied Jiva)

Different forms of water are living beings. Examples are dew, fog, iceberg, rain, etc. Their body is made of water and hence these living beings are known as Apkäya. Sanskrit term for water is Ap.

B.4.4.2.1.3.
Teukäya (Fire Bodied Jiva)

Different forms of fire are living beings. Examples are flames, blaze, lightning, forest fire, hot ash, etc. Their body is made of fire and therefore they are known as Teukäya. Sanskrit term for fire is Tejas.

B.4.4.2.1.4.
Väyukäya (Air Bodied Jiva)

Air is also a living being. Examples are wind, whirlwinds, cyclones, etc. Their body is made of air and therefore they are known as Väyukäya. Sanskrit term for air is Väyu.

B.4.4.2.1.5.
Vanaspati-käya (Plant Bodied Jiva)

All forms of vegetation and plants are one sensed living beings. Trees, plants, branches, flowers, leaves, roots, and seeds are some examples of plant life. Vanaspati means vegetation.

Plant bodied living beings are further classified into following two subcategories:

- Pratyek Vanaspati-käya Jiva: Pratyek means individual, each, or everyone. In these kinds of plants, each cell contains one soul. However, since each leaf, fruit or a part of a plant contains innumerable cells and therefore each such plant, fruit or a piece of vegetable that grows on such plant contains innumerable (not infinite) number of souls. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyek Vanaspati-käya Jiva.
- Sädhäran Vanaspati-käya Jiva: Sädhäran means common. In Sädhäran Vanaspati-käya plants, infinite number of souls occupy a single cell as against Pratyek Vanaspati-käya wherein each cell contains only one soul. However, each seed, leaf, vegetable, and roots of the plant contain innumerable cells and hence, such plants possess infinite souls in a very small segment of the

plant. Such plants therefore are also known as Anant-käya. Root vegetables, which grow under the ground such as potatoes, carrots, onions, garlic, beets, etc., belong to this category.

In summary, a very small segment of Pratyek Vanaspati-käya plants contain innumerable souls and the Sädhäran Vanaspati-käya plant contains an infinite number of souls.

B.4.4.2.2. Trasa Jiva (Mobile)

All Mobile living beings have more than one sense organ. They are further classified depending upon the number of sense organs they possess.

B.4.4.2.2.1.
Beindriya (Two Sensed Living Beings)

Two sensed beings have the sense of touch and taste. Examples - shells, worms, leaches, and microbes in stale food.

B.4.4.2.2.2.
Teindriya (Three Sensed Living Beings)

Three sensed beings have the sense of touch, taste, and smell. Examples - white ants, moths, termites, insects in grains, and centipedes.

B.4.4.2.2.3.
Chaurindriya (Four Sensed Living Beings)

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

B.4.4.2.2.4.
Panchendriya (Five Sensed Living Beings)

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

Five sensed living beings are further classified into following four categories:

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

Table B.4-C

The five sensed beings, which possess a capacity of rational thinking are called Sangni Panchendriya and, those without it are called Asangni Panchendriya.

B.4.5. Paryäpti (Power) and Pränn (Vitality)

All living beings have special attributes related to body such as Paryäpti (power) and Pränn (vitality)

B.4.5.1. Paryäpti (Bio-potential Power)

Paryäpti means an ability through which living beings can convert matter (Pudgal) like food into distinct kinds of energy. There are six kinds of Paryäpti:

- Ähär Paryäpti: Ability to consume food
- Sharir Paryäpti: Ability to form a physical body
- Indriya Paryäpti: Ability to develop the senses
- Shväso-chchhväs Paryäpti: Ability to acquire the power of respiration
- Bhäsha Paryäpti: Ability to acquire the power of speech
- Mana Paryäpti: Ability to acquire the power of mind

When any living being dies, the soul along with its Tejas (fiery body) and Kärman (karmic) bodies transmigrates into a new body and the first thing it does is to consume food. Then the Jiva gradually acquires 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 Antar-muhurta (within 48 minutes). Next, the Jiva acquires the power of respiration and eventually the powers of speech and mind.

The Ekendriya, one sensed jiva, have four Paryäpti, 1) Ability to consume food 2) Ability to form a physical body 3) Ability to develop the senses, and 4) Ability to acquire the power of respiration

The Beindriya, the Teindriya, the Chaurindriya and the Asangni Panchendriya Jiva possess one more Paryäpti in addition to the above four 5) Ability to acquire the power of speech

The Sangni Panchendriya jiva possess one more Paryäpti in addition to the above five 6) Ability to acquire the power of mind (capacity of rational thinking).

Depending upon the development of the Paryäpti, living beings are also classified as:

- Paryäpta Jiva
- Aparyäpta Jiva

Paryäpta Jiva means they have developed Paryäpti to its full capacity while Aparyäpta Jiva have not developed Paryäpti to its full capacity.

B.4.5.2. Pränn (Vitality)

Depending upon the development of living beings, they have up to ten kinds of pränn or vitality. They are:

- Sparsha-Indriya (Touch): Ability to feel the sensation of touch
- Ras-Indriya (Taste): Ability to taste
- Ghränn-Indriya (Smell): Ability to smell
- Chakshu-Indriya Vision): Ability to see
- Shravan-Indriya (Hearing): Ability to hear
- Mano-bal (Mind): Ability to think
- Vachan-bal (Speech): Ability to speak

- Käya-bal (Body): Physical Ability
- Shväso-chchhväs (Respiration): Ability to inhale and exhale
- Äyushya (Longevity): Ability to live

B.4.5.3. Jiva and Prän

- The Ekendriya Jiva possess only four Prän: touch, body, respiration, and longevity.
- The Beindriya Jiva possess six prän: taste and speech vitality in addition, to the above four prän.
- The Teindriya Jiva possess seven prän: the smell vitality, in addition, to the above six prän.
- The Chaurindriya Jiva possess eight prän: vision vitality in addition to the above seven prän.

The Panchendriya Jiva are divided into two groups:

- The Asangni (non-sentient) Jiva, whose minds are not fully developed: The Asangni Panchendriya Jiva possess nine prän. They possess hearing vitality in addition to the above eight prän.
- The Sangni (sentient) Jiva, whose minds are fully developed: The Sangni Panchendriya Jiva possess ten Prän. They possess mind vitality in addition to the above nine prän.

A thorough understanding of vitalities is very important for leading a life of non-violence. Any injury, no matter how little, to any of these vitalities of a living being, is considered violence. The degree of violence committed is greater and graver when committed to living beings that possess more vitalities. Also, the more injury caused to a given vitality, the more violence committed. When we do Himsä, our soul accumulates bad Karma or Päp (sin). Therefore, to prevent the accumulation of karma, observe Ahimsä-nonviolence related to all these ten prän for all the categories of Jiva. Now you may understand why we say “Ahimsä Parmo Dharma” (Nonviolence is the supreme religion), because by observing Ahimsä we are protecting the vitality of the soul.

B.4.5.4. Paryäpti and Prän Table 1

Type of Jiva	Abilities	Paryäpti or Power	Prän or Vitality
Ekendriya	Living beings with one sense	4	4
Beindriya	Living beings with two senses	5	6
Teindriya	Living beings with three senses	5	7
Chaurindriya	Living beings with four senses	5	8
Asangni Panchendriya	Living beings with five senses but without a fully developed mind	5	9
Sangni Panchendriya	Living beings with five senses with a fully developed mind	6	10

Table B.4-D

B.4.5.5. Paryäpti and Prän Table 2

		One sensed	Two sensed	Three sensed	Four sensed	Five sensed Asangni	Five sensed Sangni
Paryäpti	Food	✓	✓	✓	✓	✓	✓
	Body	✓	✓	✓	✓	✓	✓
	Senses	✓	✓	✓	✓	✓	✓
	Respiration	✓	✓	✓	✓	✓	✓
	Speech	No	✓	✓	✓	✓	✓
	Mind	No	No	No	No	No	✓
Prän	Touch	✓	✓	✓	✓	✓	✓
	Physical Ability	✓	✓	✓	✓	✓	✓
	Respiration	✓	✓	✓	✓	✓	✓
	Lifespan	✓	✓	✓	✓	✓	✓
	Taste	No	✓	✓	✓	✓	✓
	Speech	No	✓	✓	✓	✓	✓
	Smell	No	No	✓	✓	✓	✓
	Sight	No	No	No	✓	✓	✓
	Hearing	No	No	No	No	✓	✓
	Ability to think	No	No	No	No	No	✓

Table B.4-E

B.4.6. Four Realms

There 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 Karma associated with their souls, living beings have been going through the cycle of life and death in various life forms since time immemorial. The journey of soul through the cycles of birth and death ends when the soul becomes completely free of karma and attains liberation.

According to all Eastern religions including Jainism, there are four realms of life where one may be reborn after death. These are known as Gati in Jain terminology. These realms of life are:

- Manushya Gati (Human beings)
- Dev Gati (Heavenly beings)
- Tiryancha Gati (Animal, birds, insects, vegetations beings)
- Näraki Gati (Hell orInfernal beings)

It is the kind of Karma bound to the soul, which determines the realm in which a given soul will be born after death. Thus, it is only our deeds and Karma, past or present, which will determine our destiny after death.

B.4.6.1. Manushya (Human Beings)

One who leads a simple, straightforward, and compassionate life is generally reborn as a human. To be reborn as human it is imperative to observe vows and restraints, have deep faith in true Guru, strive to gain true knowledge as preached by the Tirthankar Bhagawän, lead a life free of strong attachment to worldly things, and exercise a strong control over anger, ego, deceit, and greed.

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

B.4.6.2. Dev (Heavenly Beings)

Those who lead a simple and disciplined life, observe vows of Shrävak or ascetic, observe penance, and follow a good moral life are generally reborn as heavenly beings. Heavenly beings have superior physical capabilities, numerous supernatural powers, and access to all luxuries. But heavenly life is also transient. They are also not free of death. Heavenly beings cannot adopt restraints or become Sädhu/Sädhvi. Therefore, heavenly beings cannot attain liberation from their heavenly life. They will have to be reborn as human beings in order to attain liberation. We may be born as a heavenly being due to better Karma (Punya). But at the same time, we must remember that the soul will never attain liberation from a heavenly life.

B.4.6.3. Tiryancha (Animals, Bird, Insect, Vegetation Beings)

Those who are selfish, deceptive, cause troubles, or wish evil for others are likely to be reborn as Tiryancha. Lion, elephant, bird, plant, bug, etc. are examples of Tiryancha beings. Some animals, birds, sea creatures, and reptiles do have a mind, but their thinking capacity is limited. So, they cannot follow any vows nor progress spiritually.

B.4.6.4. Näraki (Infernal Beings)

Those who engage in violence, lying, stealing, and excessive sensual pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to worldly life are likely to be reborn as infernal beings in hell. As an infernal being, one has to continuously suffer. Infernal beings spend most of their life fighting among themselves, and thus causing more suffering to each other. Therefore, such a life is absolutely unsuitable for spiritual pursuit.

B.4.7. Summary - Jiva (Soul or Living being)

Among all living beings, the most happiness is found in celestial beings, while the most suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess only limited restraint and, therefore, they cannot attain salvation. Only human beings can use logic to the fullest extent, can perform austerities, can live with restraint and can meditate. Thus, a soul can attain Moksh only through human life.

In conclusion, we are the masters of our own destiny. We must 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.

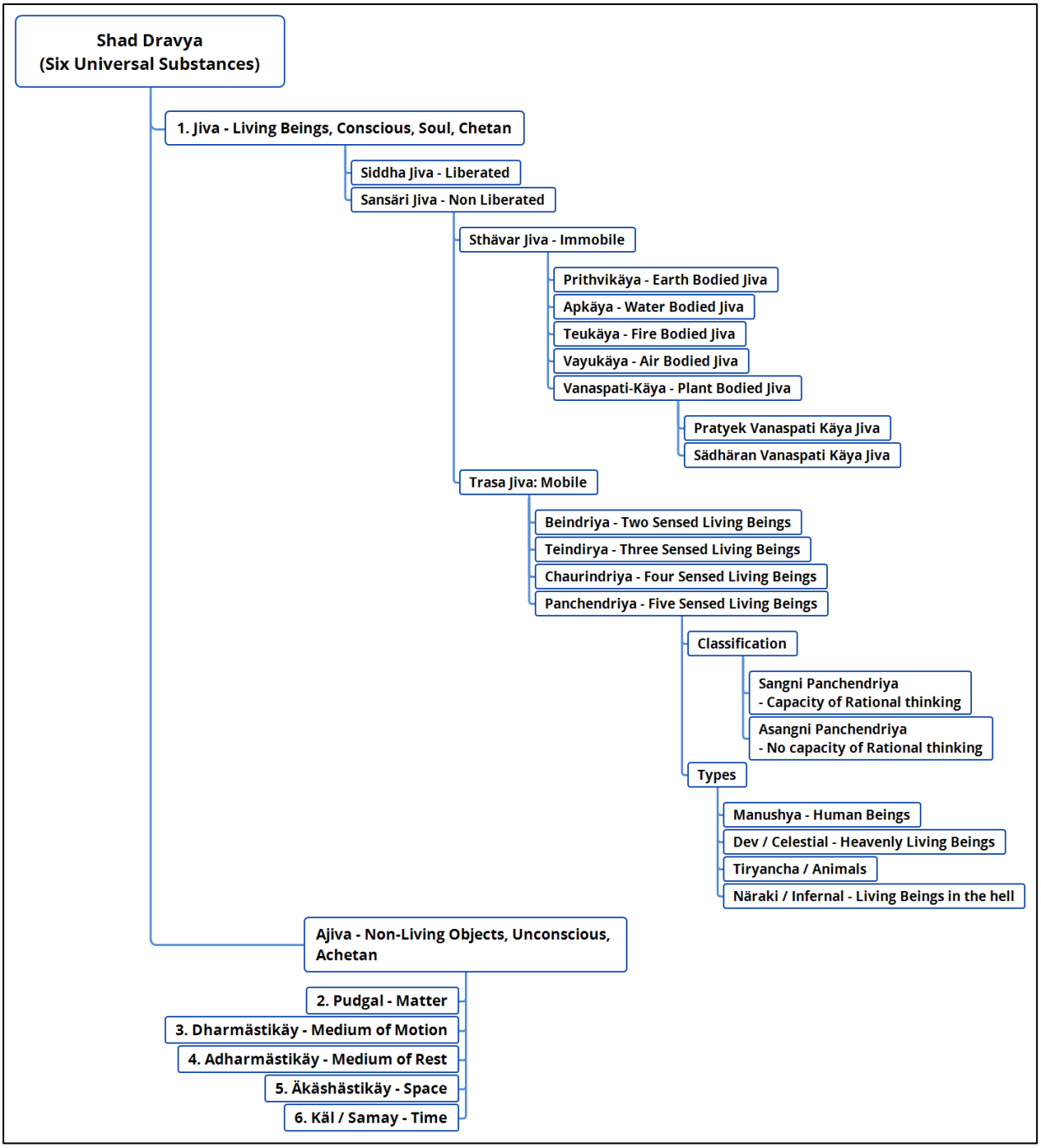

Shad Dravya
(Six Universal Substances)
1. Jiva - Living Beings, Conscious, Soul, Chetan
Siddha Jiva - Liberated
Sansäri Jiva - Non Liberated
Sthävar Jiva - Immobile
Prithvikäya - Earth Bodied Jiva
Apkäya - Water Bodied Jiva
Teukäya - Fire Bodied Jiva
Vayukäya - Air Bodied Jiva
Vanaspati-Käya - Plant Bodied Jiva
Pratyek Vanaspati Käya Jiva
Sädhäran Vanaspati Käya Jiva
Trasa Jiva: Mobile
Beindriya - Two Sensed Living Beings
Teindirya - Three Sensed Living Beings
Chaurindriya - Four Sensed Living Beings
Panchendriya - Five Sensed Living Beings
Classification
Sangni Panchendriya
- Capacity of Rational thinking
Asangni Panchendriya
- No capacity of Rational thinking
Types
Manushya - Human Beings
Dev / Celestial - Heavenly Living Beings
Tiryancha / Animals
Näraki / Infernal - Living Beings in the hell
Ajiva - Non-Living Objects, Unconscious, Achetan
2. Pudgal - Matter
3. Dharmästikäy - Medium of Motion
4. Adharmästikäy - Medium of Rest
5. Äkäshästikäy - Space
6. Käl / Samay - Time

Figure B.4.1

B.5. Shad Dravya II: Ajiva

B.5.1. Ajiva (Non-living Substances)

Anything that does not have life or consciousness is Ajiva. Ajiva literally means without a soul and therefore, Ajiva cannot accumulate any karma. It does not go through birth, death, pleasure, or pain as it is Achetan or inert. Examples of Ajiva- a box, car, fan, television, photo frame, iron, watch, etc.

B.5.2. Classification of Ajiva

Ajiva is classified in following five categories:

Dharmästikäy	Medium of Motion
Adharmästikäy	Medium of Rest
Äkäshästikäy	Space
Pudgalästikäy	Matter
Käl	Time

Table B.5-A

B.5.2.1. Dharmästikäy (Medium of Motion)

Dharmästikäy is made up of two words: Dharma and Astikäy. In this context, the term Dharma does not refer to religion, but the medium of motion. Astikäy means a collection of spaces. Thus, Dharmästikäy denotes the medium of motion for things in the universe. Jiva and other matter would be unable to move in the absence of this medium. Dharmästikäy 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 just the way water provides a medium for fish to move. It exists in the entire cosmic universe (Lokäkäsh).

B.5.2.2. Adharmästikäy (Medium of Rest)

This word is also made up of two words: Adharma and Astikäy. As above, Adharma does not suggest a lack of religion, but means the medium of rest. In the absence of this medium, Jiva and other things would continuously move. This medium also prevails in cosmic space but is absent in trans-cosmic space.

It is the auxiliary cause of rest to soul and matter just as the shade of a tree the auxiliary cause of rest for the travelers. It exists in the entire cosmic universe (Lokäkäsh).

B.5.2.3. Äkäshästikäy (Space)

Äkäshästikäy is made up of two words: Äkäsh and Astikäy. The whole space in the universe is called Äkäsh. Äkäsh is divided into two parts: Lokäkäsh or cosmic space and Alokäkäsh or trans-cosmic space. Jiva, Pudgal, Dharmästikäy, and Adharmästikäy exist only in Lokäkäsh.

The characteristics are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest.
- Pervades everywhere, infinite.
- Supports everything and is self-supported.
- Has no form, color, taste, smell, or touch.
- Does not perform any active action.
- Is one and whole.

The entire space is divided into two parts:

- Lokäkäsh (Universe)
- Alokäkäsh (empty space)

B.5.2.3.1. Lokäkäsh (Occupied by 5 Substances)

The part of the space which is being occupied by the rest of the five substances is called Lok or Lokäkäsh (Universe). It is finite and limited in scope. The Lokäkäsh is divided into four sub-parts.

- Moksh - the region located at the top of Lokäkäsh is the permanent abode for liberated beings.
- Upper world - the region where Vaimänik Dev (celestial beings) live. They have a limited life and after that they are born as a human or other living being.
- Middle world - the region where Jyotiska Dev, human beings, animals, and Vyantar Dev live. This is the only part of the universe from which a human being can achieve enlightenment and liberation.
- Lower world - the region where Bhavanpati Dev and infernal beings live. This region consists of seven hells where infernal beings are tormented by Bhavanpati Dev and by each other. After their death they are born as animals or humans.

B.5.2.3.2. Alokäkäsh (Empty / Void Space)

The remaining limitless space surrounding Lokäkäsh is called Alokäkäsh, which is infinitely larger than Lokäkäsh and is empty or void.

B.5.2.4. Pudgalästikäy (Matter)

The word Pudgal is made up of two words - Pud means to combine and Gal means to do dissociate. In other words, that which undergoes modifications by combinations and dissociations is called the Pudgal or the matter. All the matters in the universe are called Pudgal.

Matter is a nonliving substance. It is the only substance which possesses a physical body consisting of mass and volume. The smallest particles of matter are Paramänu . The clusters of matter have following qualities:

- Possess a physical body
- Have qualities of touch, taste, smell, and color
- Do not have consciousness
- Do not have any knowledge
- Are of infinite number

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 (Skandha Desha) of the Skandha 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 it is separated from the statue, it is known as Skandha.
Skandha Pradesh (smallest particle of matter)	The smallest undetached portion of Skandha, which cannot be further divided, is called Skandha Pradesh.
Paramänu or Anu	When the smallest portion of the matter is separated from its Skandha, it is called Paramänu or Anu. Paramänu matter cannot be further subdivided, cut, or pierced.

Table B.5-B

All visible substances are matter but certain types of matter, which are too subtle to experience through one's senses, are not visible. Also, the other five non-matter substances - soul, medium of motion and rest, space, and time are not visible at all.

Many types of matter exist in the universe. Everything we see, touch, and feel is also matter and hence Jainism states that sound, light, darkness, color, and smell are all diverse types of matter.

However, the soul interacts with only eight types of such matter known as Varganä. The entire universe is filled with these eight types of Varganä along with other matter, which does not interact with the soul.

A soul interacts with these Varganä as follows:

Name of Varganä	**Function**
Audärik Varganä	makes a physical body
Vaikriya Varganä	makes a special body to heavenly and infernal beings
Ähärak Varganä	makes a special separate body by spiritually advanced monks which can be sent a long distance
Tejas Varganä	responsible for heat and digestion power
Bhäshä Varganä	responsible for speech
Mana Varganä	responsible for physical mind
Shväso-chchhväs Varganä	responsible for breathing
Kärman Varganä	makes Karmic body or Karma

Table B.5-C

Audärik and Vaikriya Varganäs can have a visible state while other Varganäs are not visible. When these Varganäs interact with the soul, they manifest their characteristics of touch, taste, smell, sight, and color.

Extremely minute particles (smallest size of all 8 Varganäs) constitute karma. These particles are not visible though they are considered a form of matter.

B.5.2.4.1. Karma or Karmic Matter (Karma Pudgal)

Karma is one of the categories of matter. It is known as Karmic matter or Karma Pudgal. Karmic matter are very fine particles which are not perceptible to the senses. The entire universe is filled with such karmic matter. From eternity, Karmic matter covers the soul of every living being.

It is the karmic matter that keeps the soul from 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.

B.5.2.5. Käl (Time)

Käl 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. So, the soul and matter continuously change their form of existence which is known as Paryäy. These changes in the soul and matter are measured as time. All these changes do not occur because of time. Käl 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. Commonly, for practical purposes, a second is the smallest measurement of time. Jainism, however, recognizes a very tiny measurement of time known as Samay, the smallest indivisible portion of time. Infinite numbers of Samay make one 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. This basic unit of time can only be measured by the knowledge of Arihant (Kevali). Combinations of Samay are called moment, second, minute, hour, day, month, year and so on.

Jainism regards historical time as cyclical. The universe moves through lengthy eras of time. Time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (Kälchakras).

Every time cycle is further subdivided in two equal halves. The first half is the progressive or ascending cycle and is called Utsarpini. The other half is the regressive or the descending cycle called Avasarpini. Every Utsarpini and Avasarpini (half cycle) is divided into six unequal periods called Ärä.

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 Ärä of the Avasarpini phase. When the Avasarpini phase ends, the Utsarpini phase begins. The Kälchakra repeats and continues forever. Usually this is described by Jains as the series of downward and upward movements of a point on the rim of a turning wheel. The downward movement is called Avasarpini (half cycle) and the upward movement is called Utsarpini (the other half cycle). Each full turn of the wheel is called a Kalpa.

- The total duration of the entire time cycle is Twenty Kodä Kodi Sägaropam unit = $20 \times 10^7 \times 10^7$ Sägaropam. In short it is called 20KK (20×10^{14}) Sägar time.
- The name and the order of the six Ärä of the regressive half cycle are defined below.
- All Tirthankars are born in the 3rd and 4th Ärä in our region. At present, we are in the 5th Ärä of the regressive half cycle known as Dukham or Unhappy Käl (2500 years have passed of its total duration of 21, 000 years).
- The progressive half cycle time has the reverse order.

Innumerable Samay	One Ävali (close to the time it takes to blink an eye)
16,777,216 Ävali	One Muhurt (48 minutes)
1 Antarmuhurt	More than a Samay but less than 48 minutes
30 Muhurt	One day
15 days	One fortnight
2 fortnights	One month
12 months	One year
5 Years	One Yug
8,400,000 x 8,400,000 years	One Purva (70,560,000,000,000 Years)
Innumerable years	One Palyopam*
10 x 10,000,000 x 10,000,000 Palyopam	One Sägaropam
10 x 10,000,000 x 10,000,000 Sägaropam	Avasarpini or Utsarpini (Half Cycle)
20 x 10,000,000 x 10,000,000 Sägaropam	One Time Cycle - Twenty Kodä Kodi Sägaropam

Table B.5-D

*Palyopam (a metaphoric explanation): Consider a large pit with the volume of approximately eight miles, packed with tips of hair of a one-to-seven-day old child. When this pit is emptied by taking out one hair-tip every hundred years, then the total time taken in emptying it is called one Palyopam.

The names and duration of each part of Six Äräs are as follows:

Sukham Sukham Käl	Happy Happy (happiness all the time)	4 x 10^{14} Sägaropam
Sukham Käl	Happy (happiness)	3 x 10^{14} Sägaropam
Sukham Dukham Käl	Happy Unhappy (happiness with some unhappiness)	2 x 10^{14} Sägaropam
Dukham Sukham Käl	Unhappy Happy (unhappiness with some happiness)	1 x 10^{14} Sägaropam minus 42000 years
Dukham Käl	Unhappy (unhappiness)	21000 years
Dukham Dukham Käl	Unhappy Unhappy (unhappiness all the time)	21000 years

Table B.5-E

B.5.2.5.1. Sukham Sukham Käl

This is a time of all happiness. All the needs and desires of the people are fulfilled by ten different kinds of Kalpa-vruksha (wish granting trees). These trees provide places to live, clothes, pots and pans, healthy food, fruits, sweets, harmonious music, jewelry, beautiful flowers, radiant lamps, and a bright light at night.

There is no killing, crime, or vices. During this phase people are very tall and live for a very long period of time. There is no religion and no Tirthankars exist during this time period.

B.5.2.5.2. Sukham Käl

This is also a time of most happiness, but it is less than in the first phase. The wish granting trees still continue to provide for the people's needs. People are not as tall and do not live as long. There is no religion and no Tirthankars exist during this time period.

B.5.2.5.3. Sukham Dukham Käl

This is a phase consisting of more happiness than misery. During this period, the Kalpa-vruksha do not consistently provide what is desired. The first Tirthankar of Avasarpini half time cycle is born towards the end of this Ärä. In the current time cycle first Tirthankar Bhagawän Rishabhadev was born. He realized that things were going to get worse. So, he taught the people useful arts of daily living including pottery, farming, and cooking to enable them to depend upon themselves. He introduced a political system and became the first king.

This Ärä ended three years and eight months after the Nirväna of Rishabhadev. The first Chakravarti (king of kings) Bharat, his brother Bähubali, well known for his strength, Brähmi, his sister, who devised eighteen different alphabets and, Sundari, also his sister, who devised math, were Rishabhadev's children.

B.5.2.5.4. Dukham Sukham Käl

This is a phase of more misery, sorrow, and suffering than happiness. The other twenty-three Tirthankars and eleven Chakravartis are born during this Ärä, which ended three years and eight months after the Nirväna of last Tirthankar Bhagawän Mahävir-swämi.

B.5.2.5.5. 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 of following 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.

B.5.2.5.6. 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, the period of Utsarpini will start and the time wheel will take an upward swing. Miseries will gradually diminish, and happiness will gradually increase until every phase is once again reached. First 23 Tirthankars will be born during the Dukham Sukham Käl and 24th Tirthankar will be born in the early phase of the Sukham Dukham Käl of the ascending cycle or Utsarpini. The time cycle will keep on rolling until eternity.

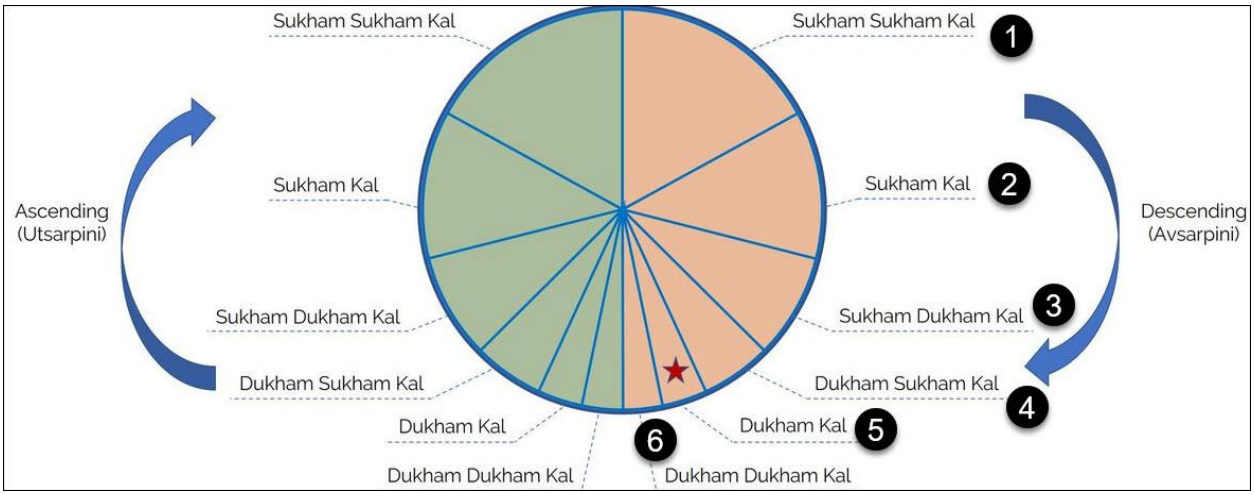

Sukham Sukham Kal
Sukham Sukham Kal
1
Sukham Kal
Sukham Kal
2
Ascending
(Utsarpini)
Descending
(Avsarpini)
Sukham Dukham Kal
Sukham Dukham Kal
3
Dukham Sukham Kal
Dukham Sukham Kal
4
Dukham Kal
Dukham Kal
5
6
Dukham Dukham Kal
Dukham Dukham Kal

Figure B.5.1

B.6. Nav Tattva Part I: Introduction, Äsrav, Bandh

B.6.1. Introduction

Nav-tattva or nine fundamentals are the essence of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. The karma that binds with our soul are not only due to the actions of our body, mind, and speech, but more importantly, due to the intentions behind our actions.

It explains that the principle governing the successions of life is karma. Hence it provides a rational explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and the existence of different species of living beings. Without proper knowledge of these fundamentals (Tattvas), a person cannot progress spiritually.

The philosophy of Nav Tattva is very practical. Tirthankars have explained to us the existence of living beings and their interactions with Karma through these nine (from some perspective seven) principles. One stops the influx of Karma (Samvar) and eradicates the past Karma (Nirjarä); and by these two processes, one liberates oneself from the karmic bondage, and attains the ultimate goal, the liberation or Moksh. We should therefore pursue the path of Samvar and Nirjarä to be successful in discovering the truth about our own self.

These tattvas are the 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.

	Name	Meaning
1	Jiva	Soul or living being (Consciousness)
2	Ajiva	Non-living substances
3	Äsrav	Influx of karma
4	Bandh	Bondage of karma
5	Punya*	Virtue
6	Päp*	Sin
7	Samvar	Stoppage of the influx of karma
8	Nirjarä	Partial eradication of the accumulated karma
9	Moksh	Total liberation from karma

Table B.6-A

*Some scriptures do not consider Punya (virtuous deeds) and Päp (bad deeds) as separate Tattvas. They include them in Äsrav and Bandh. Punya and Päp are the result of Äsrav. Hence, they consider only seven tattvas.

Jain philosophy views nine fundamentals or Nav Tattva in three categories:

Jneya meaning those to be known	Jiva and Ajiva
Heya meaning those to be avoided	Päp, Äsrav and Bandh
Upädeya meaning those to be adopted	Punya, Samvar, Nirjarä and Moksh

Table B.6-B

The fundamental of Karma theory states that at every moment, 7 out of 8 categories of Karma are attached to our soul. The 8th category which is Äyushya (age determining) Karma, is acquired only once in the lifetime of a soul. It is Mohaniya Karma which is responsible for the bondage of new Karma of all 8 categories.

A meritorious deed done with attachment and with an expectation of reward acquires Punya Karma along with Mohaniya karma due to attachment. However, if the same deed is done without any expectation and the feeling of attachment, it is the true nature of a soul or "Shuddha Bhäv" and it does not bind the soul with new Mohaniya Karma. Such Punya when acquired, does not create a hurdle in acquiring Keval-jnän and so is classified as Upädeya. Mohaniya Karma is a Ghäti Karma which will hinder our progress on the path to liberation. All Punya Karma are Aghäti Karma, which does not affect the true nature of soul and hence it does not hinder our spiritual progress. A person can attain Keval-jnän with all four Aghäti Karma which includes all Punya Karma.

Hence, for a layperson in the beginning stages of spiritual development, Punya activity is considered especially necessary even if it is done with attachment or ownership. On the other hand, for spiritually advanced individuals' good deeds do not bind them with any new Mohaniya karma because their acts are carried out as if it were their own nature. For example, sermons delivered by Arihant after attaining Keval-jnän. Such aspirants do not have the feeling of attachment to even meritorious deeds. No Mohaniya karma can bind with the soul, if an action is done without any attachment or feeling of accomplishment. The knowledge of these fundamentals is meant for knowing the Self.

Some description of Jiva has been given earlier while dealing with Shad Dravya. It should however be clear from the discussion thus far that the knowledge of these fundamentals is meant for knowing the Self. The Self is variously known as Jiva, Ätmä, Paramätmä, Chaitanya, 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.

B.6.2. Jiva (Living Beings)

The description of Jiva is given at a great length earlier with Shad Dravya.

Refer to B.4 - Shad Dravya I: Jiva for details.

B.6.3. Ajiva (Non-living beings)

The description of Ajiva and its five categories has been discussed earlier.

Refer to B.5 - Shad Dravya II: Ajiva for details.

Jiva and the five categories of Ajiva 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, Dharmästikäy, Adharmästikäy, Äkäsh and Käl play the role of being instrumental in the change of location and time. The worldly soul does not try to identify itself with these four substances. The role of Pudgal on Jiva and of Jiva on Pudgal has been the source of a lot of confusion. The worldly soul does not realize that its embodiment and all its surroundings have resulted from its past Karma. 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 the worldly soul and the factors that prevent or help in attaining liberation. Pudgal and particularly Karma Pudgal, will be discussed in detail.

B.6.4. Punya and Päp (Good Deeds and Bad Deeds)

Punya is acquired by meritorious or virtuous deeds and Päp 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 eventually. If one undertakes meritorious activity with the feeling of attachment, he earns Punya or Shubh (virtuous) Karma; if he indulges in evil activity, he acquires Päp or Ashubh (non-virtuous) Karma. Depending upon the intensity and accumulation of virtuous Karma, one may be blessed with happy and comfortable situations like handsome and strong or beautiful and graceful body, good health etc.

Unwholesome (non-virtuous) Karma on the other hand results 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 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 a key role in deciding whether it would attract virtuous or non-virtuous Karma.

Let us examine this aspect with the help of examples.

B.6.4.1. 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 the 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.

B.6.4.2. The Story of Two Monks

The two monks named Suresh muni and Raman muni, who have taken a vow of celibacy including not to touch a person of opposite sex, 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 to 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 swam 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 left the girl on the other bank and quietly proceeded with Raman muni.

On the way, Raman muni rebuked him repeatedly for what he had done and warned him of the dire consequences when they confront Guru Mahäräj. Suresh muni maintained his silence while reproaches of his friend continued 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 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 needed help. He rendered it without any passionate thoughts throughout.

Raman muni's attitude on the other hand was completely different. Though he did not even touch the girl, he was thrilled by the imaginary sensation of close contact with 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 each given situation.

Refer to B.7 - Nav Tattva Part II: Punya and Päp for more details.

B.6.5. Äsrav and Bandh (Inflow of Karma and Bondage of Karma)

The next two fundamentals, which are Äsrav and Bandh, are closely related. In a way, these two fundamentals are two aspects of the same phenomenon pertaining to bondage of Karma. The term Äsrav is made up of two words, 'Ä' meaning from all sides and 'Srav' meaning dripping in. Therefore, Äsrav means inflow and attachment of Karma. Bandh is the 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 the worldly soul is continually involved in one or another activity, the resulting Karma continue to flow towards it. Its involvement with activities serves as Äsrav or doors through which Karma enter. Thus, Äsrav of Karma continues to occur more or less incessantly. If the soul gets involved in virtuous activities, Äsrav happens to be of virtuous Karma. If it engages in non-virtuous activities, Äsrav happens to be of non-virtuous Karma. This involvement mainly occurs because of defilements or Kashäy that exist in soul.

None of such situations really belongs to the pure soul. They are not, and in no case can they become, a part 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 Kashäy. As such, the soul is supposed to simply observe whatever happens as a result of operative Karma and stay aware of any given situation without reacting to it in any way. Since time without beginning, the worldly soul has remained 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 Karma and can avoid Äsrav or incoming of Karma and the resulting Bandh.

Thus, Äsrav and Bandh are the result of ignorance of the soul about its true nature. One may, however, question how any conscious person can be ignorant about oneself.

B.6.6. Äsrav (Inflow of Karma)

The ignorance of the soul regarding its true nature is on account of its delusion. Its perception remains deluded, just as a drunken person stays deluded about himself. This wrong faith is known as Mithyätva. It is because 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, the soul identifies with the resulting unhappiness and tries to avoid it. Thus, the soul 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 Krodh (Anger, enmity etc.), Män (Ego and arrogance), Mäyä (Deception) and Lobh (attachment and greed). These are known as the four Kashäy or four passions, which drag the soul downwards. In addition to these, there are Nokashäy or supporting or pseudo passions, like joy, gloom, affection, disaffection, fear, disgust, and certain sensual impulses.

On account of these Kashäy and Nokashäy, 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.

Let us sum up the causes of Äsrav.

- Mithyätva is wrong faith or ignorance. It is believing in the wrong faith, wrong knowledge, and wrong conduct and believing that it is right to have passions or commit sins.
- Avirati is a lack of self-restraint and not taking any vow to abstain from sinful activities.
- Pramäd* is negligence in religious activities or spiritual laziness. Five causes of Pramäd are: addiction, sensual craving, passions, sleep, and gossiping.
- Kashäy is passions like anger, ego, deceit, and greed.
- Yoga: Activities of mind, speech, and body. (Auspicious activities causes influx of good karma and inauspicious activities causes influx of bad karma)

Refer to K.5.2.5.1 - Five Major types of Vices: (Causes of Pramäd / Spiritual laziness)

*Some Jain literature mentions only four causes of Äsrav. They include Pramäd in the category of Kashäy.

If we correctly understand the above-mentioned causes of Äsrav, we can remain unaffected by any given situation and stay in equanimity. The soul does not acquire new karma when in equanimity.

B.6.7. Bandh (Characteristics and Process of the Bondage)

Bandh is the attachment of karmic matter (Pudgal) to the soul. The process of Bandh explains the quality and characteristics of this bondage. 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 karma.

Every moment some of the Karma particles continually exert their effects creating pleasure or pains to the soul. After producing the effects, Karma separates from the soul.

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

Hence, the soul, which was covered by karmic matter from eternity, continually acquires new karma from the universe and exhausts 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 go through the cycles of births and deaths and experience the resultant effects of Karma leading to either pleasure or pain. So, under normal circumstances the soul cannot attain freedom from karma, and hence cannot attain liberation.

Our activities are:

- Physical,
- Verbal or
- Mental

We further do these activities in three different ways,

- We do the activities ourselves,
- We ask someone else to do for us, or
- We appreciate someone else doing these activities.

Thus, in different combinations, we do our activities in nine (3x3) different ways that cause bondage of the Karma to the soul. At the time of the bondage of Karma to the soul, the four characteristics of bondage play a key role.

B.6.8. Four Characteristics of Bondage

Prakriti Bandh	Nature of Karma	What category of Karma will bind to the soul?
Pradesh Bandh	Quantity of Karma	How many Kärman particles will attach to the soul?
Sthiti Bandh	Duration of Karma	How long will these Karma stay with the soul?
Rasa Bandh	Intensity of Karma	How intensely will the karma be bound to the soul?

Table B.6-C

The nature and the quantity of the bondage of the Karma depend on the nature of activities, while the duration and the intensity of the bondage of the Karma depend on the intensity of the passion with which the activities are carried out by the soul.

B.6.8.1. Prakriti Bandh (Nature of Karma Bondage)

Some students do very well in class even though they do not study, while others struggle to get good grades despite studying very hard. In the same way, some people make a lot of money without much effort, while others cannot even find a job. Everybody is searching for an explanation for these strange disparities. Some may say it is the God's will, others may say it is one's luck, and so on. Jainism says everything happens due to the result of our past Karma. You reap what you sow and no God nor anyone else can make this happen or change.

We, and only we, are the cause of our suffering or happiness. The theory of Karma can explain this. Therefore, it is very important that we understand this process clearly. It also explains- what are Karma, why and what role does it play in our life with the soul, how do we accumulate different kinds of Karma, as well as how do we get rid of them.

It is important to realize that everything we do brings Karma to our souls. If you sit back and think, you will realize that you are doing something all the time. You might be talking or listening, and if not doing something physically, then thinking. In other words, you are always engaging with thoughts, words, or actions – or a combination of the three. These activities may be harmful or helpful to others. When Karma, bound as a result of such activities, mature, they produce results, such as happiness or suffering, to our lives.

Karma are made up of Kärman particles. The Kärman particles are made up of non-living matter (Pudgal). They are scattered all over the universe (Lok), floating. They are invisible, even if one were to use a microscope. A cluster of innumerable Kärman particles is called a Kärman Varganä. When the soul acts with passion such as aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts Kärman Varganäs. Once attached to the soul, they are called Karma. Karma are classified into eight categories depending on their nature. Karma can be good (Punya) or bad (Päp). The good Karma are the result of virtuous or pious activities, while the bad Karma are the result of dishonorable or sinful activities.

Attached karmic matter obscures the soul's essential nature of infinite knowledge, infinite perception, bliss, perfect power, eternal existence, formlessness, and equanimity. Different types of karma obscure different qualities or attributes of the soul. Jain literature has classified karma into eight categories according to the particular attribute of the soul that it obscures. This is known as Prakriti Bandh. The eight categories of Karma are defined in detail later.

B.6.8.2. Pradesh Bandh (Quantity of Karma)

The quantity of karma particles that are attached to the soul by our Yoga (activity of body, mind, and speech) is called Pradesh Bandh. If the physical vigor of our activities is weak, then our soul accumulates fewer Kärman particles, but if the physical vigor is stronger, then our soul accumulates more Kärman particles. The greater the number of Kärman particles bound, the stronger their effects.

B.6.8.3. Sthiti Bandh (Duration of Attachment of Karma)

Soul accumulates Karmic matter due to the activities of body, mind & speech. Karmic matter does not start producing its effect immediately after being bound to the soul. It remains attached to the soul for a certain duration, until it matures and then manifests its designated effect. The duration for which karma stays attached to the soul without causing its effect is called its dormant state. Upon maturity of these karma, it changes to its active state and begins to show its effect. After producing the result, the karma separates or detaches from the soul. The duration of time from which the karma particles are bound to the soul till they are detached, is Sthiti bandh. This duration is determined according to the intensity of the soul's passions at the time of attachment. If the passions are stronger, the duration of the bondage will be for a long time. Length of duration can range from a fraction of a second to thousands or even millions of years.

B.6.8.4. Rasa Bandh or Anubhäg Bandh (Intensity of Attachment of Karma)

When karma matures, the intensity of its effects is determined by the severity of the Leshyä, along with passions of the soul, characterizing one's thoughts, words, or actions at the time of attachment. This quality is called Rasa or Anubhäg Bandh. In short, the intensity of Karma bondage depends on how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less severe is the resulting effect of the karma bondage; the greater the intensity, the stronger is the result of the bondage.

The above characteristics of Bondages can be better understood with the example of medicine.

Some medicines could help relieve cough while others could help combat fever. Similarly, some karma may obstruct knowledge, while some might affect the life span of the soul. This characteristic that describes the nature of karma is known as Prakriti Bandh.

When you are prescribed medicine, it is typically for a specific dose. A 30mg tablet, for instance, has "more medicine" than a 15mg tablet. Similarly, based on one's actions, thoughts, and words some karma could be more or less in concentration at the time of bondage. This characteristic of the quantity of karma is known as Pradesh Bandh.

Some medications may be long or short acting based on their potency and thereby create their effect for a longer or shorter duration. Similarly, the length of time during which the karma would affect the soul is decided at the time of bondage. This characteristic is known as Sthiti Bandh.

Finally, while some medications may have a severe reaction against an illness, others could be milder. Similarly, based on the intentions of the soul during the bondage of karma, they could be either more intense or less. This characteristic of the intensity of karma is known as Rasa Bandh.

B.6.9. Summary of Bandh

Primarily, the pattern of vibrations created in soul is classified by its various actions:

- Soul's illusion (Mithyätva) and passions (Kashäy) are responsible for the duration (Sthiti) and the intensity (Anubhäg or Rasa) of Karma bondage.
- Soul's activities of body, speech, and mind (Yoga) are responsible for the Prakriti and Pradesh of Karma bondage.

It is due to the intensity and the duration of the karma bondage that the soul passes through many pleasurable and painful situations and suffers. Hence one needs to get rid of Mithyätva, Avirati, Pramäd, and Kashäy (Collectively known as Mohaniya karma) to progress spiritually and attain liberation.

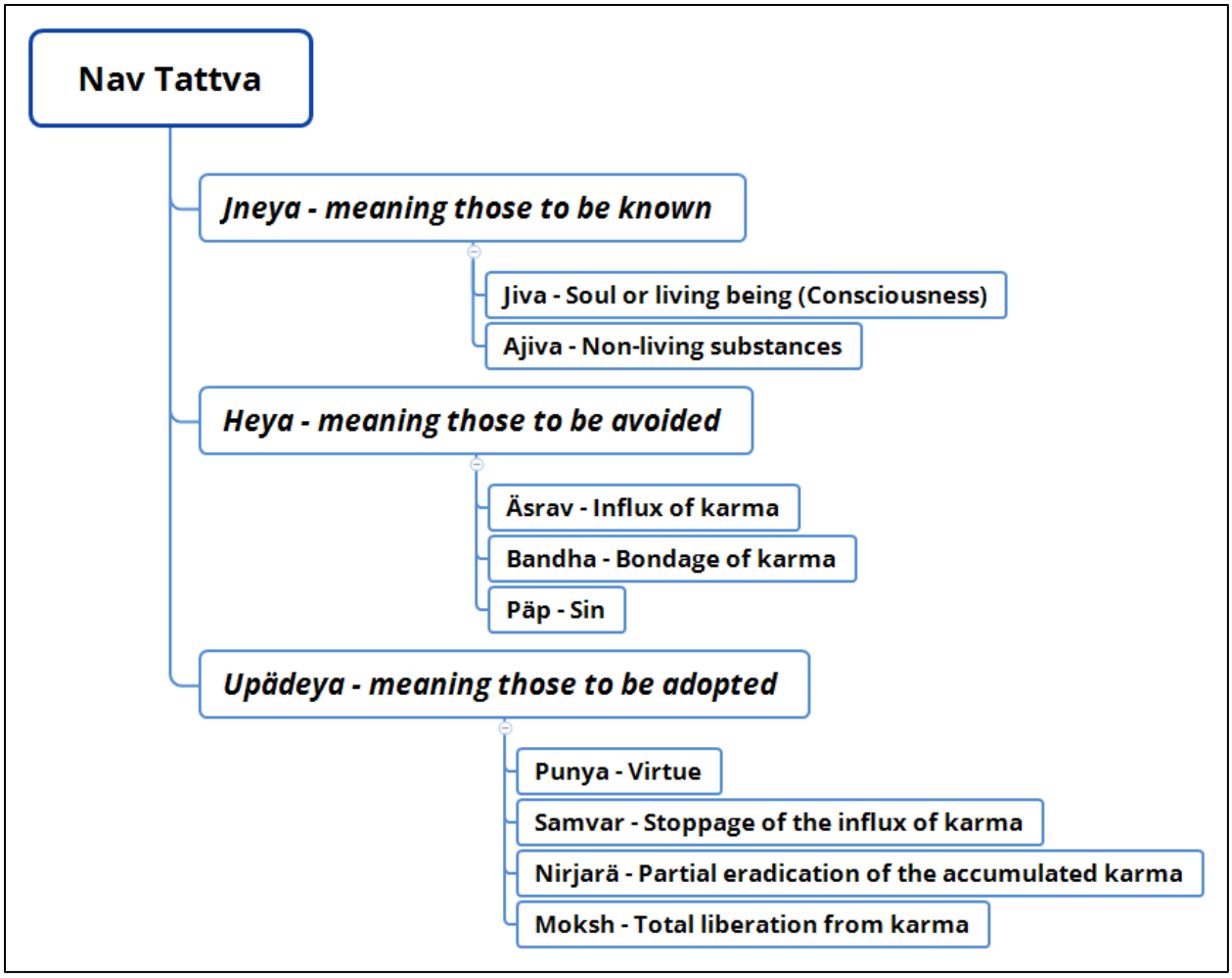


Figure B.6:A

B.7. Nav Tattva Part II: Punya and Päp

B.7.1. Introduction

There are three types of inner states of being (Bhäv) – pure (Shuddha), virtuous (Shubh) and non-virtuous (Ashubh). The most desirable Bhäv is pure Bhäv, which is devoid of any attachments or desire of accomplishment. This Shuddha Bhäv can exist only when one is totally absorbed in one's own self. It is very difficult for an aspirant to be always absorbed in one's own self. The aspirant may get involved in some activities (physical, verbal, or mental), which almost always comes with some attachments, desires, or worries.

When such activities are meritorious, it attracts virtuous karma, which are called Punya. When such activities are sinful, it attracts non-virtuous karma, called Päp. Hence, Punya Karma is acquired by meritorious or virtuous deeds and Päp Karma is acquired by evil or vicious acts. It should be noted that Shuddha Bhäv does not attract any new Ghäti Karma but eradicates the existing Aghäti Karma (Nirjarä).

The manifestation of Punya brings material happiness and comforts such as wealth, fame, and good health. The manifestation of Päp brings unhappiness, discomforts, poverty, and an unhealthy body which keeps the soul in the material world (cycle of birth and death).

The concepts of Punya and Päp are more or less identical with most religions; however, they are 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 praising meritorious intentions and activities and in condemning sinful ones.

One may obtain material happiness and comforts as a result of virtuous Karma. However, material happiness does come to an eventual end and comfortable situations do not last forever. Then one must undergo miseries unless one has in the meantime earned other Punya Karma while enjoying the fruits of past Punya Karma.

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 to maintain peace and order within society. Some 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 virtuous or non-virtuous Karma. Thus, Päp and Punya are to be viewed in relative terms and they depend upon one's mental attitude in any given situation.

Keeping equanimity in the mind with all-meritorious activities of life and with self-restraint, one can practice being in a mental state of pure reflection or Shuddha Bhäv.

B.7.2. Punya (Virtuous or Wholesome)

Why are some people in more desirable situations than 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 Päp. What are Punya and Päp? Punya and Päp are categories of Karma.

Punya karma is earned when our activities are good and comforting to others while Päp karma is earned when our activities are bad and cause suffering to others. When the Punya Karma mature or come into fruition, they bring happiness and comfort, and when the Päp Karma mature or come into fruition, they bring suffering and misery.

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 virtuous 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 do our physical activities have to be pious or virtuous, but our speech and thoughts should also be pure. We should remember that we also accumulate Punya and Päp Karma by asking someone else to do something good or bad, or by appreciating good or bad actions of someone else.

Bhagawän Mahävir's message is "Live and let live". Everybody wishes to live and enjoy the comforts of life. We should not come in the way of anyone else looking for 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.

Around us we see and hear that many people hunt or fish, and that they eat meat, chicken, fish, eggs, etc. Some meat eaters 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 partaking 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 Päp or Punya. Unfortunately, because most Päp do not show their results at once, people do not care about its 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 in future lives.

Consequently, our actions should not disturb the livelihood 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 Päp. Päp brings unhappiness in this life or in future lives. Punya is a meritorious deed done with or without a feeling of self-satisfaction and accomplishment (in other words with or without ego).

The deed done without the feeling of accomplishment and attachment (without ego) is considered the true nature of a person (Shuddha Bhäv). Punya activity is considered Upädeya (desirable) in soul's progress towards liberation. Punya activity that is done with attachment (Kashäy) will acquire Punya with Mohaniya (Deluding) Karma which will obstruct our spiritual progress. So, we should try to avoid feeling of attachment (Kashäy).

A spiritually advanced person's activities or deeds are always meritorious without feelings of attachment to the activities. No Mohaniya karma can attach to a person, if his/her action is done without any attachments or feeling of accomplishments.

Some Jain scholars preach that good Karma hinders the purity and freedom of soul. The fruits of good Karma must be borne, indicating that one should even give up meritorious deeds. The fact is that a human being cannot remain without action unless he has reached the 14th stage of Gunasthän (Ayogi Kevali). Even the Tirthankar who is at the 13th stage of Gunasthän does not remain without action (Yoga exists). In addition, the actions of any person are viewed as either good or bad.

However, the Karma philosophy teaches us that during meritorious action, one should remain detached from the results of the action such as accomplishment, reward, fame, etc., or in other words, perform these actions with equanimity. The detachment will not bind any new Mohaniya Karma.

For example, doing charity work and becoming detached from the praise that comes with it, is the way to avoid accumulating additional Mohaniya Karma. Hence, based on Jain Karma philosophy, we should not miss any opportunities to do commendable deeds, but we should try to remain detached from the result, or any desired expectations.

B.7.2.1. Ways of Acquiring Punya

There are nine ways mentioned in Sthänänga Sutra (a Jain Ägam) that result in Punya.

Anna Punya	Offering of innocent, non-sentient, pure and vegetarian foods
Pän Punya	Offering of non-sentient and pure water
Layan Punya	Offering shelter
Shayan Punya	Offering bed
Vastra Punya	Offering clothes
Mana Punya	Creating good thoughts and ideas
Vachan Punya	Offering and speaking kind or meritorious words
Käya Punya	Virtuous, noble, and helpful activities
Namaskär Punya	Paying respect to the Panch Parameshthi

Table B.7-A

These offerings in the table above refer to donating to deserving people, which is known as Supätra Dän. "Deserving people" include Jain ascetics as well as householders who are practicing self-restraints, pursuing the path of liberation, and need help. There is no restriction against helping other living beings for the purpose of compassion (Jivadayä, Karunä and Anukampä) because our Tirthankars have preached about showing compassion to all living beings. Before initiation (Dikshä), Tirthankars donate their belongings to all living beings for one year without any such discrimination.

Let us understand from the following stories how we accumulate Punya and Päp.

B.7.2.2. Story of Shälibhadra

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 on 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 Shälibhadra. Shälibhadra eventually realized what life is all about. He renounced the luxuries of life and uplifted his soul by becoming a monk of Bhagawän Mahävir.

B.7.2.3. Story of a Butcher (Kälsaurik Kasäya) 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 Päp (bad karma) that gave rise to a situation where he had 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".

Refer to H.9 – Shälibhadra as well as H.12 - King Shrenik's Destiny story for more details.

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

- Being cruel or violent to others including animals, birds, bugs, vegetation, etc.
- Showing disrespect to parents, teachers, or others
- Speaking harsh words or planning violence
- Not following religious principles in your 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 good action and reap good habits.
- 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. It all starts with expanding your mind to intake positive principles. In doing so, we can begin to incorporate these principles in our lives as actions. Once we see that these actions are leading to better results, the actions become habits. Through good habits one can become a wholesome and virtuous being. And inadvertently, in doing so one can alter his or her life down a more rewarding path – reaping a better destiny.

B.7.3. Päp (Non-virtuous or Sinful)

We are constantly doing either something good that benefits others or doing bad, causing trouble to others. When we help someone, not only does it bring comfort to that person, but it also brings us comfort by accumulation of Punya Karma. But when we cause trouble for others, it causes us to suffer too due to Päp Karma. The kinds of activities that cause others to suffer are called sinful activities and they 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 Päp. These can cause many problems leading to pain or dissatisfaction in our current lives as well as future lives. Therefore, we should be careful not to conduct any of the following 18 sinful activities, which are interconnected with one another.

B.7.3.1. Päpasthänak or Eighteen Sinful Activities

01	Pränätipät	Violence
02	Mrushäväd	Untruthfulness
03	Adattädän	Theft
04	Maithun	Unchastity
05	Parigraha	Possessiveness
06	Krodh	Anger
07	Män	Arrogance
08	Mäyä	Deceit
09	Lobh	Greed
10	Räg	Attachment
11	Dvesh	Hatred
12	Kalah	Quarreling
13	Abhyäkhyän	Accusation
14	Paishunya	Gossip or false complaint
15	Rati-Arati	Liking and disliking
16	Par-pariväd	Criticism
17	Mäyä-Mrushäväd	Malice
18	Mithyätva-Shalya	Wrong faith (ignorance)

Table B.7-B

B.7.3.1.1. Pränätipät (Violence or Himsä)

Pränätipät means to injure one or more of the ten Prän (vitalities) of a living being. This word is formed by two words. Prän means vitalities of a living being, and Atipäta means to kill or to hurt. Therefore, Pränätipät means to cause suffering or to kill vitalities of living beings. Everybody agrees and understands that physical violence is wrong. Meat, chicken, seafood, and even eggs; all these things are obtained by killing other living beings. Hunting and fishing games are also considered violence. Our harsh words and even our thoughts may cause violence. Name-calling and offensive, hateful, bitter, or harsh language cause verbal violence.

Great Ächärya Umäsväti defines - “Pramatta Yogät Prän Vyaparopanam Himsä.” To injure or to kill a living being because of non-vigilance or ignorance (Pramäd) is Himsä. One cannot find peace by pursuing a course of violence. Injury with carelessness and passion is Himsä.

Every living being wants to live and no one wants to die. Hurting or killing any living beings by physical means, words, or in thoughts is called Himsä. According to Bhagawän Mahävir, “one should behave the way he likes others to behave towards him”, and “just as we like to live comfortably, all other beings also would like to live a comfortable life”. The message is ‘Live and help others live’. Ahimsä holds the key position in the whole scheme of ethical discipline. Giving protection to living beings is the true religion. True religion is based on compassion; compassion is the root of the tree of religion. For householders, abstaining from intentionally injuring mobile living beings through mind, words, or body in any of the two ways, oneself or through others is called Sthul Pränätipät Viraman Vrat or Ahimsä Anuvrat.

B.7.3.1.1.1.

Himsä: Sukshma and Sthul

- Sukshma (minute) Himsä is the act of harming any one sense living being.
- Sthul (gross) Himsä is the act of harming living beings with two senses or more, known as Trasa (mobile) Jiva.

B.7.3.1.1.2.

Himsä: Bhäv and Dravya

It has been stated that Himsä does not depend on acts alone. Hence a distinction has been made between Bhäv and Dravya Himsä

- Bhäv-himsä denotes the intention to cause injury or an attempt to commit violence, whether it is actually carried out or not.
- Dravya-himsä denotes causing actual injury.

B.7.3.1.1.3.

Himsä: Ärambhi and Anärambhi / Sankalpi

- Ärambhi-himsä: Inherent in one's daily activities
- Anärambhi-himsä / Samkalpi-himsä: Intentional / Premeditated Violence

The Himsä related to one's activities is further divided into three categories: (1) Udyami, (2) Gruhärambhi and (3) Virodhi.

B.7.3.1.1.3.1.

Udyami (Vocational Violence)

The householder, in order to support himself and his family, has to get involved in an occupation and his occupation may involve Himsä. Therefore, householders should undertake occupations that involve less forms of Himsä.

B.7.3.1.1.3.2.

Gruhärambhi (Common Violence)

Some kind of Himsä is involved while carrying out the manifold domestic duties and other obligations. Preparation of food, use of water in bathing and washing clothes, keeping animals for farming, maintenance of gardens, cutting fruits and flowers are some of such instances; and whatever Himsä involved in such household obligations is permissible with the thought of minimizing as much as possible.

B.7.3.1.1.3.3.

Virodhi (Defensive Violence)

It is committed generally in self-defense or in the protection of people or property of members of the family, relatives, or friends. In the ordinary course of life, one has to defend himself from thieves, robbers, or enemies in battle. If one is a soldier, defense of his country is an obligatory duty; but he is not expected to indulge in unnecessary Himsä as a matter of hostility or revenge.

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 could not beat him physically. So, Anil thinks that he will become a friend of some bully and ask for his help. He also thinks about various other ways to beat Ramesh. During all these thought processes, 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. Some cosmetics, ivory, wool, silk clothes, down fine feathers or leather articles involve 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” or “Jayanä” or “Upayog” in Jainism. When we become careful, we can live a peaceful and compassionate life.

B.7.3.1.2. Mrushäväd (Untruthfulness)

It is formed of two words. 1) Mrushä means lie, and 2) Väd means to speak. So Mrushäväd means to tell a lie. Telling things otherwise is telling a lie. To tell a lie is Päp. Besides accumulating Päp, by lying we lose our friends. Therefore, we should not tell lies.

Common reasons to speak a lie are ignorance, fear, anger, greed, and deception. Some examples of lies are spreading rumors, revealing secrets, writing false documents, or not returning things that were given for safekeeping. A truth that hurts others or causes violence is also a lie.

Therefore, all lying is forbidden unless the truth is likely to result in greater Himsä. Spreading unkind rumors, character assassination, deliberately misguiding, forgery, causing thoughtless defamation, using harsh language, giving wrong testimony, etc., has to be avoided. The honesty and reliability of Jain businesspersons is well known in the history. At one time more than 50% of money transactions passed through their hands. The main reason of their success was their truthfulness. Use of words that inflict injury to living beings is falsehood. However, the truth may have to be avoided at times, if it is likely to cause the loss of any life.

Any statement made through Pramäd (spiritual laziness) is falsehood. The falsehood is of four kinds:

- Denying the existence of a thing with reference to its position, time, and nature, when it actually exists.
- Asserting the existence of a thing with reference to its position, time, and place, when it does not exist at all.
- Representation of an existing thing as something different from what it really is.
- Utterance of condemnable, sinful, or disagreeable words. Backbiting, harsh, unbecoming, nonsensible or unethical speech is condemnable. That kind of speech which incites another to engage in piercing, cutting, beating etc., or which is likely to lead to destruction of life is sinful. Speech causing uneasiness, pain, hostility, misery, or anguish etc., is sinful and forbidden.

B.7.3.1.3. Adattädän (Theft)

Adattädän means stealing. It is formed of two words. 1) Adatta means without permission and 2) Ädän means to take. To take something without permission of the owner or to steal is known as Adattädän. To acquire something which does not belong to us by adopting the wrong means is considered stealing. Even if we do not steal directly,asking or encouraging someone else to do so is just as bad as stealing. To receive or buy stolen property, evade taxes, adulterate, keep false weights and measures to deceive people, indulge in smuggling activities are all some examples of stealing. To take someone’s writings or ideas without their permission is also 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.

The sense of stealing arises from greed (Lobh) and it causes Himsä. Non-stealing includes the maintenance of quality, not buying stolen goods, not cheating on taxes, divulging confidences (Vishväsha-ghät), etc. It also includes not revealing someone's secrets.

The person who steals causes pain to one whom he deprives of the objects and such deprivation may bring inconvenience, trouble and even death. Seizing the property of another is like depriving him of his vitalities, for all objects belonging to one are his external vitalities. Hence, theft is Himsä. Taking with intent to steal objects, even of such things of trivial importance, which are in the possession of others is stealing.

B.7.3.1.4. Maithun (Unchastity)

Maithun means being unchaste or engaging in sensuous enjoyment. In Jainism, there is no place for pre or extra marital sexual relationship because excessive sensual desire brings bad karma. Forbidden for householders are sensual relationships with other men and women, going to a prostitute, gossiping about sensuous pleasure, wearing indecent dress and decorations; and taking intoxicating drugs.

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 indulgence, sensual desire can be restrained.

B.7.3.1.5. Parigraha (Possessiveness)

Parigraha means possessiveness, or over collection of worldly objects, or 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 things we like unnecessarily. 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.

Greed is the root cause of accumulation. For the householder, absolute renunciation of Parigraha is not possible; one should set limits to its acquisition, possession, and protection. Bhagawän Mahävir has explained two types of Parigrahas: external possessions and internal possessions.

Bhagawän Mahävir said, "Muchchhä Pariggaho Vutto." meaning 'Attachment to an object is possessiveness (Parigraha)'. Attachments make the soul heavier with karma.

B.7.3.1.6. Krodh (Anger)

It means anger. We get angry for many reasons. 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, they cannot distinguish between right and wrong or good and bad.

An angry person makes other person also angry, and it creates a chain reaction. It destroys friendship and dissolves the fabric of family life. Besides accumulating bad karma, causes adverse effects on the brain, heart, etc. To overcome anger, we should develop tolerance by cultivating the idea that forgiveness is the nature and quality of a brave person. 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.

Anger is the first of four passions (Kashäy). Spiritually, anger hurts all living beings. Anger can become a reason for one's destruction.

B.7.3.1.7. Män (Arrogance)

It means ego. Egoism, pride, arrogance, self-admiration, and conceit are all synonymous. Ego means thinking too much of the self. Due to this ego, we tend to look down upon others. Jain scriptures describe eight types of pride: pride of: family status, race, physical strength, appearance, knowledge, penance, gain and affluence. This is the second of the four passions (Kashäy).

It is difficult for one to overcome their ego. Because of ego, our history is full of bloodshed. Today's political problems and violence are because of egotism. Egotism is one of the higher Päp. Ego should distinguish from self-respect, which one should always cultivate. Ego can be overcome by cultivating a sense of humbleness. Humility is the first step for acquiring the right knowledge, right faith, and right conduct.

In addition to thinking too highly of the self, egoism is the act of making assumptions about what you believe. Delusion is the greatest flaw that most human beings face, and delusion is built out of arrogance in one's beliefs and ideas. A cure to one's ego is Anekäntaväd. The ability to always accept that one's beliefs and opinions may not be 100% correct is a great quality that can suppress one's ego.

Refer to K.4.2 - Fourteen Gunasthän for an even more detailed guide on how to suppress the ego and overcome delusions. Often this is the most difficult journey for many of the Tirthankars.

B.7.3.1.8. Mäyä (Deceit)

It means to deceive, cheat, or mislead. A cunning person hides their malicious thoughts behind sweet words. 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 are caught cheating, then we get into big trouble. A deceitful person is always fearful, restless and lacks peace of mind. Straightforwardness brings success in all areas like social, academic, professional, and spiritual.

The opposite of Mäyä is straightforwardness (Saralatä). One, who has unity of his thinking, speaking and deeds (one does what one says, and says what one thinks), is a straightforward person. This kind of person is well respected by all and lives in day-to-day happiness. Because of their straightforwardness, their soul becomes lighter as they acquire less karma.

B.7.3.1.9. Lobh (Greed)

It means greed. Even if we have enough to meet our needs, we want more for the sake of having it, it is called greed. Desire is the root cause of greed. Moreover, there is no end to our desires. The more we get, the more we want. 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 wrongful means to get it. Most of the wars between nations are the result of the greed of one to take over the other. Greed is not limited to the lust for wealth only; it can be for power, fame or even pleasure of five senses. Many more vices are generated from greed.

Greed is the root of all sins (and the other three passions). Four passions: anger, ego, deceit and greed are the main culprits for the cycle of birth and death. They are difficult to control. If one conquers these four, then they can attain Moksh. One acquires a lot of karma because of their greed. Under the influence of greed, one forgets their duties, laws, ethics, morals, etc.

A subtle level of greed exists, even in the tenth Gunasthän. That is why it is said, "Loho Savva Vinäsano", meaning Greed destroys all merits. 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.

B.7.3.1.10. Räg (Attachment)

Räg means attachment. Suppose you went shopping at a clothing store and saw a T-shirt that was cool. 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 action of going back to the store continuously, was due to your attachment to the T-shirt. Sometimes this attachment can blind us to getting what we want and to do so, we may even use wrongful methods.

Therefore, we should avoid developing attachments for things. After all that is not the only thing in the whole world. Attachment for our belief or opinion also causes problem and can bind us with karma. It is very hard to control attachment, and it is even harder to identify it. In other words, we should learn to live a life where it is all right whether we get what we like or not.

One of the most popular words used in Jainism is "Vitaräg"- one who has conquered Räg. However, there is no word like "Vitadvesh"- one who has conquered aversion. The reason is that one who conquers Räg, automatically conquers Dvesh (aversion) since Räg is the root cause of Dvesh. It is difficult to conquer "attachment" (Räg). It is even more difficult to identify Räg. Cultivating the sense of detachment can control Räg. Räg can be for worldly pleasures, family, and one's own beliefs.

B.7.3.1.11. Dvesh (Hatred)

Dvesh means hatred, aversion, enmity, or jealousy. Attachment and hatred are two sides of a coin. Where there is Räg, there is Dvesh. One cannot tolerate the prosperity of his neighbors or his friends due to jealousy. But this Hatred can do more harm to oneself. Attachment or hatred occurs to us almost every moment. If somebody does something good to us, we like them, but if somebody does not do what we like, we tend to hate them.

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 hatred is due to the loss of something, then it can turn into anger and may cause harm to others and to us. Sometimes hatred is geared towards others' fame, prosperity or even their virtues. Hatred brings enmity. Instead, we should develop love and friendship for everybody. Even if someone is cruel to us, we should show compassion.

We can overcome Räg and Dvesh by cultivating the sense of equanimity in all situations, which we must if we want to attain liberation. We should have love and amity for all. Even if someone happens to be wicked, we should show compassion instead of hatred.

B.7.3.1.12. Kalah (Quarreling)

It means quarrel or dispute. Quarrel is the better translation. When we do not restrain what we say, we add fuel to the fire and momentum to quarreling. Most of the time, when someone does not agree with us, the first thing we do is argue. Many people quarrel over trivial matters. 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. Fighting breaks up even a good friendship. Because of quarreling, we have wars. Because of quarreling, we invite medical problems such as blood pressure, ulcers, etc. Not only do we hurt ourselves, but we also hurt our dear ones. Many people quarrel over trivial matters. We should learn to let go and develop friendliness. It is always important to be cautious of what one is quarreling about; if it is truly negligible then there is no need to be unnecessarily creating negativity between you and others.

B.7.3.1.13. Abhyäkhyän (Accusation)

Making false accusations about somebody is called Abhyäkhyän. Some people cannot accept their downfall and out of jealousy blame others even if they 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?" Accusation may put even innocent people in trouble. No wise person will do this. Therefore, accept the truth and live by that even though sometimes it may not be in our favor. One should therefore try to avoid making accusations and try to understand the truth of the matter.

B.7.3.1.14. Paishunya (Gossip / False complaint)

Talking behind someone's back or spreading rumors are all known as Paishunya. Many people try to look smart by spreading rumors about others. To slander someone in their absence is Paishunya. It is a bad habit to talk behind someone's back or to spread rumors. Such habits lead to unnecessary discord and quarrels. This takes time away from constructive activities. Instead of indulging in gossip, we should form the habit of appreciating others.

B.7.3.1.15. Rati-arati (Liking & Disliking)

Rati means liking activities of worldly pleasure, while Arati means disliking religious activities. It also means taking pleasure in sinful activities and not pursuing permanent happiness through self-restraint and to pursue temporary happiness. Rati-Arati can also mean happiness in favorable situations and unhappiness in unfavorable situations. We are continuously engaged in this feeling of liking or disliking as a natural response, but we should be aware that they bring feelings of attachment or hatred in our minds. Even though our response may look innocent, we should be careful about them and try to balance them.

B.7.3.1.16. Par-pariväd (Criticism)

It is formed of two words. 1) Par means the other person and 2) Pariväd 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.

B.7.3.1.17. Mäyä-mrushäväd (Malice)

Telling a malicious lie with the intent of cheating is called Mäyä Mrushäväd. Any lie said out of ignorance, anger or fear is bad, but when it is done with malice, it is worse. Malicious behavior causes nothing but quarrels and friction. This binds double non-virtuous karma - one for lying and one for deceit. This type of activity will result in deluding (Mohaniya) Karma. People do not like to maintain a friendship with such people. Nobody will trust them. 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, truthful and straightforward towards others.

B.7.3.1.18. Mithyätva-shalya (Wrong Faith / Ignorance)

Mithyätva Shalya or Mithyä-darshan-shalya means wrong faith or to trust a wrong god, wrong guru, or wrong religion. This word is combination of three words. 1) Mithyä means wrong, 2) Darshan means faith, and 3) Shalya means a thorn. This means to believe in wrong faith is a thorn. As thorn always hurts, wrong faith always hurts. It will lead us to nothing but suffering. Even though this Päpasthänak is listed last, it is the most dangerous non-virtuous activity and the root cause of the previous seventeen sources of sin.

Wrong beliefs can start from believing in wrong God, wrong Guru, and wrong religion. A wrong God would be the one who is tinted with attachment and hatred. When one has any attachment or hatred, one is biased and cannot give proper advice. But Jina have conquered both. 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 highest 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.

Wrong Gurus are those who do not believe in the five major vows as prescribed by the Jina. They promote violence, lying, stealing, immoral sensual activities, and possessiveness. These activities will bring our downfall. In the same way, wrong religion will promote teaching opposite of what the Jina have taught. Wrong faith does not allow one to realize all other seventeen non-virtuous activities as a source of Päp karma. As a result, one does not feel remorse for that action nor does one turn away from it. This wrong faith is the root cause, which makes one wandering through the life cycle of birth and death.

Thus, we should have faith in the right God, the right Guru, and the right religion if we want to progress in our spiritual journey.

From this 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.

B.7.3.2. How can one be free from Päp?

Gautam Swämi asked Mahävir Swämi, “Bhante! How can one be free from Päp?”

Mahävir Swämi replied, “Gautam! There are three ways to get free from Päp:

- Knowledge of Previous Lives: If one can recollect one’s previous lives, including all the pain and pleasures, one will automatically take the path of Punya and avoid the path of Päp. The person with the knowledge of previous life understands the mystery behind attaining the human life, including the spiritual efforts required to attain human life. Knowledge of previous lives is called “Jäti-smaran Jnän”.
- Knowledge of the Mystery behind the Cycle of Birth and Death: Knowledge of causes of the cycle of birth and death, and fact that one is reborn in a good or a bad state because of his own good or bad karma. He realizes that “My karma is the reason why I am trapped in the cycle of birth and death.” In other words, he understands that one’s actions lead to peaks and valleys of happiness and dissatisfaction in one’s future. This realization makes one think to stop undesirable activities and makes him conscious of the importance of human life.
- Knowing the Causes that Impure the Conscious Mind (Chitta): Knowledge of why conscious mind has become impure and how can one purify it, will automatically begin to free oneself from sinful activities. Unnecessary and sinful activities stain the Chitta, while adherence to the true religion purifies it.

B.7.4. Four-Fold Combinations of Punya and Päp

Päp and Punya are to be viewed in relative terms, and they depend upon one’s mental attitude in a given situation. Both Punya and Päp karma are manifested in the future in ways that the soul perceives as pleasure/reward and pain/punishment, respectively. Jain literature defines the four-fold combination of our reflection or tendency, known as Anubandh, while we go through the fruits of Punya and Päp.

If our tendency is towards liberation and virtuous living, then it creates pious reflection known as Punyänubandh or Bondage of new Punya Karma.

If our tendency is towards the worldly pleasures and non-virtuous living, then it generates sinful reflection known as Päpänubandh or Bondage of new Päp Karma.

The Bondage of new karma does not depend on whether we are suffering due to Pap karma or enjoying the fruits of Punya karma, but instead it depends on the reflection of our soul in the existence of such favorable or unfavorable conditions.

It is the choice of actions that the soul makes during such circumstances and the passion in such actions, which will lead to the bondage of Punya or Päp Karma.

B.7.4.1. Punyänubandhi Punya

While enjoying the fruits of the past virtuous or Punya Karma, one takes an active effort in performing righteous activities and uses one's wealth, health, and power to help other living beings without any expectation of fame and power. This acquires them further new virtuous Karma. This entire activity is known as Punyänubandhi Punya.

Very few people endeavor to earn Punya karma when they are infatuated by happiness and comforts, by making an active effort in performing righteous activities, by not indulging in sensory pleasures and donating in religious and philanthropic activities. One is humble and does not hurt the feelings of others and lives a virtuous life.

Thus, these auspicious Karma are related to auspicious, virtuous, and good activities, which again leads to influx and the bondage of the auspicious karma. In this way, the auspicious karma of this type makes our future happy and righteous.

The earning of new Punya Karma while enjoying the fruits of earlier ones is known as Punyänubandhi Punya.

When such virtuous activities are done with the expectation of fame or power, then one also acquires Mohaniya karma because one possesses some degree of ego and pride in their actions.

Example: A wealthy man graciously donates money to medical care of sick children and gives his time in caring for the seniors.

B.7.4.2. Päpänubandhi Punya

While enjoying the fruits of Punya Karma, one uses one's wealth, health, and power for one's own enjoyment and indulges in non-virtuous activities. This action acquires Päp Karma. This is known as Päpänubandhi Punya.

Most people, when infatuated by happiness and comforts, indulge in their own enjoyment. Thus, in the end, misery is destined for them. While experiencing happiness and comfort, one spends their wealth in luxuries and vices, while creating attachments. One indulges in sensory pleasures and does not like religious and pure activities.

Auspicious karma of this type is called 'Päpänubandhi Punya' because on their rise they give one happiness or pleasure and at the same time, they degrade one's life. They are related to vices that cause one's next birth to occur in a lower form. As auspicious karma of this type is related to inauspicious activities, they cause the bondage of inauspicious karma. Thus, auspicious karma of this type is dishonorable.

Example: A wealthy man spends his money in buying expensive cars, boats and vacations and spends his time in enjoying his luxuries.

B.7.4.3. Punyänubandhi Päp

While suffering the consequences of Päp or non-virtuous Karma, one reflects that their miseries are the consequence of their actions from their past and tries to bear the miseries calmly and with a sense of detachment and objectivity. This attitude earns one Punya karma and involves virtuous activities. This is known as Punyänubandhi Päp. Rarely does one endeavor to earn Punya karma while suffering.

In short, some inauspicious karma are such that its repercussions would not shake one's faith in religion. One does not blame others for their miseries, but instead, takes a positive attitude and performs righteous activities. One continues to help other living beings and performs religious deeds, earning new Punya karma. Though Päp karma causes one misery, they do not degrade one's life. They do not obstruct virtuous activities that lead to a good future birth.

Example: A poor man sharing whatever food he has and gives shelter to help an orphan boy.

B.7.4.4. Päpänubandhi Päp

While suffering the consequences of previous Päp Karma, one blames someone else or some extraneous factors for the cause of one's misery. This way one indulges in anger, jealousy, and animosity. Thus, one acquires new non-virtuous karma or Päp karma. This is known as Päpänubandhi Päp. Thus, misery is destined for them in the end.

Example: A poor man performs violent, wrongful activities like killings and stealing to earn money.

In short, Jainism states that in a healthy, wealthy, and other favorable situation, we need to do good deeds utilizing our resources, and in miserable situations try to maintain equanimity, reflecting that our misery is due to our past deeds, and no one is responsible for it.

B.7.5. Summary - Punya and Päp

Under normal circumstances, the environment created by Päp or non-virtuous karma, are not conducive but sometimes counterproductive to the spiritual progress of a soul because the person has an unhealthy body, a shorter life span, low social status, poverty, and so on.

Punya karma are conducive to attaining a higher spiritual state because it produces human birth, a healthy body, good education, a longer life span with favorable conditions and so on.

Also, without human life and a healthy body one cannot attain the state of Vitaräg, a spiritual state beyond attachment and aversion, and thereby preventing one to achieve Keval-jnän (infinite knowledge) and Liberation. So, Punya karma is essential in the attainment of liberation. We should therefore stay alert at every moment and try our best to acquire maximum Punya karma and minimum Päp karma. This can be accomplished by continuously reflecting on and performing virtuous activities.

Often one may be involved with virtuous activities but in the presence of one's ignorance (Mithyätva) and / or ego (Kashäy). Such an example is when one donates to build a temple or hospital or does good deeds to help others, but also takes great pride in the high social status received while doing so. Such a person acquires some Punya or virtuous Karma because of their good deeds, but at the same time they acquire even more Päp Karma because the good work was done under the influence of Mohaniya Karma for desiring power and fame.

Jainism warns that any virtuous activity done in the state of Mithyätva and Kashäy, will ultimately result in sinful activity even though it could be helpful to other people, animals, or environment.

Mohaniya Karma is the single, most dangerous karma because it prevents one from attaining the state of Vitaräg, which in turn prevents attainment of Keval-jnän and liberation. Hence one needs to do good work without any expectation of fame and social status.

One can conclude that to attain liberation, Jain philosophy teaches us that we continuously need to practice religion and do virtuous activities like helping others, being compassionate to all beings, and protecting our environment. However, while doing the religious and virtuous activities, one should remain very alert and should not get trapped by fame, power, high social status, or frustration of not accomplishing the result.

Our soul can be bound to both Punya and Päp Karma. However, while Päp Karma gets in the way of the soul's liberation, Punya Karma, on the other hand do not do so. On the contrary, Punya Karma are needed to proceed on to the path of liberation in its initial stages.

No situation lasts forever, and every conceivable situation comes to an end sooner or later. One should not get infatuated or feel miserable in a situation which is inherently ephemeral. If a person stays tuned to such a detached attitude and maintains equanimity, they do not attract any new Karma. Their previously acquired Karma would steadily drop off as they bear the consequences, and in due course, proceed on the path of liberation.

However, the seers have stated that no one can continuously stay tuned to one's true nature for more than two Ghadi or 48 minutes, beyond which the attention of the aspirant gets diverted. Thus, after staying tuned to true nature through a practice such as Sämäyik, one's attention will inevitably revert to other aspects. During periods of such reversals, it is better to be involved in virtuous activities rather than indulging in non-virtuous ones. Therein lies the preference of Punya Karma over Päp Karma.

Jain philosophy clearly states that to attain liberation one should continuously do virtuous activities without any expectations of the fruits of their work.

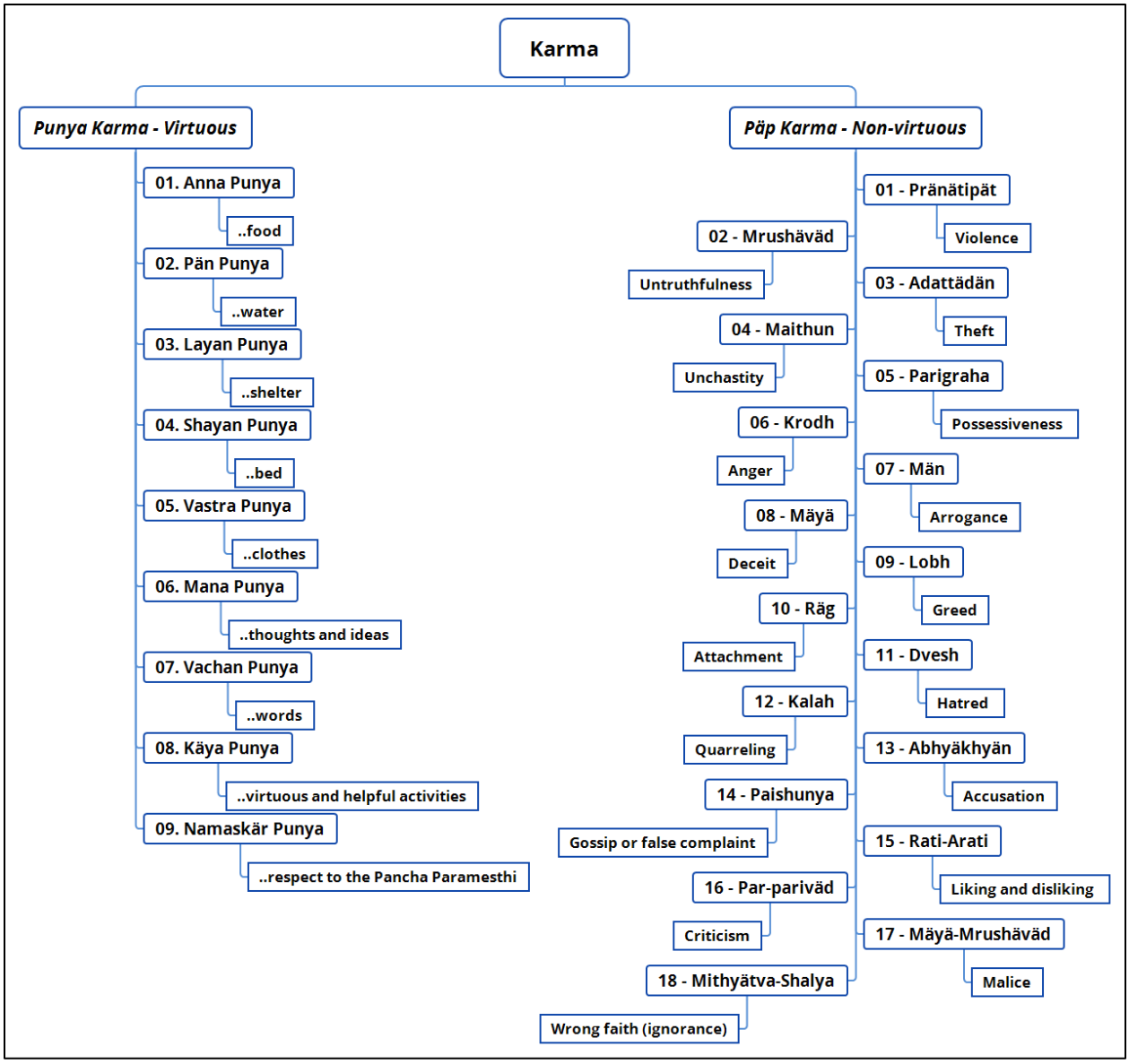

Karma
Punya Karma - Virtuous
01. Anna Punya
..food
02. Pän Punya
..water
03. Layan Punya
..shelter
04. Shayan Punya
..bed
05. Vastra Punya
..clothes
06. Mana Punya
..thoughts and ideas
07. Vachan Punya
..words
08. Käya Punya
..virtuous and helpful activities
09. Namaskär Punya
..respect to the Pancha Paramesthi
Päp Karma - Non-virtuous
01 - Pränätipät
Violence
02 - Mrushäväd
Untruthfulness
03 - Adattädän
Theft
04 - Maithun
Unchastity
05 - Parigraha
Possessiveness
06 - Krodh
Anger
07 - Män
Arrogance
08 - Mäyä
Deceit
09 - Lobh
Greed
10 - Räg
Attachment
11 - Dvesh
Hatred
12 - Kalah
Quarreling
13 - Abhyäkhyän
Accusation
14 - Paishunya
Gossip or false complaint
15 - Rati-Arati
Liking and disliking
16 - Par-pariväd
Criticism
17 - Mäyä-Mrushäväd
Malice
18 - Mithyätva-Shalya
Wrong faith (ignorance)

Figure B.7.1

B.8. Nav Tattva Part III: Samvar, Nirjarä, and Moksh

B.8.1. Introduction

- Samvar means stoppage of the influx of Karma
- Nirjarä means partial eradication of accumulated Karma
- Moksh means total liberation from karma or complete eradication of accumulated Karma

All three tattvas 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 Karma in order to gain liberation. If bondage of Karma is considered a disease that afflicts the soul and Äsrav 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 Karma.

B.8.2. Samvar (Stoppage of the influx of Karma)

It has been stated earlier that a living being happens to be in various situations due to its Karma. One has to accept the given situation with a sense of equanimity. If one views it dispassionately without reacting to it, operative Karma are exhausted in due course, and one does not acquire new Karma. The worldly soul is, however, conditioned to react to any given situation favorably or unfavorably.

If the situation is to one's liking, one feels happy over it and craves for its continuation. One usually tends to think that the happy situation is a result of one's efforts and takes pride in it. One may also think that people who are unhappy have to blame themselves for their miseries; because in one's opinion they lack or do not put enough effort into improving their condition. As such, one's success may lead to such a level of pride and grandiosity that it would be hard for one to cultivate a sense of compassion for the miseries and unhappiness of others. One's arrogance may also make one prone to develop a sense of disgust and contempt for the miserable.

If the situation is not to one's like, 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 one unhappiness and misery. As such, one harbors ill feelings for them and cultivates a sense of jealousy or hostility towards those whom one suspects of being responsible for misery or unhappiness. Thus, an ordinary person is conditioned to interact in any given situation with a sense of craving or aversion.

Wrong perception (Mithyätva), absence of restraint (Avirati), spiritual laziness (Pramäd) passions (Kashäy), and Ashubh Yoga are the main causes of the influx of Karma. Craving and aversion lead people to indulge in such defilements from time to time. Of all these, the four Kashäy of Krodh, Män, Mäyä and Lobh 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 Karma while facing the consequences of the current operative Karma.

This is like 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 try 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 to avoid indulging in Kashäy in all circumstances. Staying free of Kashäy is Samvar and it helps prevent the inflow of new Karma.The method that stops fresh karma from attaching to the soul is called Samvar. This process is a reverse process of Äsrav. It can be accomplished by constant practice of the following:

Samyaktva	Right Faith or Right conviction
Vrata	Observance of Vows
Apramäd	Awareness or Spiritual alertness
Akashäy	Being Passionless
Ayoga	Stoppage of mental, verbal and physical activities

Table B.8-A

B.8.2.1. Fifty-Seven Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the attachment / influx of karma. These ways are described mainly for monks and nuns, but it is strongly recommended to be practiced by Shrävaks and Shrävikäs as far as possible.

Type of Samvar	**Meaning**	**Total**
Samiti	Carefulness in our activities	5
Gupti	Restraints in our activities	3
Yati Dharma	Religious Virtues	10
Bhävanä	Reflections or Contemplations, some literature adds 4 compassionate Bhävanä	12
Parishaha-Jaya	Tolerance or Endurance to Suffering with equanimity	22
Chäritra	Conduct	5
	Total	57

Table B.8-B

B.8.2.1.1. Five Samiti (Carefulness)

Samiti means carefulness or continuous awareness of all our activities with special attention towards nonviolence. Samiti purifies the actions.

Iryä Samiti	Proper care in walking
Bhäshä Samiti	Proper care in speaking
Eshanä Samiti	Proper care in receiving alms (Gochari)
Ädän Nikshep Samiti	Proper care in taking and keeping any items
Utsarga Samiti	Proper care in disposing waste

Table B.8-C

B.8.2.1.2. Three Gupti (Restraints)

Control or stillness towards non-virtuous activities of mind, speech and body is called Gupti, which is an important aspect of Samvar. Gupti prohibits sinful activities.

Mana Gupti	Proper control over Mind
Vachan Gupti	Proper control over Speech
Käya Gupti	Proper control over Body

Table B.8-D

B.8.2.1.3. Five Chäritra (Conduct)

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

Sämäyik Chäritra	To remain in equanimity during our life
Chhedo-pasthäpan Chäritra	To live a life of an ascetic - This is the level where all monks and nuns practice
Parihära-vishuddhi Chäritra	To follow special types of penance as an ascetic - This conduct can be practiced in a lonely place away from Jain community
Sukshma-samparäy Chäritra	To live a life as an ascetic with very less attachments (some desire to attain Moksh). Jainism considers any desire is a form of greed.
Yathäkhyät or Vitaräg Chäritra	Living the life of a Kevali i.e., natural living or living without any passions. This is the natural living of all Keval-jnäni monks and nuns.

Table B.8-E

B.8.2.1.4. Twelve Reflections (Thoughts, Bhävanä, or Anuprekshä)

To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting on the twelve thoughts known as the Twelve Bhävanä (Anuprekshä) or Reflections with deep concern and feelings. These twelve Bhävanä cover a wide field of Jainism.

Anitya Bhävanä	Impermanence of everything in the world
Asharan Bhävanä	No one provides protection
Sansär Bhävanä	Cycle of Birth and Death
Ekatva Bhävanä	Solitude of the soul
Anyatva Bhävanä	Separateness of the soul
Ashuchi Bhävanä	Impurity of the body
Äsrav Bhävanä	Influx of karma
Samvar Bhävanä	Stoppage of influx of karma
Nirjarä Bhävanä	Shedding of karma
Lok-svabhäv Bhävanä	Transitoriness of the universe
Bodhidurlabh Bhävanä	Rarity of enlightenment of the right faith, knowledge, and conduct
Dharma Bhävanä	Rarity in acquiring true preceptor, scriptures, and religion

Table B.8-F

Four Auxiliary Reflections

Along with the above 12 Bhävanä, some literature recommends practicing four positive, compassionate Bhävanä known as auxiliary Bhävanä. They help one to develop purity of thought and sincerity in the practice of religion. Adopting these Bhävanä in one's daily life can make a person very virtuous.

Maitri	Amity or Friendship
Pramod	Appreciation of virtues
Karunä	Compassion and helping others
Mädhyastha	Equanimity in various circumstances

Table B.8-G

B.8.2.1.5. Ten Yati Dharma (Religious Virtues)

These ten virtues are pure passionless modes of conduct.

Kshamä	Forgiveness
Märdav	Humility
Ärjav	Straightforwardness
Shaucha	Purity
Satya	Truthfulness
Sanyam	Self-restraint
Tap	Austerities
Tyäg	Renunciation
Äkinchanya	Non-attachment
Brahmacharya	Celibacy

Table B.8-H

B.8.2.1.6. Twenty-two Parishaha-Jaya (Hardships)

A person should remain in the state of equanimity when hardship occurs in 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.

B.8.3. Nirjarä (Partial Eradication of Accumulated Karma)

The 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 Karma that become operative, get exhausted as they mature. When Karma gets 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 Karma, 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. It is voluntarily enduring hardships with equanimity. This process of eradication by deliberate effort is Sakäm Nirjarä. Jain scriptures lay a considerable emphasis on austerities, i.e., Tap. In Tattvärtha Sutra, Ächärya Umäsväti states: 'Tapasä Nirjarä Cha'. It means that Nirjarä can be achieved by Tap or austerities. Jains are therefore encouraged to perform Tap. Tap is usually taken as and equated to 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 Tap. Fasting is only one of them. Internal and external Tap 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.

B.8.3.1. Bähya Tap (External Austerities)

अणसण-मूणोअरिया, वित्ति-संखेवणं रसच्चाओ.
काय-किलेसो संलीणया य बज्झो तवो होइ.

Anasan-Moonoariyä Vitti-Sankhevanam Rasachchäo

Käya-Kileso Sanlinayä Ya Bajzo Tavo Hoy

-Panchächär Sutra

Fasting, eating less, curtailing desires, avoiding tastes, facing physical hardships, and occupying restricted space are the external austerities.

B.8.3.1.1. Anashan (Fasting / Not eating for a set period of time)

Ashan means to eat and Anashan means not to eat (fasting.) Complete abstinence from eating any food and/or drinking liquid is usually known as Upaväs. 'Upa' means closer and 'Väs' means abode. Thus, Upaväs really means abiding in proximity with or in tune with the soul. When a person stays tuned to the nature of the soul, they may not remember the physical body or other physical needs like hunger.

So, refraining from food can be a consequence of Upaväs, but is not the essential part of Upaväs. Anashan, therefore, is the physical act of refraining from food, and Upaväs describes the mental focus on the soul. Sometimes one can drink only Achit (previously boiled) water for a predetermined period of time, such as for a day or more. This spares our digestive energy to focus on spiritual uplift or Upaväs.

B.8.3.1.2. Unodari or Alpähär (Eating less than needed)

This means eating less than what is needed for satisfying appetite or hunger. This could be eating just 10% less than one's appetite at a given time. This austerity has a health consideration as well. Recent research has shown that eating in moderation is good for health and can even increase longevity. It also prepares the body and mind for meditation.

B.8.3.1.3. Vritti-sankshep or Ichhänirodh (Curtailing desires / Eating within the limits of predetermined restrictions)

This means limiting the number of food items while eating and / or limiting the possession of material things. Human beings have the tendency to acquire as many things as possible to satisfy current or future needs. However, we all know that possession of many things does not necessarily make one happy. Happiness is a function of the mind and can be attained only by contentment. By observing this austerity, one can learn to stay content with minimum requirements. The other meaning of this austerity is to restrict the number of food items per meal or per day.

B.8.3.1.4. Rasatyäg (Relinquishing tasty foods)

This means giving up the attachment for tastes. Complete abstinence from eating or drinking juicy and tasty foods such as butter, milk, tea, sweets, fried food, snacks, spicy food, and juices. In other words, there should be no attachment to the taste of the food. Often, we are too busy trying to fulfill our cravings and tend to lose self-discipline. We become slaves to our hunger and appetites. We do need food to live a healthy life, but we do not need to eat food for taste and enjoyment. Ways to practice this austerity include

Äyambil Vrat, where one eats only once a day and commits to eating foods that do not contain spices, and may or may not contain salt. Another way to practice this vow is to give up a favorite food.

B.8.3.1.5. Käya-klesh (Voluntarily enduring sufferings)

This literally means bearing physical affliction. During spiritual pursuit, one comes across many hardships. If one is not accustomed to bearing them, one cannot maintain peace of mind. It is therefore necessary that aspirants get used to bearing hardships and physical discomforts. This austerity teaches us to bear physical discomfort with equanimity. One willfully subjects himself to physical sufferings when one does not have to and remains undisturbed while experiencing such sufferings. Such activities include traveling bare foot in severe heat or cold weather and removal of hair by hand as practiced by Jain monks and nuns.

B.8.3.1.6. Sanlinatä (Giving up pleasures of five senses and occupying minimum space)

This is also referred to as Vivikta-shayyäsan. One sits in a lonely place (in various postures) with all the senses and mind withdrawn inwardly and gives up the pleasures of the five senses and the mind. Normal human tendency is to gain the most possible amenities in life. The purpose of this austerity is to curtail that tendency and to practice feeling comfortable within a restricted area. This term can also mean staying tuned or attentive.

The purpose of these external austerities is to equip aspirants to face hardships that they may come across during spiritual pursuits. This will help them observe peace and tranquility of mind even in adverse circumstances.

The above six Bähya Tap or External austerities can be practiced in several ways depending upon individual capacity. Given below is the list of some Tapasyäs. To understand them, we need to know the meaning of Prahar.

A Prahar is a duration of time. There are total of eight Prahar in 24 hours, 4 equal Prahar of day and 4 equal Prahar of night. The time between sunrise and sunset is divided by 4, which gives one Prahar of day. Similarly, the time between sunset and sunrise is divided by 4, which gives one Prahar of night. For example, if the sunrise is 6 am and sunset is at 6 pm, one Prahar of the day is 3 hours. Some of these Tapasyäs can be understood based on this example:

In Ekäsan, Biyäsan, Äyambil, or Upaväs, one can drink boiled water only and only between sunrise and sunset. It is better if one can do a Chauvihär or Tivihär on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, anything which grows under-ground, or raw grains while performing such austerities.

There are many other austerities like Siddhi Tap, Kshir-samudra Tap, Jnän-panchmi Tap etc.

Navakärashi	Consuming food or water only 48 minutes after sunrise incl. brushing teeth and rinsing.
Porisi	Consuming food or water after 1 Prahar or in a 12-hour day, 3 hours after sunrise
Sädh-Porisi	Consuming food or water after 1 ½ Prahar or in a 12-hour day, 4hr 30min after sunrise
Purimuddha	Consuming food or water after 2 Prahar or six hours after sunrise in a 12-hour day
Avadhdha	Consuming food or water after 3 Prahar or nine hours after sunrise in a 12-hour day
Biyäsan	Consuming food twice a day, while sitting in one place 48 mins. after sunrise and 48 mins. before sunset
Ekäsan	Consuming food only once a day after Porisi, while sitting in one place and 48 minutes before sunset

Äyambil	Consuming food only once a day after Porisi and 48 minutes before sunset, 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 & fruits.
Upaväs	One must not consume any food from sunset on the previous day to Navakärashi on the succeeding 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 consumed, 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
Navpad Oli	Every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Chaitra and Ashwin or Äso months, one does Äyambil. These Äyambil can also be restricted to only one kind of food grain per day.
Varsitap	Alternate day Upaväs for 400 days
Vardhamän Tap Oli	Start with one Äyambil followed by Upaväs, then two Äyambil followed by Upaväs, then gradually go up to 100 Äyambil followed by Upaväs
Vish-sthänak Tap	All Tirthankars perform this austerity in their 3rd last life. There are 20 different Pads and in each, one has to do a minimum of 20 Ekäsanä to Attham (3 fasts in arrow) in six months along with other rituals and essentials.

Table B.8-I

B.8.3.2. Abhyantar Tap (Internal Austerities)

पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झाओ.
झाणं उस्सग्गो वि अ, अब्भिंतरओ तवो होइ.

Päyachchhittam Vinao Veyävachcham Tahev Sajzäo

Jhänam Ussaggo Vi A Abbhintarao Tavo Hoy

-Panchächär Sutra

Repentance, modesty, selfless service, study of the self, meditation, and staying beyond physical aspects are the internal austerities.

B.8.3.2.1. Präyashchitta (Repentance)

This means atonement or repentance. For spiritual purification, one truly repents for bad deeds and the breach of vows that occurred in the past and truly commits not to repeat them in future. We often indulge in wrong and undesirable activities because of addiction, weakness of mind, pitfalls, or shortsightedness. The spiritual aspirant has to stay constantly aware of all of these indulgences. Whenever one notices anything wrong on one's part, one should repent and atone for it.

One's sense of remorse should be strong enough to avoid repeating such indulgences. If this austerity is undertaken with sincerity, one can eventually reach the state of perfection.

B.8.3.2.2. Vinay (Modesty / Respect for others)

This means modesty or humility and respect for others. Respect has to be appropriate and may even take the form of worship for deserving entities. Humility and proper behavior towards all living beings such as Sädhus, Sädhvis, teachers, elders, co-workers, and the poor. This will help the aspirant proceed towards spiritual development. For instance, if one has regard for his preceptor, one will not undertake any activity without seeking guidance from such preceptor. This would automatically keep one away from indulging in any wrong or undesirable activities. One would also want to attain the attributes of those deserving entities, and this can lead one towards perfection.

B.8.3.2.3. Veyävachcha or Vaiyävruttya (Selfless service to monks, nuns and needy)

This means selfless service. The spiritual aspirant should realize that all living beings have the same type of soul. He should, therefore, feel a sense of amity towards everyone. He would then be willing to serve others without expecting anything in return. Such service can result in elimination of arrogance. One renders selfless service to Sädhus and Sädhvis, elderly, needy people, and to those who are suffering.

B.8.3.2.4. Swädhyäy (Religious Study)

One studies religious literature and listens to religious discourses and scriptures on the nature and quality of soul, karma, their relationship, and other elements of universe. Literally, this means the study of oneself. It takes two forms. One is to become aware of one's own faults and limitations and work towards avoiding them. The other form of Swädhyäy is to understand the nature of the true Self. The aspirant learns that the soul is inherently pure, enlightened, flawless, and imbibed with infinite perception, knowledge, power, and bliss. He would strive to manifest those attributes to attain liberation.

B.8.3.2.5. Dhyän (Meditation)

Meditation in Jainism means attentiveness and specifies four types of Dhyän known as Ärta Dhyän, Raudra Dhyän, Dharma Dhyän and Shukla Dhyän. The first two categories are non-virtuous and do not form part of this austerity. The remaining two are virtuous and are needed for meditation. Dharma Dhyän means contemplating spiritual aspects to get rid of defilements. Shukla Dhyän is one's absorption within the nature of soul. When one attains this state, one is not far away from liberation. After acquiring the above four virtues (Repentance, modesty, selfless service, study of the self), one contemplates and meditates on the nature of the soul.

B.8.3.2.6. Käyotsarg or Vyutsarga (Renunciation of physical body)

Käyotsarg actually denotes giving up all physical, verbal, and mental activities and staying absorbed in the true nature of soul. It is the ultimate internal austerity, where the activities of the body, speech, and mind are withdrawn. When such absorption is complete and remains uninterrupted, it is called liberation. This process involves making the body and mind as steady or still as possible to contemplate that the soul is separate from our human body. This austerity in its highest state destroys all four Ghäti Karma.

If a person can observe these austerities for an extended period of time, he would have no time to care for physical, sensory, mental, and other worldly aspects. Nirjarä can thus easily be achieved by such Tap. This primarily conveys the observance of internal restraints while resorting to the external ones as a means to become more prepared for internal austerities.

When we talk of Tap as a means for Nirjarä, we mean internal Tap. External Tap is important as long as it is helpful and is conducive to internal Tap. In practice, we hardly think of internal Tap and usually feel content by observing fasts or Anashan, the first of the six external austerities.

Eating is a physical phenomenon. 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 ways to eradicate Karma. 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 other spiritual activities.

B.8.4. Moksh (Total Liberation from Karma)

Moksh or liberation is the last of the 9 fundamentals. It is also known as Mukti, salvation or emancipation. Moksh is the liberation of the soul after complete exhaustion or elimination of all Karma. A liberated soul totally regains its original attributes of perfect knowledge, perfect vision, perfect power, and total bliss. It climbs to the top of universe (Lokäkäsh) 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 "Nirväna."

B.8.5. Summary - Samvar, Nirjarä, and Moksh

Jainism does not believe in a Creator. All liberated souls are God according to Jainism. However, since Tirthankars show us and lead us to the path of liberation, they are considered God before their total liberation from Karma 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 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 the soul shakes off all its bondage.

For this purpose, we study the nature of soul, the bondage of Karma that obscure and obstruct the manifestation of its inherent properties, and how to shake off the bondage. We saw that the soul is an independent substance. It is eternal. It acquires bondage on account of Äsrav of Karma that can be prevented by Samvar and eradicated by Nirjarä.

This eradication process has two stages. The State of omniscience or Keval-jnän is attained when one totally overcomes delusion and all Ghäti or defiling Karma are destroyed. After attaining Keval-jnän, one may continue to live if he still has to destroy Äyushya, Näm, Gotra and Vedaniya Karma. These four are Aghäti Karma that are destroyed only upon death. For instance, Bhagawän Mahävir lived for 30 years after attaining Keval-jnän.

With the destruction of Aghäti Karma, 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 state of pure consciousness whose nature of infinite enlightenment and infinite happiness manifests 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 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 death. Arihants 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 Arihants, provides 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 two-thirds 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 Lokäkäsh. That part of the space is known in Jain terminology as Siddha-kshetra, the abode of liberated souls. Beyond that, it is Alokäkäsh where there is no Dharmästikäy. 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:

- Jiva is represented by the people.
- Ajiva is represented by the house.
- Punya is represented by worldly enjoyment resulting from the nice cool breeze.
- Päp is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.
- Äsrav 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.
- Bandh is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.
- 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 the influx of Karma particles to the soul.
- 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.
- Moksh is represented by the clean house, which is similar to the shedding of all karmic particles from the soul.

Understanding Nav-Tattvas

- The ultimate goal of a human life: Liberation
- The prescribed path: Ratna-trayi
- The first step towards the goal
- To know and to understand the nature of reality.
- To analyze and to verify the nature of reality.
- If convinced, to accept it with faith.
- Alternate practical route to gain right perception.
- Having total faith in Tirthankars' teachings

Tirthankars' teachings are:

- Co-existence of spiritual and physical reality is beginning and interdependent.
- Law of cause and effect is unfailing.
- Interaction between the soul and the matter makes nine Tattvas.

Failure to understand the relation between the two creates:

- Distorted self-identity
- Social disorder
- Economic imbalance
- Environmental problems

To put this understanding into practice is a rational approach in life.

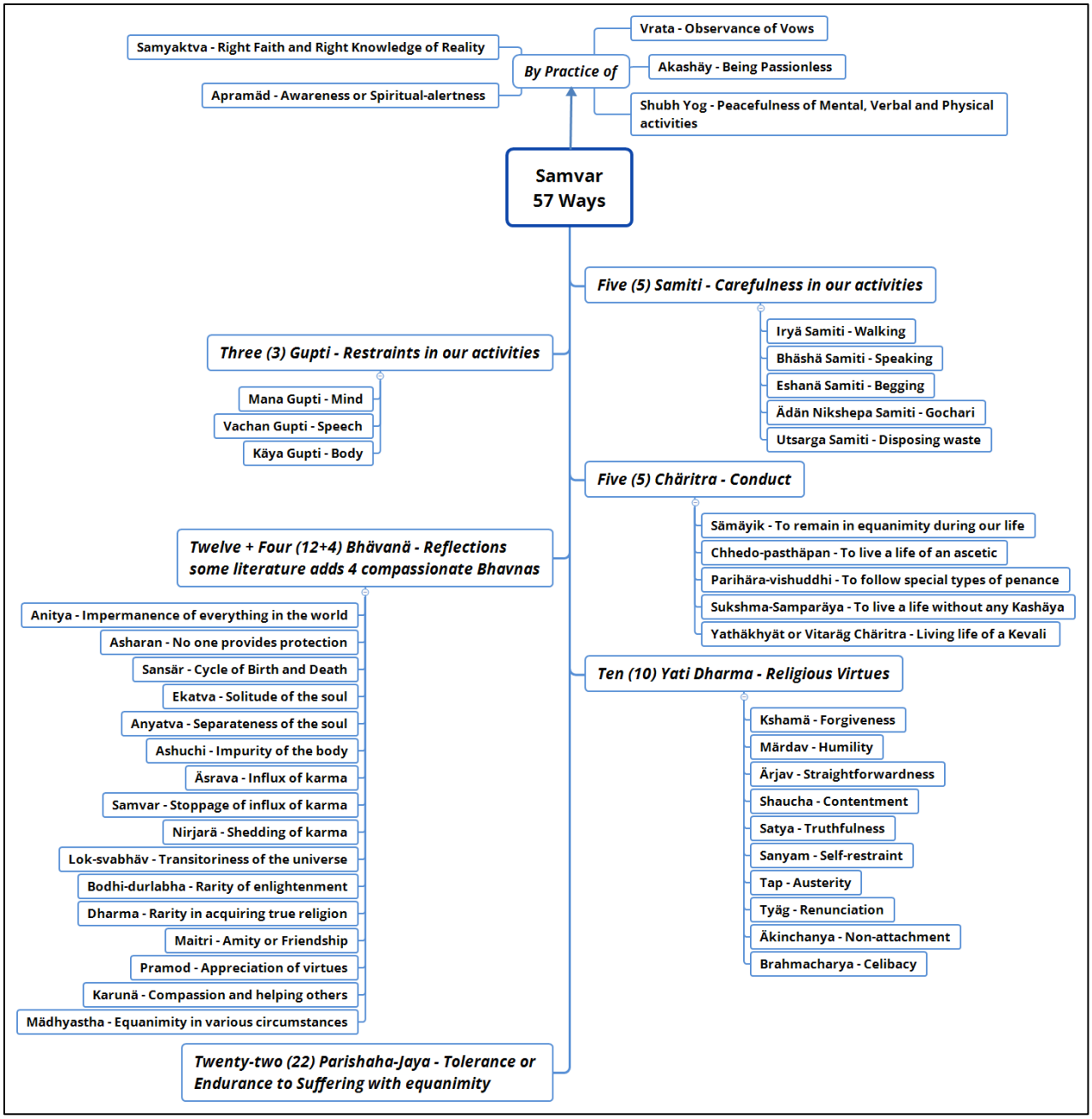

Samvar
57 Ways
By Practice of
Samyaktva - Right Faith and Right Knowledge of Reality
Apramäd - Awareness or Spiritual-alertness
Vrata - Observance of Vows
Akashäy - Being Passionless
Shubh Yog - Peacefulness of Mental, Verbal and Physical activities
Five (5) Samiti - Carefulness in our activities
Iryä Samiti - Walking
Bhäshä Samiti - Speaking
Eshanä Samiti - Begging
Ädän Nikshepa Samiti - Gochari
Utsarga Samiti - Disposing waste
Three (3) Gupti - Restraints in our activities
Mana Gupti - Mind
Vachan Gupti - Speech
Käya Gupti - Body
Five (5) Chäritra - Conduct
Sämäyik - To remain in equanimity during our life
Chhedo-pasthäpan - To live a life of an ascetic
Parihära-vishuddhi - To follow special types of penance
Sukshma-Samparäya - To live a life without any Kashäya
Yathäkhyät or Vitaräg Chäritra - Living life of a Kevali
Twelve + Four (12+4) Bhävanä - Reflections some literature adds 4 compassionate Bhavnas
Anitya - Impermanence of everything in the world
Asharan - No one provides protection
Sansär - Cycle of Birth and Death
Ekatva - Solitude of the soul
Anyatva - Separateness of the soul
Ashuchi - Impurity of the body
Äsrava - Influx of karma
Samvar - Stoppage of influx of karma
Nirjarä - Shedding of karma
Lok-svabhäv - Transitoriness of the universe
Bodhi-durlabha - Rarity of enlightenment
Dharma - Rarity in acquiring true religion
Maitri - Amity or Friendship
Pramod - Appreciation of virtues
Karunä - Compassion and helping others
Mädhyastha - Equanimity in various circumstances
Ten (10) Yati Dharma - Religious Virtues
Kshamä - Forgiveness
Märdav - Humility
Ärjav - Straightforwardness
Shaucha - Contentment
Satya - Truthfulness
Sanyam - Self-restraint
Tap - Austerity
Tyäg - Renunciation
Äkinchanya - Non-attachment
Brahmacharya - Celibacy
Twenty-two (22) Parishaha-Jaya - Tolerance or Endurance to Suffering with equanimity

Figure B.8.1

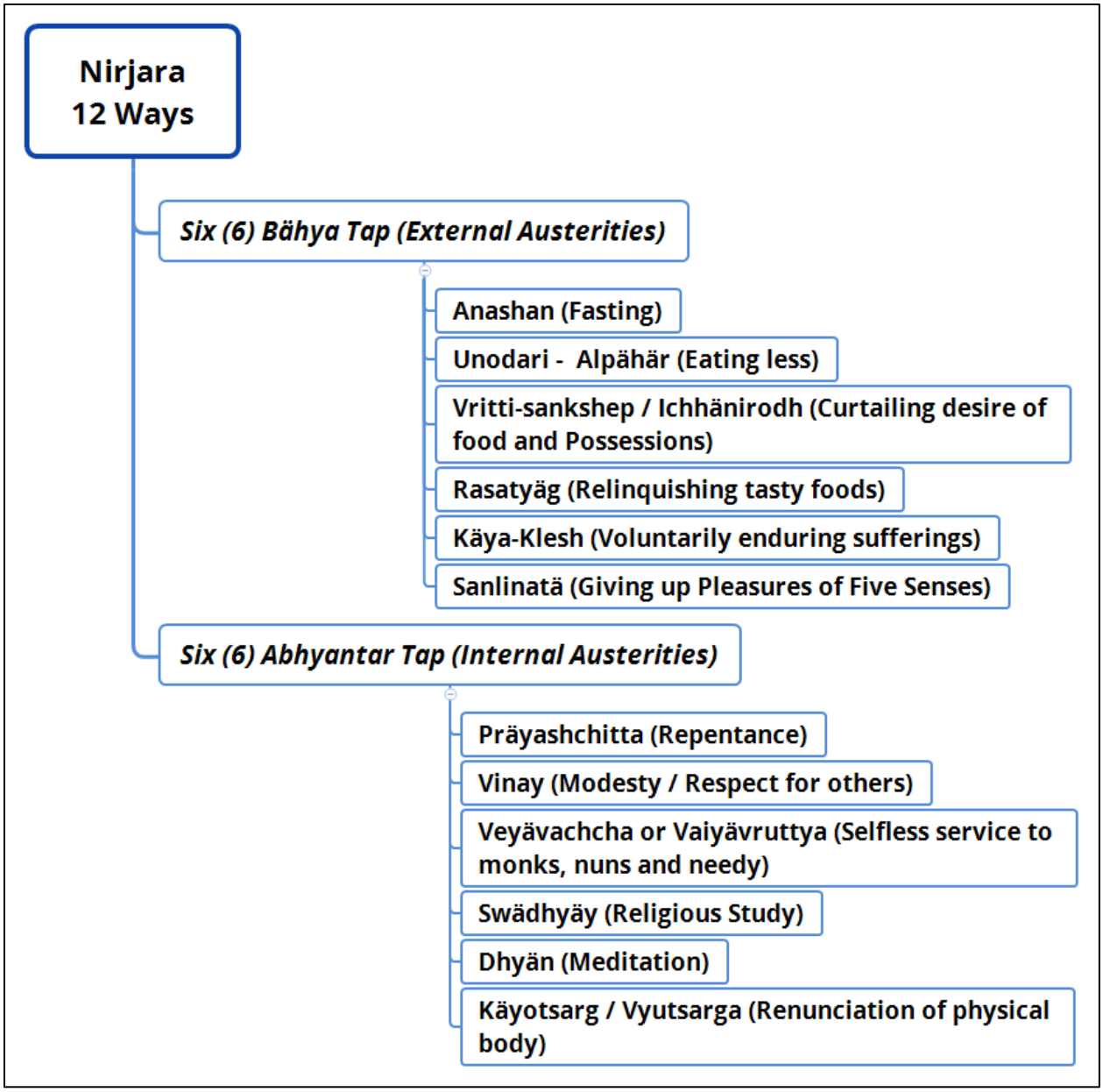

Nirjara
12 Ways
Six (6) Bähya Tap (External Austerities)
Anashan (Fasting)
Unodari - Alpähär (Eating less)
Vritti-sankshep / Ichhänirodh (Curtailing desire of food and Possessions)
Rasatyäg (Relinquishing tasty foods)
Käya-Klesh (Voluntarily enduring sufferings)
Sanlinatä (Giving up Pleasures of Five Senses)
Six (6) Abhyantar Tap (Internal Austerities)
Präyashchitta (Repentance)
Vinay (Modesty / Respect for others)
Veyävachcha or Vaiyävruttya (Selfless service to monks, nuns and needy)
Swädhyäy (Religious Study)
Dhyän (Meditation)
Käyotsarg / Vyutsarga (Renunciation of physical body)

Figure B.8.2

B.9. Karma Theory

B.9.1. Introduction

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 eventually, and no one is immune.

This law of Karma as a spiritual science is similar to 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 must 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 on the broad spectrum of society.

If everyone knew that one day, they are surely going to bear the consequences of whatever they do or think, 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 end. If one ponders rightly, one can realize that hatred and jealousy may or may not hurt the person against whom they are aimed at, but it surely will hurt themselves, since one's 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, one would be inclined to consider it as a consequence of one's own past evil Karma and nothing else. Instead of adversely reacting, one 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 endure most of the 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 one's 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 Karma.

The doctrine of karma is the single most important subject of Jain philosophy. It provides a rational explanation to the apparently inexplicable phenomena of cycles of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings.

Jainism believes that from eternity, every soul is ignorant and delusional of its true nature, but nonetheless is bound by karma. The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another and passes through many pleasures and painful situations.

The karma that binds to our soul are not only due to the actions of our body, mind, and speech but more importantly, due to the intentions behind our actions. Jainism strives for the realization of the highest perfection of the soul, which in its original purity is free from all pain, suffering, desire, and bondage of the cycle of birth and death. This way it provides the basis for the path of liberation.

Karma philosophy deals with many aspects of our life such as our past karma, our current life, and our future state. These aspects are easily explained in the group of Nav (nine) Tattvas or fundamentals. The proper knowledge of these Tattvas is essential for spiritual progress and ultimate liberation.

The first two Tattvas - Jiva and Ajiva, comprise the physical reality of the universe. Jiva Tattva refers to the soul and Ajiva tattva refers to the other five substances - Matter, Dharma, Adharma, Space, and Time. However, in reference to the Theory of Karma, Ajiva Tattva refers to karma or karmic matter only. The remaining seven or five tattvas explain the relationship between the soul and karma.

B.9.2. Classification of Karma

Different classifications of Karma:

- Dravya Karma and Bhäv Karma (Material Karma and Thought Karma)
- Ghäti Karma (Destructive to soul's virtue) and Aghäti Karma (Non-Destructive to Soul's virtue)

The bondage of karma is classified into eight categories according to the particular attribute of the soul that it obscures. These eight categories of karma are divided into two major groups known as Ghäti karma, which subdue the qualities of the soul, and Aghäti karma, which relate to the physical body, mind, and physical environment of the living being.

B.9.2.1. Dravya Karma and Bhäv Karma

The Karma Pudgal attached to the soul are Dravya Karma. The four passions and Yoga (which lead to bondage) are Bhäv Karma. Dravya Karma being part of matter are materials in character while Bhäv Karma being activities or passions are characteristics of a defiled soul. The former is called cover (Ävaran) of the soul like cloud covering the sun and the latter are defects (Dosh) of the soul as it is associated with Karma.

Dravya and Bhäv Karma are mutually related as each other's cause and effect. Bhäv Karma (passions and Yoga) starts the vibrations which attracts Dravya Karma (Karma particles) to bind to the soul.

Fruits of Dravya karma again cause vibration in the soul leading to further Yoga and Kashäy or further Bhäv Karma. This chain reaction continues as a vicious circle till broken by positive and deliberate efforts called Samvar (Stoppage) and Nirjarä (Separation).

B.9.2.2. Ghäti Karma (Destructive Karma)

Ghäti karma subdues the quality of soul namely, infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy. They are destructive to the soul's virtues or qualities

Four types of Ghäti karma are:

- Jnänävaraniya Karma (Knowledge Obscuring Karma)
- Darshanävaraniya Karma (Perception Obscuring Karma)
- Antaräya Karma (Obstructing Karma)
- Mohaniya Karma (Deluding Karma)

B.9.2.2.1. Jnänävaraniya (Knowledge Obscuring) 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. After the attainment of Vitaräg state, a person destroys all his Jnänävaraniya karma within 48 minutes and attains Keval-jnän, a state of infinite knowledge.

Five Subtypes of Knowledge Obscuring Karma

- Mati-jnänävaraniya (Empirical-cognition knowledge obscuring) Karma
- Shrut-jnänävaraniya (Articulate knowledge - Scripture knowledge obscuring) Karma
- Avadhi-jnänävaraniya (Clairvoyance knowledge obscuring) Karma
- Manah-paryav-jnänävaraniya (Telepathy knowledge obscuring) Karma
- Keval-jnänävaraniya (Omniscience knowledge obscuring) Karma

B.9.2.2.2. Darshanävaraniya (Perception Obscuring) Karma

This karma covers the soul's faculty of perception or vision. There is not much difference between knowledge and vision. The initial cognition that grasps the object concerned in a generic form is given the name 'vision' (Darshan). It is like a cognition that a man has of an object when he sees it from a distance. And the cognition arising soon after the vision, grasps the very object in a specific form is given the name knowledge. 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. After the attainment of Vitaräg state a person destroys all his Darshanävaraniya karma within 48 minutes and attains Keval-darshan, a state of infinite perception. Nine Subtypes of Perception Obscuring Karma are:

- Chakshu Darshanävaraniya (Vision perception obscuring) Karma – Due to this Karma, the knowledge by seeing through eyes is blocked.
- Achakshu Darshanävaraniya (Non-vision perception obscuring) Karma – Due to this Karma, the knowledge through all other senses and the mind, other than the eyes, is blocked.
- Avadhi Darshanävaraniya (Clairvoyance perception obscuring) Karma – Due to this Karma, the visible matters at a certain distance are not known to the soul.
- Keval Darshanävaraniya (Omniscience perception obscuring) Karma – Due to this Karma, all visible and invisible matters in the entire universe are not known to the soul.

- Nidrä (Light sleep producing) Karma – Due to this Karma, a Jiva has less sleep but wakes up fresh.
- Nidrä Nidrä (Deep sleep producing) Karma – Due to this Karma, a Jiva has excessive sleep and still wakes up with great difficulty.
- Prachalä (Sound sleep producing) Karma - Due to this Karma, a Jiva will also sleep while standing or sitting.
- Prachalä-prachalä (Exceedingly intense sleep producing) Karma – Due to this Karma, a Jiva will also sleep while walking.
- Styänarddhi Nidrä (Somnambulistic sleep producing) Karma – Due to this Karma, a Jiva performs tasks that are thought of during daytime, while in its sleep. This peculiar type of Karma makes the Jiva have a huge strength during performing tasks in sleep. Such a Jiva goes to hell after death.

B.9.2.2.3. Antaräya (Obstructing) Karma

This karma obstructs the natural quality and energy of the soul such as charity and willpower. It also prevents one from doing good. This karma puts obstacles in soul's efforts to achieve various objectives. In spite of wealth and the opportunity to donate, one may not be able to do so. Though one intelligently makes various attempts, one cannot succeed in the business or other endeavor on account of this karma. Even though one has worldly pleasures at one's disposal, is not able to enjoy them because of ill health. Although one possesses a healthy body and a desire to carry out religious activities, one may encounter some obstacles and cannot do so. After the attainment of Vitaräg state, a person destroys all his Antaräya karma within 48 minutes and attains Anant-virya, a state of infinite power and energy.

In reality a person destroys the above three karma together within 48 minutes after the attainment of Vitaräg state. Once all four Ghäti karma are destroyed, a person is known as Kevali, Arihant, Tirthankar, or Jina (13th Gunasthän Spiritual Stage). Hence, Obstructing Karma is responsible for all the obstacles we face in our lives.

Five Subtypes of Obstructing Karma:

- Dänäntaräya (Charity obstructing) Karma
- Läbhäntaräya (Gain obstructing) Karma
- Bhogäntaräya Karma (Obstructing use of consumable items such as food which is used once)
- Upabhogänträya Karma (Obstructing use of items such as clothes which can be reused)
- Viryänträya (Will power obstructing) Karma – With the rise of this karma, even after having the required strength and power, one is not able to utilize the same. Just like after having a good healthy body, one does not feel like doing good deeds or austerities.

B.9.2.2.4. Mohaniya (Deluding) Karma

Deluding karma generates delusions in the soul with regards to its own true nature. The soul identifies itself with external substances and relationships. This karma generates attachment, aversion and the resulting passions like anger, ego, deceit, and greed. As a result, the deluded soul loses its sense of discrimination and is not able to differentiate the good from the evil. It also creates doubts about religion and spiritual teachers and destroys faith in the Jina. As this karma obscures the right belief and right conduct of the soul, it is divided into two groups.

Two Subtypes of Deluding Karma

- Darshan Mohaniya (Faith Deluding) Karma
- Chäritra Mohaniya (Conduct Deluding) Karma

B.9.2.2.4.1.

Darshan Mohaniya (Faith Deluding) Karma

This karma obstructs the soul's natural inclination towards what is real and good. This karma generates delusion (Mithyätva) in the soul's innate nature of Right Conviction and Right Knowledge. It is the most dangerous karma. Because of this karma, a person does not have the Right Knowledge of the self (true nature of the soul) and of the Reality. The person believes in the opposite or false knowledge of reality and of the soul, for example: the belief that the body and soul are one, etc.

Proper knowledge implies having a proper understanding of the true nature of the soul, karma, the bondage of soul with karma, and the way to liberate the soul from karma. To have total conviction in the above knowledge is called Right Conviction or Faith. This state of spirituality is called Samyaktva or self-realization, 4th Gunasthän spiritual stage. Because of Samyaktva, a person's knowledge (Jnän) and conduct (Chäritra) are called Right Knowledge and Right Conduct. A person's spiritual progress begins from the Samyaktva state.

Darshan Mohaniya karma obstructs soul's ability to have unflinching faith in Jina and Jina's teachings. It is again classified into following three subcategories as follows:

B.9.2.2.4.1.1.

Mithyätva Mohaniya (False Faith Deluding Karma)

- Complete lack of true faith or adherence to a false faith

B.9.2.2.4.1.2.

Mishra Mohaniya (Mixed Deluding Karma)

- Wavering between the true faith and false faith

B.9.2.2.4.1.3.

Samyaktva Mohaniya (Right Faith Deluding Karma)

- Partial lack of highest degree of complete faith in Jina and Jina's teachings

This Mohaniya (Deluding) Karma is so powerful that it brings forth, and results in undisciplined life, negligence, laziness, and passions. It completely overpowers and misleads the soul and not only does it defile right faith but also obstructs attaining right knowledge and right conduct.

B.9.2.2.4.2.

Chäritra Mohaniya (Conduct Deluding) Karma

Conduct Deluding Karma are those which obstruct good and wholesome conduct. This karma partially covers or obscures the soul's original nature of Right Conduct. Due to this karma, a person possesses many weaknesses such as lack of self-restraint, spiritual laziness, and various vices (known as Kashäy) such as anger, ego, deceit, and greed.

Hence, one experiences pleasure and pain. After the attainment of Samyaktva, a person puts an effort to gradually diminish their weaknesses and moves towards spiritual progress and ultimately by removing all Chäritra Mohaniya karma he/she attains passionless or Vitaräg state also known as perfect happiness or perfect conduct (12th Gunasthän spiritual stage).

They are further subdivided into twenty-five categories:

- Kashäy Mohaniya (Passion Deluding) Karma
- Nokashäy Mohaniya (Pseudo Passion Deluding) Karma

B.9.2.2.4.2.1.

Kashäy Mohaniya (Passion Deluding) Karma

Passion Deluding Karma are due to our passions. The four main passions are Anger (Krodh), Ego (Män), Deceit (Mäyä), and Greed (Lobh). Each of these Karma is further categorized into four sub-classes depending upon the intensity of the passion at the time of bondage of a given Karma making sixteen total passion deluding Karma.

- Anantänu-bandhi - The highest grade or extremely severe passions keep one away from achieving the right faith.
- Apratyäkhyänävarni - These less severe passions keep one away from observing even minor vows (Anuvrat)
- Pratyäkhyänävarani - These slightly less severe passions let one follow and observe minor vows but will keep away from major vows (Mahävrat)
- Sanjvalan - These passions are of the least intensity. Here one will be able to observe major vows but there may be subtle breaches in the observation of major vows.

16 Kashäy Mohaniya (Passion Deluding) Karma Table

Anantänu-bandhi Krodh	Anantänu-bandhi Män	Anantänu-bandhi Mäyä	Anantänu-bandhi Lobh
Apratyäkhyänävarni Krodh	Apratyäkhyänävarni Män	Apratyäkhyänävarni Mäyä	Apratyäkhyänävarni Lobh
Pratyäkhyänävarani Krodh	Pratyäkhyänävarani Män	Pratyäkhyänävarani Mäyä	Pratyäkhyänävarani Lobh
Sanjvalan Krodh	Sanjvalan Män	Sanjvalan Mäyä	Sanjvalan Lobh

Table B.9-A

B.9.2.2.4.2.2.

Nokashäy Mohaniya (Pseudo Passion / Supporting Passion) Karma

There are nine supporting passions namely, laughter, liking for worldly activities, disliking religious activities, fear, grief, hatred, physical attraction for a male, physical attraction for a female and, physical attraction both for males and females. These supporting passions intensify above mentioned four main passions.

Of all the Karma, Deluding (Mohaniya) Karma is the most dangerous, of which Faith deluding or Darshan Mohaniya karma is the most difficult to overcome. Once this karma is destroyed, salvation or liberation is assured.

9 Nokashäy Mohaniya (Supporting Passion) Karma Table

Häsya (laughter)	Rati (attraction)	Arati (aversion)
Bhaya (fear)	Shok (grief)	Jugupsä (hatred)
Purushved (physical attraction for a female)	Streeved (physical attraction for a male)	Napunsak-ved (physical attraction both for male and female)

Table B.9-B

B.9.2.3. Aghäti Karma (Non-destructive Karma)

Aghäti Karma are non-destructive to the qualities of the soul but are responsible for the creation of physical body, life span, physical mind, and social environment. It only affects the body in which the soul resides.

Aghäti Karma are further classified as listed.

B.9.2.3.1. Vedaniya (Feeling Pertaining) Karma

It obscures the blissful nature of the soul, and as a result, we have ever-changing experiences of happiness and unhappiness through our sense organs and mind. Thus, Vedaniya karma is responsible for the creation of a favorable or unfavorable environment or situation mainly at a physical level such as sickness, terminal illness, hunger, fatigue, accident, or a good sound health and positive physical (body and sensual) capability. This way it creates the environmental feeling of pain (Ashätä) or pleasure (Shätä). This feeling is channeled through the physical level only. Two Subtypes of Vedaniya Karma are

- Ashätä Vedaniya (Pain producing) Karma
- Shätä Vedaniya (Pleasure producing) Karma

Ashätä & Shätä – Vedaniya Karma

This physical level feeling activates the Mohaniya Karma to produce happiness (Sukh) and agony (Dukh) at the mental level (Soul's Paryäy). The happiness and agony are experienced by the soul because the soul is at Mithyätva and Kashäy stage. Hence, its interpretation of the situation (knowledge and experience wise) is biased and illusive. This way the Vedaniya Karma indirectly obscures the blissful nature of the soul via Mohaniya karma.

A Kevali possesses Vedaniya karma but not Mohaniya karma. He also possesses infinite knowledge (Keval-jnän). Therefore, he remains a silent observer and aware of the favorable or unfavorable (Shätä or Ashätä) circumstances or experiences that exist through the channel of a physical body, but he does not interpret it as joy or sorrow because he does not have Mohaniya Karma. He remains in a blissful state all the time under all circumstances.

In summary, Vedaniya karma being Aghäti karma can only produce favorable or unfavorable circumstances at the physical level, create environmental feelings of pain and pleasure through physical channels and indirectly make the soul feel joyous and sorrowful or in agony via Mohaniya karma. This way this karma covers the undisturbed blissful nature of the soul.

However, without the existence of Mohaniya Karma one cannot feel happiness/joy or unhappiness/sorrow. Hence, Vedaniya karma has no real impact on the soul which is at Vitaräg state (12th Gunasthän spiritual stage).

B.9.2.3.2. Näm Karma (Body and Physique Determining) Karma

This Karma bondage determines the physique or the body that the soul will occupy. It hasup to one hundred and three subcategories which can be broadly divided into two subtypes – Shubh and Ashubh Näm Karma.

This karma decides one of the four main species for the soul, number of senses, bodily structure, bone structure, stature, complexion, voice, gait, skin type, popularity, and so on. One becoming Tirthankar is also decided by this karma.

Two Subtypes of Näm Karma are:

- Shubh Näm Karma (Happy Physique)
- Ashubh Näm Karma (Unhappy Physique)

Shubh and Ashubh - Näm Karma

There are many sub-categories existing in Näm karma. In summary, Näm karma determines the quality and nature of a physical body a soul may possess such as:

- Destiny (Gati) - heavenly beings, human, hellish beings and tiryancha (animals and vegetation)
- Birth species (Jäti) - Physique or characteristics of the body (Sharir)

B.9.2.3.3. Gotra (Status Determining) Karma

Status determining karma determines whether one gets respected, cultured and religiously oriented family or a family with low moral and social standing. This karma is not simply with mundane aspects of birth environment, but rather with whether that environment is more or less conducive to the pursuit of the spiritual life. Two Subtypes of Gotra Karma are:

- Uchcha Gotra Karma (High Status Determining karma)
- Neech Gotra Karma (Low Status Determining karma)

Uchcha and Neech - Gotra Karma

- Uchcha Gotra Karma (High Status Determining karma): This Karma involves birth in a high and respectful status.
- Neech Gotra Karma (Low Status Determining karma): This Karma results in the soul being born in a low and disrespectful status.

One accumulates Neech Gotra karma by having ego or pride of any of these eight: Pride of 1) Family status 2) Race 3) Physical strength 4) Appearance 5) Knowledge 6) Penance 7) Gain 8) Affluence. Not having ego in any of these eight, causes one to build the Uchcha Gotra karma.

B.9.2.3.4. Äyushya (Lifespan Determining) Karma

This karma determines the type, quality and span of our next life. Other than Äyushya karma, we constantly accumulate the rest of the seven karma. Next life span is decided only once in each lifetime. The lifespan for the next life is determined when two thirds of our current life has passed and precisely at that moment what kind of activities we are doing with our speech, body and particularly with our mind.

If we are involved in good deeds at that point in time, we will have a better next life. Since nobody knows exactly when this moment arrives in our life, we should be constantly involved in doing virtuous deeds. If our next lifespan is not decided at the first two thirds of the current life, then it is decided at two thirds of remaining life. If it is still not decided yet then again at the two thirds of remaining life and so on and so forth, or at the time of death. The life span may get shortened by natural calamities or accidents, but it can never be prolonged. Age determining karma will not be acquired if the soul is going to be liberated in the current life.

Näraki, Tiryancha, Manushya and Dev - Äyushya Karma

Four Subtypes of Äyushya Karma are:

- Närak Äyushya Karma (Hell life span Determining)
- Tiryancha Äyushya Karma (Sub-Human life span Determining)
- Manushya Äyushya Karma (Human life span
- Dev Äyushya Karma (Celestial life span Determining)

On the path of spiritual progress, a person first destroys Darshan Mohaniya Karma and attains Samyaktva (4th stage of Gunasthän). Then he destroys Chäritra Mohaniya Karma and attains the stage of Vitaräg (12th stage).

Then within 48 minutes, he destroys Jnänävaraniya, Darshanävaraniya, and Antaräya karma and attains Keval-jnän (infinite knowledge), Keval-darshan (infinite perception), and Anant-virya (infinite power and energy). This stage is called Kevali or Arihant (13th stage).

A Kevali, few seconds before his Nirvana, ceases his activities of body, speech, and mind and attains Ayogi Kevali status (14th stage). An Ayogi Kevali attains liberation few seconds later when his Äyushya karma is destroyed at the time of death. After Nirväna, all Kevali souls are known as Siddhas. The Siddha state is a state of pure consciousness. It does not possess a physical body. The soul remains in this total blissful state forever.

B.9.3. Relationship among Ghäti, Aghäti, Punya (Shubh) and Päp (Ashubh) Karma

In Jain philosophy karma is classified in several different ways. They are classified as Ghäti and Aghäti karma.

Ghäti Karma subdues the qualities of the soul, whereas Aghäti karma affects the physical environment of the living being. The same karma is also classified in a different way into Punya and Päp categories.

- The bondage of karma due to sinful or evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called Päp or sin.
- The bondage of karma due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called Punya or merit.

Since the four Ghäti karma namely, Jnänävaraniya karma, Darshanävaraniya karma, Mohaniya karma, and Antaräya karma subdue the qualities of the soul which are infinite knowledge, infinite perception, perfect conduct, infinite energy, respectively, they are classified as Pap or sinful or non-virtuous karma. Under most circumstances, Päp or sinful karma are not conducive to spiritual progress, and thereby prevent liberation.

Aghäti Karma, on the other hand, creates a favorable or unfavorable physical environment for a living being, and thereby classified as either Punya (Meritorious) or Päp (Sinful) Karma.

- Aghäti karma which produces an unhealthy body, a shorter life span, low social status, poverty, birth in hell, animal, insect, vegetative or similar categories are considered Päp or sinful.
- The Punya or meritorious karmas produce a healthy body, high social status, human birth, and a longer life span.

The environment created by this karma, if used properly, is very conducive to our spiritual progress. Hence under normal circumstances, Punya karma is essential in our spiritual progress, which further helps to attain Keval-jnän and liberation.

When Karma binds to the soul, its bondage depends on:

- Type of actions (Yoga) at the time of bondage; and
- The degree of passion (Kashäy) at that time.

If the action is Shubh, or virtuous, then the bondage occurring will be of the Punya or Shubh category, while in the opposite conditions, it will be of the Päp or Ashubh category

Shubh Karma, or Punya, though a bondage of the soul, cannot be shunned, but is preferable over Päp, or Ashubh Karma, in the conduct of the beings. These Shubh Karma are Aghäti Karma, which do not hinder the soul's spiritual progress and hence are not a burden. Most of the Ashubh Karma or Päp are Ghäti Karma which get in the way of soul's spiritual progress. Shubh Karma can be compared to a ladder which has to be used for going up, and eventually discarded after attaining Keval-jnän. It may be concluded that one should not abjure (renounce) the Shubh Karma. In daily life, Jain laymen are seen engaged in acts of pity and charity ranging from building hospitals and shelters (for men and animals alike) to feeding them in times of need.

It is hoped the mentioned clarification will, to some extent, neutralize or invalidate the charge against Jainism that it teaches selfishness and makes a man self-centered, caring for one's own salvation without any social commitment.

The classification of Ghäti and Aghäti karma and its subsections are as follows:

B.9.3.1. Ghäti Karma – Shubh / Ashubh Nature Table

Kinds of Karma	Virtuous or Shubh nature	Non-virtuous or Ashubh nature
Knowledge obscuring (Jnänävaraniya)	None	All five subtypes
Perception obscuring (Darshanävaraniya)	None	All the nine subtypes
Deluding (Mohaniya)	Faith deluding (Samyaktva) Laughter (Häsya) Liking or enjoying worldly pleasures (Rati) Masculine (Purush-ved)	All other twenty-four subtypes (Note - All 28 subtypes are considered non-virtuous by some scholars)
Obstructing (Antaräya)	None	All five types

Table B.9-C

B.9.3.2. Aghäti Karma – Shubh / Ashubh Nature Table

Kinds or Karma	Virtuous or Shubh nature	Non-virtuous or Ashubh nature
Feeling pertaining (Vedaniya)	Comfort producing (Shätä Vedaniya)	Discomfort producing (Ashätä Vedaniya)
Physique Determining (Näm)	As stated earlier, virtuous Physique Karma includes those categories of all subcategories of this karma which makes for happiness and satisfaction of the being Example of virtuous Näm-karma - Celestial and human birth	The others are non-virtuous or Ashubh categories. Example - Animal and hellish birth
Status (Gotra)	High status (Uchcha Gotra)	Low status (Neech Gotra)
Life Span (Äyushya)	Heavenly life span Human life span Animal life span	Hellish life span

Table B.9-D

B.9.4. Practical Aspects of Punya Karma and Päp Karma

From the practical point of view,

People prefer Punya over Päp and therefore they engage themselves in such acts and thoughts that bring in Punya for the following reasons:

- Good activities result in Punya, and bad activities result in Päp.
- Happy and comfortable situations like having a handsome and strong or beautiful and graceful body, good health, a loving spouse, children to be proud of, wealth, amenities, being born in a high-status family, and a longer lifespan are due to Punya activities or meritorious deeds.
- Non-virtuous karma on the other hand, results in unhappy and miserable situations like ugliness, illness, a quarrelsome spouse, not having children, vicious children, poverty, being born in a lower family, having a shorter lifespan, etc.
- The fruit of Punya is pleasure and the fruit of Päp is pain.

From a realistic point of view,

- Only Päp leads the soul further into the Samsär, or the cycle of life and death.
- All different types of Punya Karma are Aghäti Karma. None of them hinder the spiritual progress of the soul. However, a meritorious deed or Punya activity done with attachment and with an expectation of reward acquires Punya Karma along with Mohaniya Karma. Mohaniya Karma is a Ghäti Karma which hinders spiritual progress and leads the soul further into Samsär.
- Hence, while doing Punya activities, one needs to do them without any expectation or reward. That way no new Mohaniya karma will be acquired by the soul.

As long as the soul is embodied, it tends to indulge in some form of activity. This activity may be physical, verbal, mental or a combination of these. It is possible that a person may refrain from physical activity for some time. Individual's mental apparatus, however, never rests. It functions even in sleep. Every activity involves karma, the consequences of which the soul must bear eventually.

Because of the ever presence of karma (Kärman body), subtle vibration of the soul creates an Adhyavasäya (primal drive - subconscious mind) that affects the Leshyä, or the thought process associated with colors. These psychic colors, depending upon their good or bad nature, generate passionate thoughts that may translate into good or bad activities. These activities, when done with Kashäy or passion, are responsible for the influx and bondage of good or bad karma.

One should always resort to Punya or good deeds, such as devotion to Panch Parameshthi, services to ascetics, and study of scriptures, in order to keep away Pramäd (spiritual laziness). However, such deeds should be done without any attachment or ego, to avoid bondage of new Mohaniya Karma.

Thus, activities such as compassion, Jivadayä, charity, offering food, water, shelter, protection of environment, honesty, purifying thoughts, physical and mental state of true happiness, result in producing Punya or meritorious karma which are all Aghäti Karma that do not hinder the attainment of Keval-Jnän and hence liberation.

Activities such as violence, dishonesty, stealing, unchastity, attachment to worldly objects, anger, conceit, deceit, lust, and impure thoughts result in producing Päp or non-virtuous karma which are mostly Ghäti Karma that hinder the attainment of Keval-jnän.

B.9.5. Summary – Karma Theory

In the initial stage of spiritual progress, one should eliminate sinful activities as much as possible and put maximum effort in virtuous activities which will provide favorable circumstances such as healthy human life, good social status, long life, and spiritual teachers to enhance spiritual growth further.

Using one's Punya one should continue to do virtuous activities without any expectation of reward, power, and fame. This awareness will reduce or eliminate ego (Kartä Bhäv) and other vices like attachments and aversions. Once all vices are eliminated, a person does not acquire any new karma but eliminates old karma through Nirjarä and ultimately attains Keval-jnän and followed by liberation.

This explains the incorrect interpretation of Jain Karma philosophy by some that all Punya karma is a hindrance to attain liberation.

The proper way to interpret Karma philosophy is as follows:

- At every moment, we go through the collective result of all eight types of Karma.
- We acquire seven types of new karma every moment, but Äyushya karma of next life is acquired only once.
- Only Mohaniya karma is responsible for acquiring all eight types of Karma.
- Also, in our spiritual progress, only Mohaniya karma is the first one to be removed completely, before any other karma is eradicated.
- Once Mohaniya karma is removed, the other three Ghäti karma are automatically eliminated within 48 minutes and a person attains Keval-jnän. Then at the end of their life, they attain liberation.
- To eradicate Mohaniya karma one needs human life, healthy body, compassionate nature, and spiritual surroundings. Only Punya Karma can provide such an environment for the individual.
- Hence one should conclude that Jainism encourages everyone to continue to do virtuous activities without any ego and expectation of reward throughout their life.
- With the elimination of all ego, one does not have any desire for the outcome of their virtuous activities and accepts the result as it is. This is the true nature of a spiritually advanced person.

In summary, on the path of spiritual progress, one eliminates sinful activities and adopts virtuous activities in the initial stage. Later, one continues doing virtuous activities but eliminates ego, expectations, and other vices. Without the presence of ego or desire, a person cannot acquire new Mohaniya karma but continues to eliminate old karma and ultimately attains liberation.

B.9.6. Theory of Karma: Q & A.

Let us discuss the 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 Karma and that we can't do anything about it, and we can't change it anyway?

A.1: In any present situation or circumstance, we may feel happy or unhappy. This feeling is partially due to our past Karma. Favorable circumstances may be due to past Punya karma and unfavorable situations may be a result of past Päp Karma. However, it is more important to note that our present reaction to events in our lives constitutes new Karma and that too can and will have an effect on our future.

Suppose your family is struggling financially. As a result, you may start a new business venture or find a better paying job. In doing so, you are creating a desire to succeed; this desire will inevitably create new Karma (predominantly Mohaniya Karma). The desire to help others with your business venture may also result in you acquiring Punya Karma. In trying to make the business succeed, you will have to face the fruits of that Mohaniya Karma. If the new venture turns out to be useful in improving your financial situation, you will be facing the fruits of that Punya Karma in the form of monetary wealth, or Shätä Vedaniya Karma.

Not a single being without Keval-jnän has full knowledge of which Karma exerts its effects and at what time. Some karma gives an instant effect and some after a long time or even after many births. Nevertheless, a solid understanding of the eight types of Karma can allow you to understand the events and occurrences in your life within the context of the Karma Theory in Jainism and enable you to see Jain principles influencing your life directly.

Q.2: Can you shed some light on destiny (Prärabdha) vs. effort (Purushärth) considering the theory of Karma?

A.2: Karma can be divided into three categories.

- Sanchit or Accumulated Karma: These Karma are not currently operative. They are like certificates of deposit (bonds). However, we know when certificates (bonds) will mature but we do not know when Sanchit Karma are going to mature.
- Vartamän or Present Karma: We are currently acquiring these Karma. They can give effects immediately or later.
- Uday or Operative Karma: The consequences of these Karma are currently destined for us. They therefore constitute our destiny (Prärabdha).

Operative (Uday) Karma thus constitutes destiny or Prärabdha, and present Karma constitutes effort or Purushärth. Through our human effort (Purushärth), we are in a position to change our destiny if our present Karma are going to be instantly fruitful.

In essence, we choose how we react to events in life; we choose the decisions we make and the subsequent path we take. We can, however, never be sure of the instant fruitfulness of our choices and actions. 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.

Prärabdha, or destiny is usually seen as resulting from Karma, while Purushärth or endeavor is viewed as the effort to overcome the result from such prior Karma. Prärabdha denotes the consequence of our earlier karma, while Purushärth represents our determination at the present moment. While describing the nature of karma, Jainism does emphasize that undertaking the right kind of Purushärth can modify the impact of past karma. Thus, our present free will or determination has an edge over the fruits of our past Karma.

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

A.3: There is no rule that a lifeless matter cannot influence conscious soul. We experience several types of sensations because we are alive. A dead body does not feel any sensation.

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 Karma.

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

A.4: Karma do not have to be conscious in order to bear fruits and have effects. The property of some Karma is that they will automatically work. 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 Karma have their own respective properties that come into effect 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.5: Worldly souls have been smeared with Karma since time without beginning. They have 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.6: 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 Karma are fully borne, and the soul becomes disassociated from them. In religious terminology this disassociation is called Nirjarä.

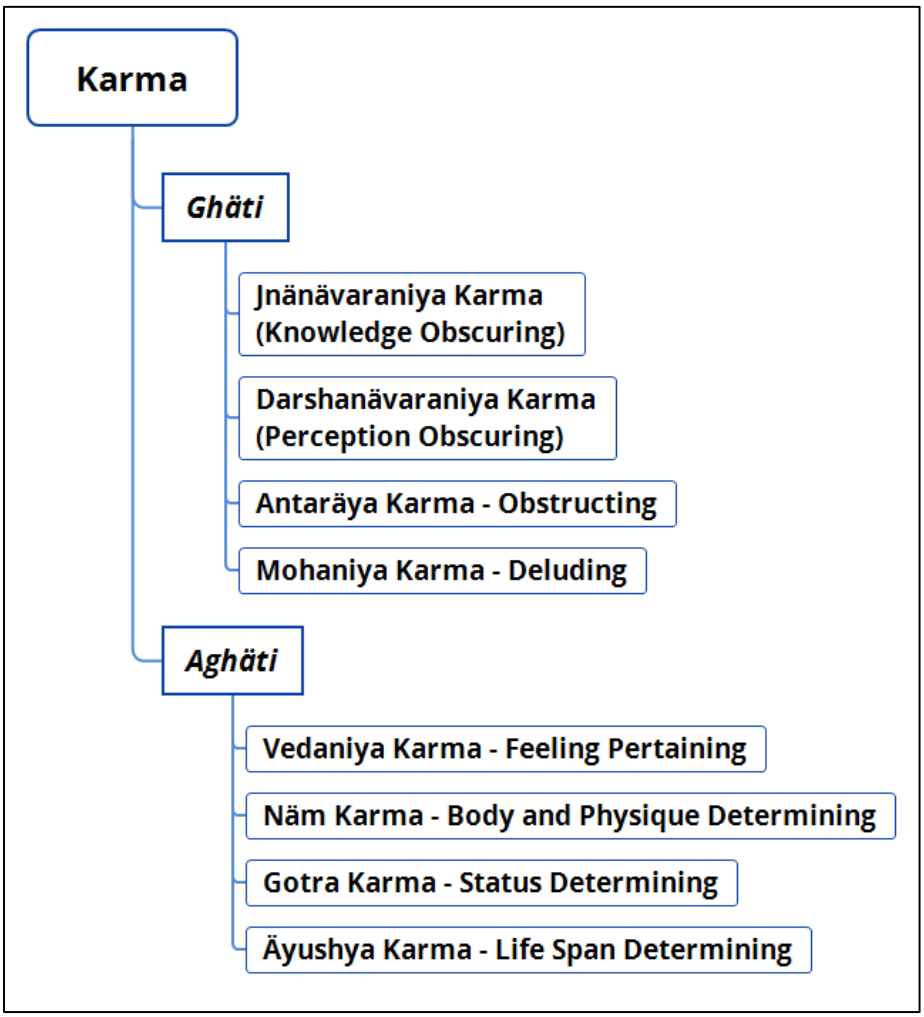


Figure B.9.1

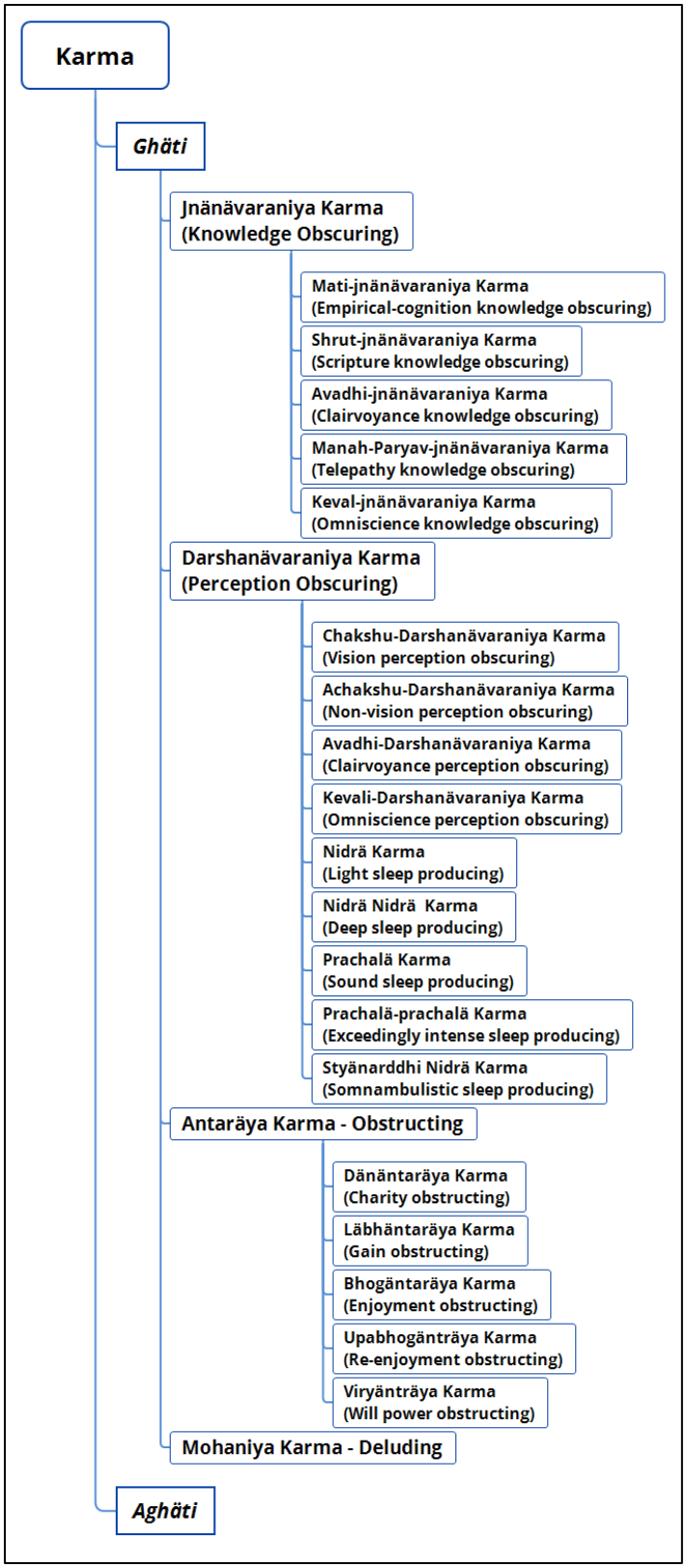

Karma
Ghäti
Jnänävaraniya Karma (Knowledge Obscuring)
Mati-jnänävaraniya Karma (Empirical-cognition knowledge obscuring)
Shrut-jnänävaraniya Karma (Scripture knowledge obscuring)
Avadhi-jnänävaraniya Karma (Clairvoyance knowledge obscuring)
Manah-Paryav-jnänävaraniya Karma (Telepathy knowledge obscuring)
Keval-jnänävaraniya Karma (Omniscience knowledge obscuring)
Darshanävaraniya Karma (Perception Obscuring)
Chakshu-Darshanävaraniya Karma (Vision perception obscuring)
Achakshu-Darshanävaraniya Karma (Non-vision perception obscuring)
Avadhi-Darshanävaraniya Karma (Clairvoyance perception obscuring)
Kevali-Darshanävaraniya Karma (Omniscience perception obscuring)
Nidrä Karma (Light sleep producing)
Nidrä Nidrä Karma (Deep sleep producing)
Prachalä Karma (Sound sleep producing)
Prachalä-prachalä Karma (Exceedingly intense sleep producing)
Styänarddhi Nidrä Karma (Somnambulistic sleep producing)
Antaräya Karma - Obstructing
Dänäntaräya Karma (Charity obstructing)
Läbhäntaräya Karma (Gain obstructing)
Bhogäntaräya Karma (Enjoyment obstructing)
Upabhogänträya Karma (Re-enjoyment obstructing)
Viryänträya Karma (Will power obstructing)
Mohaniya Karma - Deluding
Aghäti

Figure B.9.2

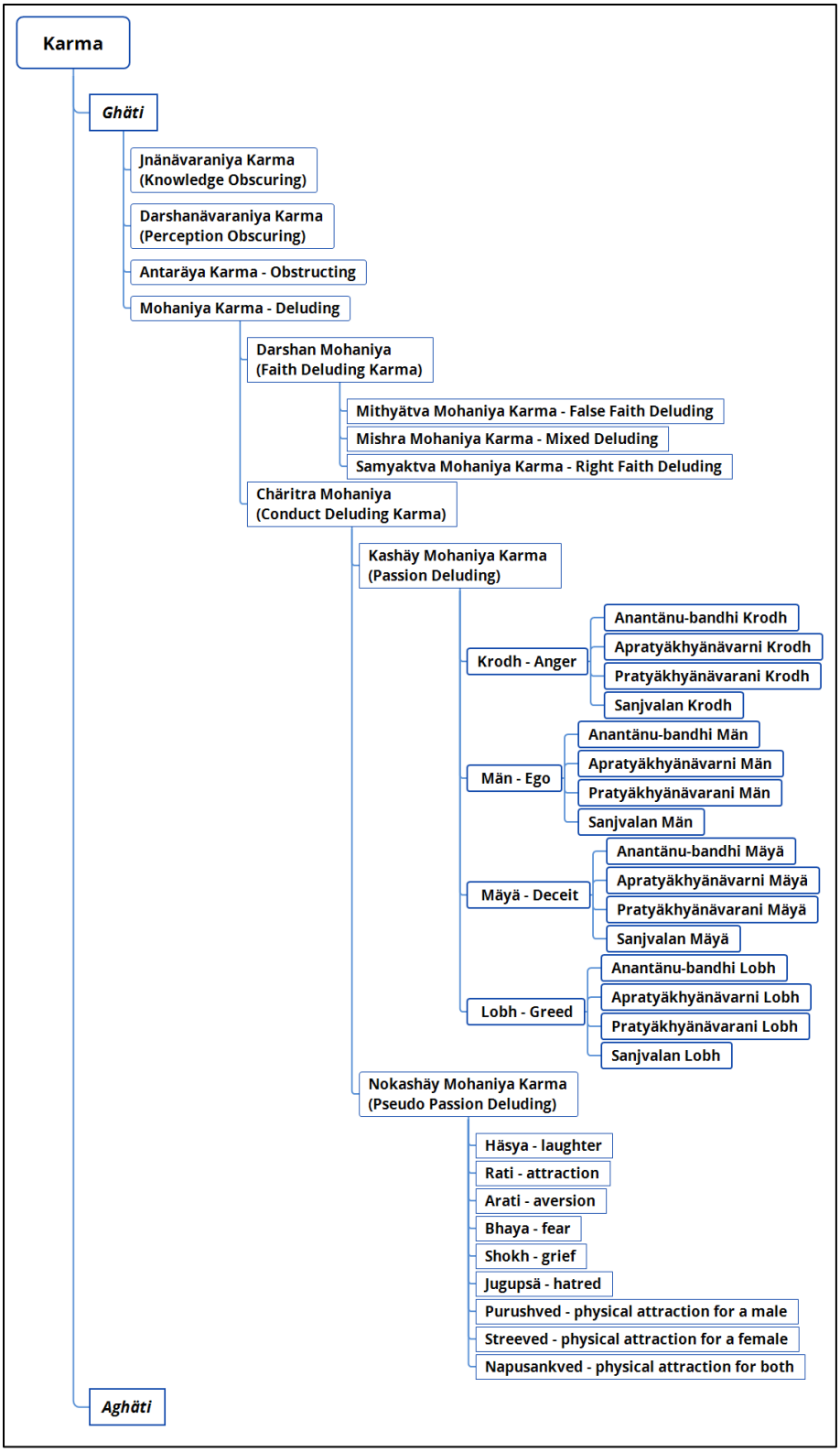

Karma
Ghäti
Jnänävaraniya Karma (Knowledge Obscuring)
Darshanävaraniya Karma (Perception Obscuring)
Antaräya Karma - Obstructing
Mohaniya Karma - Deluding
Darshan Mohaniya (Faith Deluding Karma)
Mithyätva Mohaniya Karma - False Faith Deluding
Mishra Mohaniya Karma - Mixed Deluding
Samyaktva Mohaniya Karma - Right Faith Deluding
Chäritra Mohaniya (Conduct Deluding Karma)
Kashäy Mohaniya Karma (Passion Deluding)
Krodh - Anger
Anantänu-bandhi Krodh
Apratyäkhyänävarni Krodh
Pratyäkhyänävarani Krodh
Sanjvalan Krodh
Män - Ego
Anantänu-bandhi Män
Apratyäkhyänävarni Män
Pratyäkhyänävarani Män
Sanjvalan Män
Mäyä - Deceit
Anantänu-bandhi Mäyä
Apratyäkhyänävarni Mäyä
Pratyäkhyänävarani Mäyä
Sanjvalan Mäyä
Lobh - Greed
Anantänu-bandhi Lobh
Apratyäkhyänävarni Lobh
Pratyäkhyänävarani Lobh
Sanjvalan Lobh
Nokashäy Mohaniya Karma (Pseudo Passion Deluding)
Häsya - laughter
Rati - attraction
Arati - aversion
Bhaya - fear
Shokh - grief
Jugupsä - hatred
Purushved - physical attraction for a male
Streeved - physical attraction for a female
Napusankved - physical attraction for both
Aghäti

Figure B.9.3

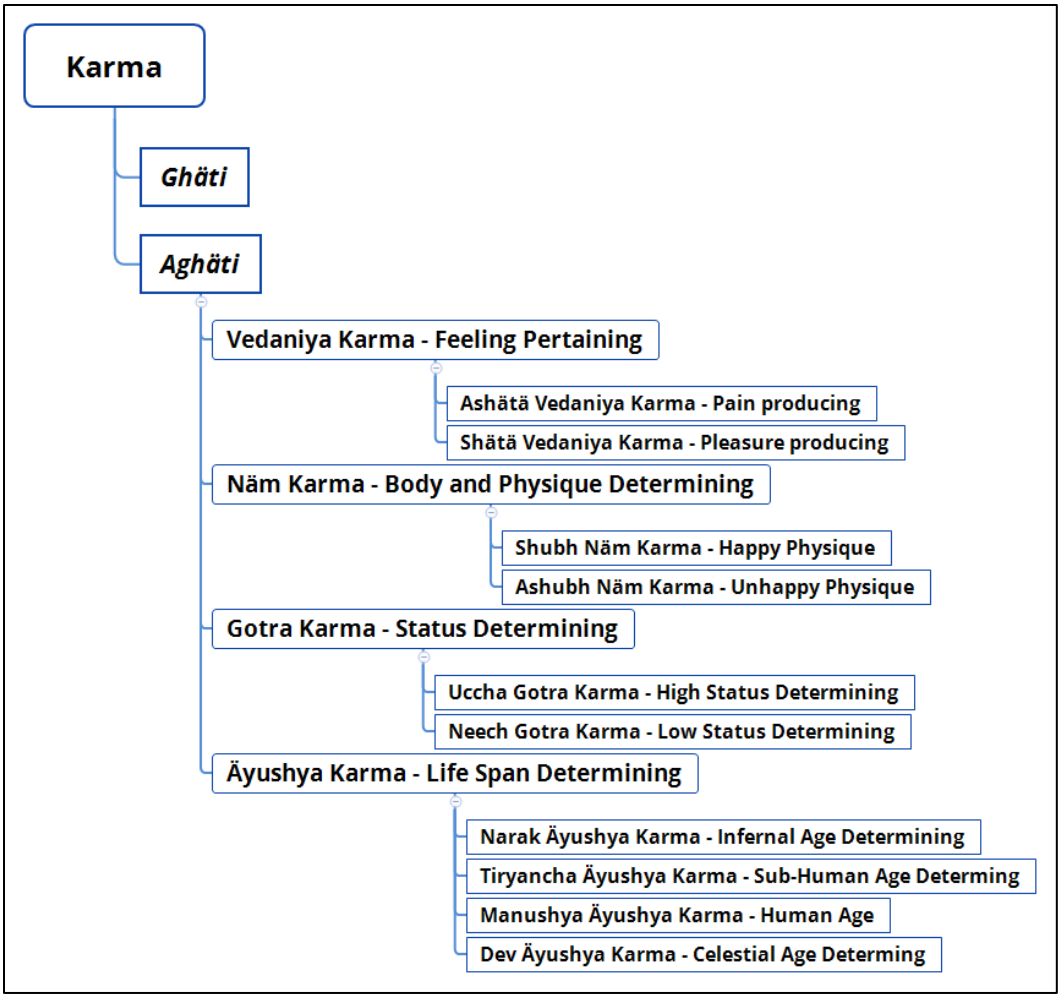

Karma
Ghäti
Aghäti
Vedaniya Karma - Feeling Pertaining
Ashätä Vedaniya Karma - Pain producing
Shätä Vedaniya Karma - Pleasure producing
Näm Karma - Body and Physique Determining
Shubh Näm Karma - Happy Physique
Ashubh Näm Karma - Unhappy Physique
Gotra Karma - Status Determining
Uccha Gotra Karma - High Status Determining
Neech Gotra Karma - Low Status Determining
Äyushya Karma - Life Span Determining
Narak Äyushya Karma - Infernal Age Determining
Tiryancha Äyushya Karma - Sub-Human Age Determing
Manushya Äyushya Karma - Human Age
Dev Äyushya Karma - Celestial Age Determing

Figure B.9.4

SECTION C. CONDUCT

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C.1. Jain Ascetics: Sädhu and Sädhvi

C.1.1. Introduction

The Jain Sangh is made up of Sädhus (monk), Sädhvis (nun), Shrävaks (layman), and Shrävikäs (laywoman). Shrävaks and Shrävikäs have to carry out their duties as a worldly men and women. They also have responsibilities towards their families and sangh in general. They are required to take care of Sädhus and Sädhvis with regards to their food, health, and living places. They, therefore, have to have a certain level of worldly attachments.

When a person renounces all their worldly attachments by taking Dikshä, he or she becomes a monk or a nun. The man is now known as a Sädhu and the woman is now known as a Sädhvi. Sädhus and Sädhvis are completely detached from social and worldly activities. They spend their lives spiritually uplifting their souls and spiritually leading lay people towards the path preached by Tirthankar Bhagawän. When they get initiated into the life of Sädhus and Sädhvis, they must take five major vows and live strictly in accordance with those vows. These five major vows are known as the Five Mahävrat.

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

A vrat or vow is a specific code of conduct. In Jain scriptures, the term 'Vrat' has been defined as:

"A religious rule of behavior observed with determination for a particular or indefinite period. It always indicates aversion and abstinence from doing foul and shameful acts. It reveals an inclination and conduct towards doing good and virtuous acts."

The complete renunciation of worldly attachments is called Mahävrat (major vows), practiced by the Sädhus and Sädhvis, and the partial renunciation of worldly attachments is called Anuvrat, (minor vows) practiced by Shrävaks and Shrävikäs.

C.1.2. Mahävrat (Major Vows)

According to the Ächäränga Sutra, the following are the five Mahävrat for Sädhus and Sädhvis:

C.1.2.1. Ahimsä Mahävrat (Nonviolence)

Ahimsä Mahävrat is the renunciation of the hurting, destroying, or causing pain to all living beings, whether the living being is mobile or immobile.

It is the abstinence from killing living beings, causing others to do it, or appreciating those who do it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.2. Satya Mahävrat (Truth)

Satya Mahävrat is the renunciation of all vices of false speech arising from anger, greed, fear, or enjoyment. It is the abstinence from lying, causing others to do it, or appreciating those who do it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.3. Achaurya Mahävrat (Non-stealing)

Achaurya Mahävrat is the renunciation of taking that, which is not given by the rightful owner, irrelevant of size, amount, or value of that which is taken. It is the abstinence from taking what is not given, causing others to do it, or appreciating those who do it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.4. Brahmacharya Mahävrat (Celibacy / Chastity)

Brahmacharya Mahävrat is the renunciation of all sensuous pleasurable activities, of any sort. It is the abstinence from enjoying sensuality, causing others to do it, or appreciating those who do it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.5. Aparigraha Mahävrat (Non-attachment / Non-possessiveness)

Aparigraha Mahävrat is the renunciation of all attachments, irrelevant of size, amount, or value. It is the abstinence from having such attachments, causing others to have such attachments, or appreciating those with such attachments. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

When a person renounces the worldly life and is initiated into monkhood or nunhood, the man is called a Sädhu, Shraman, or Muni, and the woman is called a Sädhvi, Shramani, or Äryä. Their renunciation is total, which means they are completely detached from social and worldly activities, and they do not take any part in those activities anymore. Instead, they spend their time spiritually uplifting their souls and guiding householders like us on how to uplift our own souls.

In summary, while taking these vows, they say, “O Lord Arihant! I will not commit the sins of violence, express falsehood, steal, enjoy sensual pleasures, and be possessive. I will not commit these sins by speech, thought or physical deeds, nor will I assist or order anyone to commit these sins. I will not approve or endorse anyone committing such sins. Oh Lord! I hereby take a sacred and solemn vow that throughout my life, I will follow these five major vows and strictly follow the code of conduct laid out for Sädhu and Sädhvi.”

Therefore, Jain Sädhus and Sädhvis never intentionally cause harm or violence to any living being. They live according to the pledge that they should not harm even the tiniest creatures. They always speak the absolute truth. They do not lie on account of fear, desire, anger, or deceptive intentions. Without the permission of the owner, they do not take even the smallest thing, such as a straw. They observe the vow of celibacy very strictly. They do not touch members of the opposite sex, even children. If members of the opposite sex touch them by mistake or ignorance, they must undergo a ritual of repentance (Präyashchitta) for self-purification. Jain Sädhus and Sädhvis do not keep money with them. They do not own or have control over any wealth, houses, or other properties. They limit their necessities to the lowest amount possible and do not have any attachments towards these necessities.

C.1.3. Rules of Conduct for Specific Activities

In addition to the five great vows, Sädhus and Sädhvis follow many other rules of conduct. They do not eat or drink anything at night, starting from 48 minutes before sunset, until 48 minutes after sunrise the next day. They drink only boiled water. They meditate, perform rituals, and study scriptures most of the day. They observe fasts and various penances according to their physical capacity. They keep themselves away from worldly affairs.

C.1.3.1. Gochari (Alms)

Jain Sädhus and Sädhvis do not cook their food, do not ask others to prepare special food for them, and do not accept any food which is prepared specifically for them. They go to different householders and accept a small portion of vegetarian food from each house. This practice is known as Gochari. Just as cows graze the top part of grass by moving from place to place, Jain monks and nuns do not take all their food from one house, so that person offering them food will have enough left for his family members and will not need to cook again. The process of cooking involves subtle violence in the form of heating a fire, chopping vegetables, using water, etc. Sädhus or Sädhvis do not want to be the cause of any violence.

Also, they go inside the house where the food is being cooked or kept so they can visually assess the quantity of food and accept only a small portion. This way, they can also make sure that the food ingredients and the method of cooking are within the limits of their vows. Sadhus and Sadhvis of Shvetämbar sect follow this practice.

However, Digambar monks do not keep any possessions. They do not even keep any utensils required to bring alms. So, on each day, they take food (Ähär) from only one house. They eat and drink only once a day, standing in one position. They fold both hands together so that a layperson can put a small amount of food in their hands until they have finished eating.

C.1.3.2. Vihär (Travel)

Jain monks and nuns always walk barefoot. They do not use any vehicles for traveling. Whether it is cold weather or scorching heat, whether the road is rough, unpaved, or full of thorns, whether it is the burning hot desert sand or sun-baked asphalt, they do not wear any footwear at any time to avoid crushing the living beings on the ground. When they travel from place to place, they preach religion and provide proper spiritual guidance to people. They do not stay more than a few days in any one place except during the rainy season, which is about four months in duration. The reason they do not stay anywhere permanently or for a long period of time in one place is to avoid developing an attachment to materialistic things and the people around them. Sädhus and Sädhvis generally do not go out at night. The place where they stay is called Upäshray or Paushadh Shälä. They may stay in places other than the Upäshray if those places are offered to them by the owners, are suitable to practice their disciplined life, and do not disturb or impede the code of conduct.

C.1.3.3. Loch (Plucking of hair)

Jain Sädhus and Sädhvis pluck their hair at the time of initiation; Dikshä, and twice a year thereafter or at least once a year before Paryushan. This is called Kesha-lochan or Loch. It is also considered one kind of austerity where one bears the pain of plucking hairs in complete equanimity.

C.1.3.4. Clothing

As mentioned earlier, Digambar monks do not wear any clothes. Shvetämbar monks wear unstitched or minimally stitched white cotton clothes. A loincloth, which reaches to just below knees, is called a Cholapattak. Another cloth covering the upper part of the body is called Pangarani Uttariya Vastra. A cloth that drapes over the left shoulder and reaches above the knee is called Kämli. They also carry a bed sheet and a mat to sit on. Shvetämbar monks also have a Muhapatti, a square or rectangular piece of cloth of a prescribed measurement, either in their hand or tied on their face covering the mouth. They also have an Ogho or Rajoharan (a broom of woolen threads) to gently clear insects from where they sit or walk. Digambar monks have a Morpichhi (peacock feathers) instead of an Ogho, and a Kamandal (small wooden pot) in their hands to carry water for cleansing. This practice may vary among different traditions of Jains, but the essential principle remains the same: to limit needs.

C.1.4. Conferring a Title

Jain Sädhus and Sädhvis devote their lives to spiritual activities such as meditation, spiritual study, self-discipline, and preaching. When they reach a higher level of spiritual attainment, their Guru Mahäräj confers upon them special titles.

C.1.4.1. Title of Panyäs and Ganipad

To attain the status of Ganipad, a Sädhu must have in-depth knowledge of the Ägam Bhagavati Sutra and some other Ägams. To attain the title of Panyäs-pad, a Sädhu should have attained comprehensive knowledge of all aspects of the Jain Ägams.

C.1.4.2. Title of Upädhyäy

This title is given to a Sädhu who has mastered all Ägam, scriptures, and all other philosophical systems. They teach Jain scriptures to other Sädhus, Sädhvis, and lay people.

C.1.4.3. Title of Ächärya

Ächärya is the spiritual head of the Jain congregation (Sangh) in the absence of Tirthankar. This is the highest rank a Sädhu can ever achieve. The teachings of the Tirthankars are carried on by the Ächäryas. They are our spiritual leaders.

Ächäryas bear the responsibility for the spiritual well-being of the entire Jain Sangh. Before reaching this state, one must do an in-depth study and gain proficiency in the Jain scriptures (Ägams). In addition to acquiring a high level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They should also know various languages, philosophies, ideologies, and religions.

C.1.4.4. Title of Pravartini

This title is given only to Sädhvis after attaining the knowledge of certain Ägam Sutras such as Uttarädhyayan Sutra, Ächäränga Sutra and Das (ten) Payannä Sutra.

C.1.5. Summary - Jain Ascetics: Sädhu and Sädhvi

Jain Sädhus and Sädhvis are unique amongst all other religious faiths in the way they lead very rigorous ascetic lives. Their life is an exceptional example of non-possessiveness.

Their entire life is dedicated to the spiritual upliftment of their and others' souls. They bestow their blessings on all by saying 'Dharma Läbh' (May you attain spiritual prosperity). Sometimes, they bless devotees by putting Väsakshep (scented sandalwood powder) on their heads and saying, "May you cross the ocean of life and death".

They bless everyone, irrespective of caste, creed, gender, age, wealth, and social status. They show the path of a righteous and disciplined life to everyone through discourses, discussions, seminars, and camps.

C.2. Jain Laypeople: Shrävak and Shrävikä

C.2.1. Introduction

To follow the path of liberation, our enlighted Tirthankars have defined the rules of conduct to be observed by their followers. The rules are designed so that everyone will be in a position to follow them. Accordingly, the rules have been divided into two categories: those prescribed for the householders and those prescribed for the ascetics. Naturally, the rules for the laity are less rigid than the rules for the ascetics. This is because the laity has not renounced the world. They have to look after their family and have social responsibilities. On the other hand, the ascetics have given up all worldly pleasures and family relationships and have adopted the five great vows (Mahävrat).

Jain ethics outlines the following twelve vows of limited nature to be conducted by lay people. Every Jain should adopt these vows according to one's individual capacity and circumstances with the intent to ultimately adopt the 5 Mahävrat (great vows). Of these twelve vows, the first five are main vows of limited nature (Anuvrat). They are somewhat easier to follow in comparison with great vows (Mahävrat). The next three vows are known as merit vows (Guna Vrat), because they enhance and purify the effect of the five main vows. These vows aid in governing the external conduct of an individual. The last four are disciplinary vows (Shikshä Vrat), intended to encourage the performance of the householder's religious duties. They govern one's internal life and are expressed in a life marked by charity. They are preliminary to the discipline of an ascetic's life. The three merit vows (Guna Vrat) and four disciplinary vows (Shikshä Vrat) together are known as the seven vows of virtuous conduct (Sheel).

During Pratikraman, lay people reflect on minor violations (Atichär) of these vows that occurred in the past. They ask for forgiveness for past minor violations which may have occurred knowingly or unknowingly. He/she would reflect on each of these violations so that in the future they would not repeat the same errors and be more aware if such circumstances arise.

These vows are to be followed in thought, action, and speech, and others should be encouraged to follow them as well. The layperson should be very careful while observing and following these limited vows. These vows, being limited vows, may still leave great scope for the commitment of sin and possession of property.

C.2.2. Vrat For Shrävak and Shrävikä (Twelve Vows of Laity)

C.2.2.1. Five Anuvrat (Minor Vows)

Five Anuvrat (Main Vows of Limited Nature):

Name	Scriptural Name	Meaning
Ahimsä Anuvrat	Sthul Pränätipät Viraman Vrat	Limited Vow of Nonviolence
Satya Anuvrat	Sthul Mrushäväd Viraman Vrat	Limited Vow of Truthfulness
Achaurya Anuvrat	Sthul Adattädän Viraman Vrat	Limited Vow of Non-stealing
Brahmacharya Anuvrat	Svadärä-santosh Vrat	Limited Vow of Celibacy
Aparigraha Anuvrat	Ichchhä Parimän or Parigraha Parimän Vrat	Limited Vow of Non-possessiveness

Table C.2-A

C.2.2.1.1. Ahimsä Anuvrat (Limited Vow of Nonviolence)

“Ahimsä Parmo Dharma” signifies that nonviolence is the supreme religion.

Among these five vows, nonviolence (Ahimsä) is the cardinal principle of Jainism. The concept of Ahimsä is based on the fact that every living being wishes to be happy and tries to avoid pain. Therefore, in order to avoid giving pain, we should refrain from hurting others. 2500 years ago, Bhagawän Mahävir extended the concept of non-violence to all living beings. He urged everyone to be peaceful with all, even one-sensed beings. Every living being has a right to exist and it is necessary to live with all other living beings in perfect harmony and peace.

As long as we live, we hurt countless living beings. The air that we breathe and the water that we drink contain small organisms. Even the vegetarian food that we eat is prepared from plant lives, which are one-sense beings. It is impossible to observe complete non-violence because indulging in some sort of violence is inevitable for survival. Ächärya Umäsväti defines violence as 'Pramatta-yogät Prän Vyaparopanam Himsä’. It means that the deprival of life because of non-vigilance is violence.

Bhagawän Mahävir said, “One should not injure, subjugate, enslave, torture, or kill any living being including animals, insects, plants, and vegetation.”

In this vow, a person must not intentionally hurt any living being, whether they are plants, animals, human etc. A person should not hurt the feelings of any living being either, whether it is by thought, word, or action, by himself or herself 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.

In Jain scriptures, the nature of violence is classified in two categories:

Type	Description
Ärambhi	Related to one’s daily activities.
Anärambhi / Sankalpi (Intentional / Premeditated Violence)	To injure or kill any living being knowingly
Ärambhi Himsä is further divided as follows	
Udyami (Vocational Violence)	To incur violence during execution of one’s work in society
Gruhärambhi (Domestic Violence)	To incur violence while conducting domestic activities like cooking, cleaning, building a house, etc.
Virodhi (Defensive Violence)	To commit intentional violence in defense of one’s own life

Table C.2-B

Refer to B.7.3.1.1 - Pränätipät (Violence or Himsä) for more details.

Intentional/premeditated violence is prohibited for everyone. Although common violence may be unavoidable for survival, one should still attempt to minimize violence in all daily activities such as preparing food, cleaning, etc. This attempt to minimize violence provides the basis for the Jain householder’s practice of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. One’s agricultural, industrial, or occupational living activities may also involve injury to life, but the injury should be kept to a minimum, through careful measures and precautions. If possible, a householder should choose an occupation that minimizes violence to other living beings.

Sometimes, however, a householder may not have a choice but to use violence defensively and vocationally. A person may use force, if necessary, in the defense of his or her country, society, family, life, property, and religious institute. Violence committed without intention, through mere negligence, should be avoided. At the end of the day, violence caused unintentionally is also a sin. We should always be remorseful for any violence we may have inflicted upon other living beings, whether it was avoidable or not.

This is the essence of religion. It embraces the welfare of all living beings including animals, insects, vegetation, beings in the air and water, etc. The Jain faith goes one step further and declares unequivocally that wasting things and creating pollution are also acts of violence.

Nonviolence is also based upon the positive quality of universal love and compassion. One who accepts this ideal cannot be indifferent to the suffering of others. As believers of Ahimsä, we cannot hurt others, ourselves, or show insensitivity to the pain and misery that may be caused by other factors. A true observer of Ahimsä has to develop a sympathetic attitude. He or she should get rid of the feelings of anger, arrogance, animosity, jealousy, and hostility that degrade the mind and generate violent instincts.

Mental tortures by way of harsh words and evil thoughts are considered violence in Jainism. On the other hand, to pursue the vow of nonviolence actively, one must help the needy, care for and share with others, and show kindness to everyone.

Ahimsä also has a deeper meaning in the context of one's spiritual advancement. Violence imposed upon others leads to the acquisition of new karma, which hinders the soul's spiritual progress. In other words, violence towards others is violence to one's own soul because it impedes one's own spiritual progress.

Non-violence is the sheer anchor of Jainism. It is also the main contribution of Jainism to humanity. It includes all other vows: truth, non-stealing, chastity, and non-attachment.

C.2.2.1.2. Satya Anuvrat (Limited Vow of Truthfulness)

This vow is about refraining from malicious lies, which are uttered with an evil intention and with the knowledge that the statement is false. In this vow, a person avoids all types of lies, including giving false evidence, cheating others, giving false witnesses in or out of court, and forging fake documents. Evading taxes and cheating in business is also a form of falsehood.

The secret to earning wealth is honesty and morality. The roots of one's own happiness, peace, mental health, and welfare lie in morality. Falsehood can also be in the form of denial of a fact, the affirmation of that which does not exist, calling a thing something other than what it is, and statements that are destructive to others. On the positive side, it also requires refraining from speaking any truth that may cause suffering to others. If the truth has the potential to harm others or hurt their feelings, it is better to remain silent. A householder should minimize the minor violations to this vow related to self-defense, protection of his family and country, business, and job-related circumstances. He should be fully aware of these Atichär (violations of the vow) and repent them continuously.

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

Anger, greed, fear, pride, hatred, and jokes are the breeding grounds of untruth. Speaking the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth. This vow 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 or her inner strength.

C.2.2.1.3. Achaurya / Asteya Anuvrat (Limited Vow of Non-stealing)

Stealing consists of taking the property of others without their consent or by unjust or immoral methods. This vow prohibits the acquisition of anything that may be unattended or unclaimed.

The householder should refrain from smuggling, buying, or accepting stolen property, using false weights and measures, or substituting inferior items for the originals. Black-marketing, smuggling, evading taxes, changing documents, and plagiarizing are also various forms of theft. One should observe this vow very strictly and should not touch even a worthless thing that does not belong to him or her.

When accepting alms 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. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft.

The vow of non-stealing insists that one should be very honest in actions, thoughts, and speech. One must not cheat and use illegal means in acquiring worldly things by himself or herself, acquiring such items through others, or by approving such acts committed by others.

C.2.2.1.4. Brahmacharya Anuvrat (Limited Vow of Celibacy / Chastity)

In a spiritual sense, the word Brahmacharya means maintaining equanimity by being free from attachments and aversions. In a practical sense, it means celibacy and avoidance of sensual activities. It is very easy to become privy to basic instincts, but for the sake of one's own health, well-being, and self-control, it is important to remain celibate before marriage.

As an adult, one may lead a family life by getting married, earning money, raising children, and fulfilling social obligations. Marriage is devised mainly for providing a sheltered sex life and procreation. Even for the householder, an unrestrained or lustful married life is not encouraged. Though mythology is filled with tales of polygamy, only monogamous relationships are encouraged.

Premarital and extramarital relations, indulging in illicit sensual activities, intensifying passions by consuming intoxicating substances like drugs and alcohol, watching provocative movies, reading provocative books and magazines, and listening to provocative songs and conversations are all activities one should avoid.

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

C.2.2.1.5. Aparigraha Anuvrat (Limited Vow of Non-possessiveness)

Non-possessiveness is the fifth limited vow. Until a person knows that happiness and peace that come from within, he or she tries to fill his or her emptiness and insecurity with material acquisitions.

Jainism believes that the more wealth a person possesses, the more he or she is likely to commit sin to acquire and maintain possessions, and in the long run he or she will be unhappy. Wealth creates attachment, which results in continuous greed, jealousy, selfishness, ego, hatred, and violence. Bhagawän Mahävir has said that desires have no limit. An attachment to worldly objects results in the bondage of karma, so desires should be reduced, and consumption levels should be kept within reasonable limits.

One must impose a limit on one's needs, acquisitions, and possessions, including land, real estate, goods, valuables, animals, and money. The surplus should be used for the common good. One must also limit everyday usage of the number of food items and other articles.

The Jain principle of limited possession for householders leads towards equitable distribution of wealth and comforts in society. Generously giving charitable donations and one's own time for community projects are a part of a Jain householder's obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools; colleges; hospitals; clinics; orphanages; relief and rehabilitation camps for the handicapped, old, sick and disadvantaged; and hospitals for birds and animals.

Non-possessiveness is to be observed by speech, mind, and actions. One should not possess excessive amounts of items, ask others to do so, or approve of such activities. Non-possessiveness, like non-violence, affirms the oneness of all living beings and is beneficial to an individual in his/her spiritual growth and to society.

C.2.2.2. Three Guna Vrat (Merit / Supporting Vows)

Three Guna Vrat (Merit/Supporting Vows):

Dig or Dishä Parimän Vrat	Restraints of Geographical Limitations/Vow of Limited Area of activity
Bhoga Upabhoga Parimän Vrat	Consumption Restraints/ Vow of Limited Use of Consumable and Non-Consumable items
Anartha-danda Viraman Vrat	Vow of Avoidance of purposeless sins/activities

Table C.2-C

C.2.2.2.1. Dig Parimän or Dishä Parimän Vrat (Vow of Limited Area of Activity)

This vow limits one's worldly activities to certain areas in all ten directions: north, south, east, west, north-east, north-west, south-east, south-west, upwards and downwards. He or she sets definite boundaries and simply limits the radius of his or her movements to a specific number of miles. By doing this, he or she can at least prevent himself or herself from committing violence in the area beyond the radius they have set for themselves. The main purpose is to reduce transportation and other incidental activities that involve unnecessary violence as well as other avoidable pitfalls. If this vow is observed, there will be a considerable increase in the scope for self-development and spiritual welfare.

C.2.2.2.2. Bhoga Upbhoga Parimän Vrat (Vow of Limited use of Consumable / Non-consumable items)

Generally, sins are committed by using or enjoying consumable (Bhoga) and non-consumable (Upbhoga) objects. Consumable (Bhoga) objects are things that can only be used once, such as food and drink. Non-consumable (Upabhoga) objects are things that can be used several times, such as furniture, clothes, and ornaments. This vow is a self-imposed restriction on the use of consumable material like food and drinks and durable material like clothing, footwear, cosmetics, jewelry, furniture, vehicles, etc.

The purpose of this vow is to restrict the indiscriminate use of goods. Any use of an item directly or indirectly involves some degree of violence. We first have to consider whether the purchase we make is necessary and unavoidable and the degree of violence involved with that item. If our purpose can be served by using other material involving a lesser degree of violence, then that should be the choice of item used.

On the same grounds, the consumption of food, meat, alcohol, honey, root vegetables, and eating at night are prohibited to decrease violence. By setting a limit by predetermining the number of items to be used, one can develop self-restraint and willpower. One should limit the use of these two types of items according to one’s need and capacity by taking this vow. This vow expands upon Aparigraha Anuvrat. This vow also forbids a layman from engaging in certain occupations that involve destruction of plants or other forms of life, cruelty to animals, polluting the environment, wasting natural resources, and selling toxic substances.

C.2.2.2.3. Anartha-danda Viraman Vrat (Vow of Avoidance of Purposeless Sins / Activities)

One must not commit unnecessary or purposeless sins such as the examples below:

- Thinking, talking, or preaching evil or ill of others.
- Being inconsiderate. Some examples include walking on grass when a sidewalk or road is available or leaving the water running while brushing your teeth.
- Manufacturing or supplying arms for war.
- Reading or listening to immoral literature.
- Being careless.

C.2.2.3. Four Shikshä Vrat (Disciplinary Vows)

Four Shikshä Vrat (Disciplinary Vows):

Sämäyik Vrat	48 Minutes of Meditation and equanimity / Vow of Equanimity and Meditation for limited duration
Desävakäsik Vrat	Stricter Geographical Limitations / Vow of activity within limited space and duration
Paushadh Vrat	Practicing the life of a Monk / Vow of ascetic's life for a limited duration
Atithi Samvibhäg Vrat	Vow of Charity

Table C.2-D

C.2.2.3.1. Sämäyik Vrat (Vow of Equanimous State for Limited Duration)

This vow involves sitting down peacefully in one place for at least 48 minutes, not allowing passions of attachment and aversion to take place in the mind and contemplating on the nature of the soul. The householder examines the purity of life he or she has attained, reads religious works showing the path of self-development and spiritual evolution, and concentrates on the supreme, liberated soul. During this period, one should observe equanimity towards all objects, thinking evil of no one, and be at peace with the world.

The equanimous state of 48 minutes makes a person realize the importance of a life-long vow to avoid all sinful activities and is a steppingstone to a life of full renunciation. During Sämäyik, one also meditates on the soul and its relationship with karma. This vow may be repeated many times in a day.

C.2.2.3.2. Desävakäsik Vrat (Vow of Activity of Limited Space)

This vow sets a new limit within the limitations already set by Dig Parimän Vrat and Bhog Upbhog Parimän Vrat. 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, perform any activity or make any business deals, or travel beyond a certain city, street, or house. The objective of this vow is to further refrain from impure activities.

C.2.2.3.3. Paushadh Vrat (Vow of Ascetic's Life for Limited Duration)

The term “Paushadh” means “that which nourishes and fosters the soul or its natural qualities.” This vow requires that a person 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 senses, and observe restraint of body, speech, and mind. A person follows five great vows (Mahävrat) completely during this time. He or she passes his or her time in spiritual contemplation, performs meditation (Sämäyik), engages in self-study, reads scriptures, and worships the Panch Parameshthi. This vow promotes and nourishes one’s religious life and provides training for an ascetic life.

C.2.2.3.4. Atithi Samvibhäg Vrat (Vow of Charity)

This vow encourages the offering of necessities of life: food, medicine, etc. to monks and needy. The offerings should be pure and given with reverence. Donating one’s own possessions to monks and others provides inner satisfaction and raises one’s consciousness to a higher level. It also saves one from acquiring more sins if he or she would have used the same item for his or her nourishment, comfort, and pleasure.

C.2.3. Sanlekhanä Vrat (Peaceful Death)

Sanlekhanä is a well-ordered, voluntary death, taken while in ultra-pure meditation and in a state of complete awareness. It is not inspired by any passion and involves gradual withdrawal from the consumption of food in such a manner that it would never disrupt one's inner peace, state of complete equanimity, or awareness.

A householder can attain Sanlekhanä if he/she truly follows the twelve vows above. There should be non-attachment to all worldly objects and suppression of all passions at the time of death. The only thought should be of a calm renunciation of the body, and this thought should be present long before death.

It allows the very spiritually advanced person to terminate his or her life by certain practices, principally fasting, under specified circumstances and under the supervision of an ascetic. This is sanctioned only when a Shrävak/ Shrävika or Sadhu/ Sadhvi strongly feels that he or she is a burden to society and cannot progress further spiritually due to poor health or extreme old age.

The aspirant has no dissatisfaction, no sorrow, no fear, and no dejection; the mind is calm and composed and the heart is filled with the feeling of universal love and compassion. It is also called death with equanimity.

Sanlekhanä is thus a spiritual process of renouncing one's passions and body by internal and external austerities. It involves giving up relationships, enmity, and attachment to possessions with a pure mind, forgiving others, and asking for forgiveness. It should be noted that Sanlekhanä is not a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is taken under the presence of a guru.

Therefore, there is a fundamental difference between suicide and Sanlekhanä. Suicide is the result of the outburst of passions whereas Sanlekhanä is the result of dispassion. Jainism does not sanction instantaneous termination of one's own life. It is considered suicide and it happens in the highest state of anger or depression.

C.2.4. Summary - Jain Laypeople: Shrävak and Shrävikä

By practicing these twelve vows, a lay person may live a righteous life and advance towards a spiritual state where he works on conquering desires. While earning wealth, supporting his family, and taking up arms to protect himself, his family, and his country against intruders, a layperson is taught self-restraint, love, and equanimity. By giving up attachments, he/she gradually prepares himself or herself for the life of an ascetic.

The practice of limiting the number of things to be kept or enjoyed by oneself eliminates the danger of concentration of wealth and in turn will help to minimize poverty and crime in society. Therefore, limiting the desires of individuals results in an ideal society.

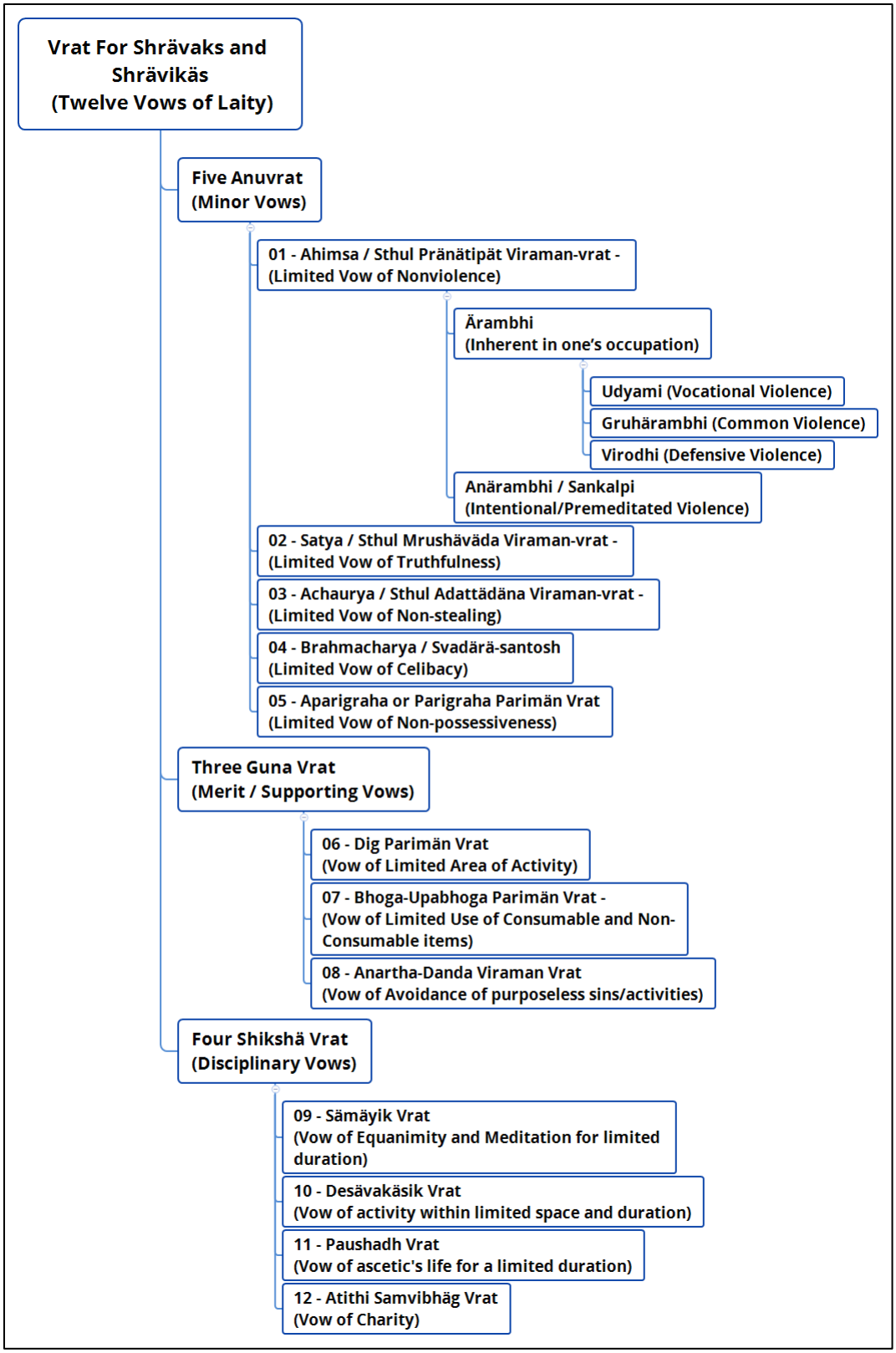

Vrat For Shrävaks and Shrävikäs (Twelve Vows of Laity)
Five Anuvrat (Minor Vows)
01 - Ahimsa / Sthul Pränätipät Viraman-vrat - (Limited Vow of Nonviolence)
Ärambhi (Inherent in one's occupation)
Udyami (Vocational Violence)
Gruhärambhi (Common Violence)
Virodhi (Defensive Violence)
Anärambhi / Sankalpi (Intentional/Premeditated Violence)
02 - Satya / Sthul Mrushäväda Viraman-vrat - (Limited Vow of Truthfulness)
03 - Achaurya / Sthul Adattädäna Viraman-vrat - (Limited Vow of Non-stealing)
04 - Brahmacharya / Svadärä-santosh (Limited Vow of Celibacy)
05 - Aparigraha or Parigraha Parimän Vrat (Limited Vow of Non-possessiveness)
Three Guna Vrat (Merit / Supporting Vows)
06 - Dig Parimän Vrat (Vow of Limited Area of Activity)
07 - Bhoga-Upabhoga Parimän Vrat - (Vow of Limited Use of Consumable and Non-Consumable items)
08 - Anartha-Danda Viraman Vrat (Vow of Avoidance of purposeless sins/activities)
Four Shikshä Vrat (Disciplinary Vows)
09 - Sämäyik Vrat (Vow of Equanimity and Meditation for limited duration)
10 - Desävakäsik Vrat (Vow of activity within limited space and duration)
11 - Paushadh Vrat (Vow of ascetic's life for a limited duration)
12 - Atithi Samvibhäg Vrat (Vow of Charity)

Figure C.2.1

C.3. Bhävanä (Reflections)

C.3.1. Introduction

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

To bring equanimity of thoughts and self-control in life, Jainism recommends reflecting or meditating on the twelve specific aspects of thought process known as Bhävanä (Anuprekshä). Bhävanä means reflection or contemplation. 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. Reflecting on these aspects, one can come closer to seeing life as it really is, without preconceived ideas and delusion. By engaging in these reflections, one can stop the entry of new Karma as well as eradicate old Karma.

C.3.2. Twelve Main Bhävanä

C.3.2.1. Anitya Bhävanä (Impermanence)

All external substances including the body are transitory (Anitya). They are constantly changing and are perishable. But behind this continuous change, there is an unchanging constant entity, the soul. The true nature of the soul is permanent. Therefore, we should not have attachment for temporary things, but we should strive to uncover the purity of the eternal soul. The following stanza from Jain scriptures describes this philosophy:

"Oh, you fool! Why do you unnecessarily worry about your prosperity and beloved family? Oh, you fool, know, and realize that your life and relatives are as fragile as a drop of water, dangling on top of a blade of grass, constantly shaking in the wind."

Thinking about impermanence should not lead one to become lazy. On a positive note, to attain the pure nature of the soul, one should walk on the path of morality. This Bhävanä also helps us to not be troubled in times of adversity, as that too will pass.

C.3.2.2. Asharan Bhävanä (Helplessness)

When everything is transient, where can one find protection? Who can one depend on? Human beings experience tremendous agony when disease, old age, and death occur. No worldly things like wealth, family, and fame can provide comfort or take away our pain. Meditating on this Bhävanä helps us to build inner strength. One can find protection in the four pure entities - Arihant; who have conquered inner weaknesses, Siddha; the perfect soul, Sädhu; who guides one through the religion, and Dharma, the religion taught by the enlightened.

When a person is succumbed to an old age and death, not a single relative will be able to save him from that death. So, the best thing to do is take refuge in Jina Dharma!

This Bhävanä uproots the passion of pride. It also helps one to face the adversities of life in perfect equanimity by being self-dependent. However, the thought of no one being able to help another person should not keep one away from benevolent acts of compassion and friendliness. Meditating on this reflection makes one humble and reminds us that only salvation is ultimate freedom from miseries.

C.3.2.3. Samsär Bhävanä (Cycle of Birth and Death)

The cycle of life is full of dualities - birth and death, pleasure and pain, happiness, and misery, good and bad. Circumstances in life go up and down like a Ferris wheel. If one does not identify with these dualities by neither grieving in pain nor being elated in pleasure, and stays unaffected by just being an observer, they can free themselves from the miserable cycle of birth and death. Meditating on this Bhävanä gives a purposeful direction to life.

C.3.2.4. Ekatva Bhävanä (Solitariness)

Since we have assumed so many forms, we do not see our one and only true self. We focus on the outside and forget our soul, which came in this world alone and will leave alone. Thinking of the solitariness of the soul should not frighten us; instead, it should build our inner strength. "I came in this world alone with my own good or bad karma. Only I am responsible for my actions. I have the opportunity to make the best out of all situations. As long as I am in this world, I cannot live alone. Therefore, I should build a bridge between myself and other living beings that can take me across without being attached. The soul has to bear the fruits of its karma alone and cannot share its karma with another soul.

"Oh, you wise one! Think about the inherent property of all things. Is there anything that is one's own in this world? When one understands this deeply in his or her heart, will he or she ever get any kind of pain?"

C.3.2.5. Anyatva Bhävanä (Otherness of Body)

Our body is transitory and is different from the soul. The body is mortal, and the soul is immortal. The soul is separate from other substances in the universe. We need to experience the difference between what is self and what is not. We identify ourselves as enjoyers of sensory objects, owners of possessions, or members of racial, cultural, or religious groups. By identifying ourselves with temporary things like the body, we become bound. We want to free ourselves from the material world and experience our incomparable selves. By contemplating on this thought, we will avoid becoming a slave of the sense organs and will not be troubled by bodily pains.

C.3.2.6. Ashuchi Bhävanä (Impurity of Body)

This body is made up of impure substances and it produces impure substances. It is constantly under the process of deterioration and decay. In spite of that, all our worldly possessions are because of our attachment to our body. That is the root cause of cravings and thereby bondage of karma. Keeping this impure aspect of the body in mind can help us lessen our attachment to the body and bodily pleasures. It also destroys pride in our physique, beauty, or race.

Even though the body is impure, it should not be neglected or misused. It should be cared for with proper self-control, as it is the primary instrument to conduct virtuous acts leading to liberation. We should not indulge in material objects or things to satisfy the undisciplined cravings of the body.

C.3.2.7. Äsrav Bhävanä (Influx of Karma)

Thinking about the ways karmic matter flows into the soul makes us aware of our weaknesses. The passions, non-vigilance, and unrestrained actions of body, speech, and mind are open doors for karma. Thinking about this Bhävanä brings awareness and alerts us about our shortcomings.

"As soon as I hastily try to get rid of whatever little karma by enduring it, these Äsrav enemies fill me up with new karma every single moment. What misery! How do I fight with these enemies? How will I be liberated from this dreadful cycle of life and death?"

C.3.2.8. Samvar Bhävanä (Stoppage of Karma)

Samvar means blocking the influx of Karma. It is a defense against Äsrav. Once we are aware of the influx of karma, we can take appropriate actions to stop this influx of karma. This can bring discipline in life, thereby reducing or preventing the influx of Karma.

“Oh, you who desire Moksh! With your insights, think about the possible remedies to fight against these Äsrav enemies and put those efforts into action.”

C.3.2.9. Nirjarä Bhävanä (Eradication of Karma)

Nirjarä means to shed off accumulated Karma. By knowing the 12 types of austerities, thinking about them, and putting them into practice, we can shed our karma.

C.3.2.10. Lok-svabhäv Bhävanä (The Nature of Cosmos)

Lok-svabhäv Bhävanä teaches us to contemplate on the constituents of the universe, the six substances, its nature and the interaction of soul and matter. Thinking about our attachment to ever-changing matter makes us aware of its futility and our ignorance. Thinking about our trivial place in the vastness of the universe makes us humble and dissolves our pride.

C.3.2.11. Bodhidurlabh Bhävanä (Rarity of Enlightenment)

This Bhävanä is about contemplating how difficult it is for souls wandering in the four stages of existence to attain human life and Jina dharma. It is only as a human, and only through following teachings of Tirthankar Bhagawän, that we can attain liberation.

In this Bhävanä, we should contemplate that it is a rare thing that we are born as humans and are fortunate to have the benefit of the teachings of Jineshvar Bhagawän. We must use this human life for the betterment of our souls and help others to do the same. The soul, always entangled with passions and natural instincts, needs vigorous effort to overcome weaknesses and to cultivate virtues.

Therefore, it is said in the scriptures that - “After listening, understanding, and comprehending religion, whenever we try to initiate efforts to follow religion, the swarm of inner enemies (attachment, hatred, fatigue, laziness, sleep) are always ready to attack good endeavors and to try to obstruct us.”

It is also said in Uttarädhyayan Sutra, “In this world four things, are rare to living beings: the human life, listening to religion, faith in religion, and the energy to follow right conduct.”

C.3.2.12. Dharma Bhävanä (Rarity in acquiring true preceptor, scriptures, and religion)

This Bhävanä is also known as Dharma Durlabh Bhävanä. When referred to as “Dharma Bhävanä” the contemplation focuses on proper understanding of what Dharma – religion - is and how beneficial it can be for worldly as well as spiritual life.

When referred to as “Dharma Durlabh Bhävanä” it also includes scrutiny about the rarity or difficulty in proper understanding of Dharma or difficulty in finding the right Guru that can explain what the right Dharma is. Contemplation of the true nature of Dharma, its importance and benefits in our worldly and spiritual lives is Dharma Bhävanä.

C.3.3. Four Auxiliary Bhävanä (Compassionate Reflections)

The four auxiliaries Bhävanä represent a positive means of supporting the five vows. They help to develop purity of thought and sincerity in the practice of religion. They play a very important role in the day-to-day life of a householder in acquiring tolerance, calmness, and compassion. Moreover, these reflections can be practiced very easily.

Adopting these Bhävanä in daily life can make a person very virtuous.

Maitri Bhävanä	Contemplation of Friendship
Pramod Bhävanä	Contemplation of Appreciation
Karunä Bhävanä	Contemplation of Compassion
Mädhyastha Bhävanä	Contemplation of Neutrality

Table C.3-A

C.3.3.1. Maitri Bhävanä (Contemplation of Friendship)

Bhagawän Mahävir said, “We must be friends to all living beings.” The feeling of friendship brings love and respect to others. Our soul has been in contact with each soul existing in this universe from the infinite cycle of past births. Every living being has a keen desire to live just as we do. Everyone wants to be happy and free of pain just as we want to be.

This initiates a feeling of goodwill towards all living beings and in turn leaves no room for harm or deceit. If we contemplate on Maitri Bhävanä, our thoughts, words, and actions will not be harsh, and we will not hurt anybody. On the contrary, we will help and protect every living being. We should think of only the loving and caring experiences of the past and pardon every soul for their mistakes. Friendliness softens the heart and nourishes the capacity to be tolerant, forgiving, and caring for one another. Friendliness and nonviolence strengthen each other.

C.3.3.2. Pramod Bhävanä (Contemplation of Appreciation)

Sincere appreciation of good qualities in others is an extremely powerful tool for attaining the same qualities ourselves. In this Bhävanä, we admire the success of others.

One of the most destructive forces in our lives is jealousy. However, cultivating the quality of admiration of others can destroy jealousy. As jealousy subsides, negative impulses are turned into positive ones, and in due time, we will be at peace. Praising the virtues of others with joy and respect eliminates one’s ego.

Pramod Bhävanä can be practiced by showing tremendous respect to all Sädhus / Sädhvis, Shrävaks / Shrävikäs and benevolent people.

C.3.3.3. Karunä Bhävanä (Contemplation of Compassion)

The feeling of sympathy and kindness produced in our heart upon witnessing the suffering of other living beings is Karunä (compassion). Compassion for those who are less fortunate fosters a charitable heart. Since we have accepted everyone as a friend, we cannot just stand aside and let them suffer. We should help those who are in distress and those who are weak, sick, and helpless. When we help someone who is poor, sick, or in need of something, we show our compassion by material means. On the other hand, when we help those who are ignorant, have wrong beliefs, and are suffering due to their passions by showing them the true spiritual path, we show spiritual compassion.

One can practice Karunä Bhävanä in several different ways. Helping senior citizens, tutoring other students in school, and carefully removing an insect from the house into an open area are some ways to practice Karunä Bhävanä.

C.3.3.4. Mädhyastha Bhävanä (Contemplation of Neutrality)

To have indifference or to stay neutral in any situation is practicing Mädhyastha Bhävanä.

In Mädhyastha Bhävanä, one should stay neutral and uninvolved with those who, even after realizing and knowing what is right and wrong, continue to practice bad habits. We can try our best to help, support, or advise them, but some people, out of arrogance, stubbornness, or ignorance, may refuse to take the right path. This may bring disgust and aversion in our mind. Instead of developing hatred or anger towards them, getting disappointed, or getting more involved, we should realize that we have done all that we could and that ultimately changing their ways is up to them. Even though we desire the well-being of such people, we should not let our mind be disturbed by what they are doing. We should simply hope and wish well for them to embrace the right path. By contemplating this Bhävanä, we will not have undue attachment or aversion to a given situation or a person.

C.3.4. Summary - Bhävanä (Reflections)

In summary, we can avoid the influx of bad Karma and live peacefully 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 heed the right guidance. Until it becomes the natural way of life to observe these Bhävanä, we should contemplate on them as many times as possible.

C.4. Leshyä (State of Mind)

C.4.1. Introduction

Leshyä means state of mind. Generally, most of our actions reflect the state of our mind. Jainism places a great deal of importance on the state of our mind when we act upon anything. The attachment of Karma depends more on the state of mind than action itself. The following story illustrates how the state of our mind reflects upon our activities.

Once there were six friends who went on a hiking trip. Along the way, they got lost in a forest. After a while, they got 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 all the fruit.” The fifth man said, “Why pick so many fruits and waste them? Instead, just pick enough fruit to eat.” The sixth friend said quietly, “There are plenty of good fruit on the ground, so let’s eat those first.”

This story clearly shows the state of mind of six friends, which led to actions ranging from cutting the entire tree to picking fruit from the ground. These six levels of thought represent six types of Leshyä.

- The first friend’s state of mind represents **Krishna** (black) Leshyä.
- The second friend’s state of mind represents **Neel** (blue) Leshyä.
- The third friend’s state of mind represents **Käpot** (gray) Leshyä.
- The fourth friend’s state of mind represents **Tejo** (red) Leshyä.
- The fifth friend’s state of mind represents **Padma** (yellow) Leshyä.
- The sixth friend’s state of mind represents **Shukla** (white) Leshyä.

Krishna Leshyä is the worst and Shukla Leshyä is the best. Krishna, Neel, and Kapot Leshyä lead the soul to ruin and the last three lead 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 a better state of mind progressively. The story of King Prasannachandra who lived during Bhagawän Mahävir’s time illustrates how fast surroundings can affect our mind, our Leshyä, and our spiritual progress.

C.4.2. Classification of Leshyäs

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

C.4.2.1. Krishna (Black) Leshyä

People in this state of mind do not show any compassion or mercy. Everyone is afraid of them as their anger frequently turns into violence. They are always burning with jealousy, and they 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 one dies while in this state of mind, they will be reborn in hell.

C.4.2.2. Neel (Blue) Leshyä

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. These people avoid religious discourses. If one dies while in this state of mind, they will be reborn as a one sense living being.

C.4.2.3. Käpot (Gray) Leshyä

People in this state of mind always remain sad and gloomy. They find faults in others and are vindictive. They boast about themselves, become angry over small matters, and lack mental balance. If one dies while in this state of mind, they will be reborn as an insect, a bird, or an animal.

C.4.2.4. Tejo (Red) Leshyä

People in this state of mind are very careful about their actions and can 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 one dies while in this state of mind, they will be reborn as ahuman being.

C.4.2.5. Padma (Yellow) Leshyä

People in this state of mind are kind, benevolent and forgiving. They observe some austerities and are vigilant in keeping their vows till their last breath. They remain unaffected by joy and sorrow. If one dies while in this Leshyä, they will be reborn in heaven as acelestial being.

C.4.2.6. Shukla (White) Leshyä

There are two levels of this Leshyä. The great soul observes the first level of this Leshyä and strictly observes the principles of nonviolence, truth, non-stealing, celibacy, and non-possessiveness. They are trustworthy and do not have any ill feelings. They remain calm even if someone abuses them. If one dies while in this state of mind, they will be reborn as a human or heavenly being.

In the second level of this Leshyä, one has a state of mind where there is no more attachment or hatred and treats everything with equanimity. They do not become happy or sad. Their state of mind is the purest. When one dies in this perfect state of mind, he or she will be liberated from the cycle of life and death.

Refer to the H.13 - Monk Prasannachandra Story.



C.5. Jain Ethics and the Environment

C.5.1. Jain Ethics

Jainism states that Earth, Water, Fire, Air, and Vegetation, which constitute the five basic elements of our environment, possess life. They possess one sense: touch. Animals and human beings possess all five senses and a mind. The five senses are: touch, taste, smell, sight, and hearing.

Human beings are also blessed with advanced developed thinking. Therefore, they are responsible for achieving unity and harmony among all living beings, including the environment, through compassionate living and disciplined behavior. Bhagawän Mahävir's entire life was full of compassion and was an example of how to live in perfect harmony with nature and provide utmost respect for the environment.

Bhagawän Mahävir made the following profound statements:

- "All life is bound together by mutual support and interdependence." This is an ancient Jain scriptural aphorism of Tattvärtha sutra.
- "One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence."
- "We harm and kill other lives because of our greed and possessiveness."

Since all lives are interconnected, one should realize that if we harm one, we harm all living beings, and greed, possession, and possessiveness are the primary causes of all violence as well as the imbalance in the environment.

These ancient statements form the basis of the modern science of ecology.

The main theme of Bhagawän Mahävir's teaching:

- Ahimsä (Non-violence) is respect for the life of all living beings.
- Anekäntaväd (Non–one-sidedness/ Open-mindedness) is respect for the views of the other because truth has many sides.
- Aparigraha (Non-possessiveness) stems from respect for other lives as well as the environment.

C.5.2. Three Cardinal Principles of Conduct

Ahimsä (non-violence), Anekäntaväd (multiplicity of views) and Aparigraha (non-possessiveness) are the three cardinal principles of conduct in Jainism.

C.5.2.1. Ahimsä (Compassion / Non-violence)

Ahimsä means caring for and sharing with all living beings as well as tending to, protecting, and serving them. It entails universal friendliness (Maitri), universal forgiveness (Kshamä), and universal fearlessness (Abhay).

The basic tenet of Jainism is "Ahimsä Parmo Dharmah". From an ethical point of view, Dharma means duty. Hence, the tenet indicates that compassion is the supreme duty of an individual. From a religious and philosophical point of view, Dharma means the true nature of a substance. Hence, compassion is the true nature of a human soul.

In addition, the Jain dictum "Parasparopagraho Jivänäm" indicates, "Living beings (souls) render service to one another." Hence, the Jain motto "Live and Help Others to Live" preaches leading a life of compassion. Ahimsä is the principle that Jains teach and strive to practice not only towards human beings, but also towards all other living beings, including those in our environment. The scriptures tell us: "Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any living being including plants, vegetables. Do not pollute water, air, and earth."

The teaching of Ahimsä refers not only to the avoidance of physical acts of violence but also to the avoidance of violence in speech and thoughts. Ahimsä also refers to an active concern and compassion for fellow humans and other living beings. Ancient Jain texts explain that intention to harm or the absence of compassion are what makes actions violent.

Ahimsä also has a deeper meaning in the context of one's spiritual advancement. Violence imposed upon others in any form by our body, mind, or speech leads to the bondage of new bad karma, which hinders the soul's spiritual progress.

In other words, violence towards others is violence towards one's own soul because one acquires bad karma, which impedes one's spiritual progress and journey towards liberation.

C.5.2.2. Anekäntaväd (Doctrine of Multiplicity of Viewpoints)

The concept of universal interdependence underpins the Jain theory of knowledge, known as Anekäntaväd. In this ever-changing universe, an infinite number of viewpoints exist for any situation. These viewpoints depend on the time, place, circumstances, and nature of individuals.

Anekäntaväd means acceptance of all viewpoints, which are in accordance with reality, positive in nature, and do not deny any genuine viewpoints. This is also known as non-absolutism.

This leads to the doctrine of Syädväd or relativity, which states that the expression of truth is relative to different viewpoints (known as Naya). What is true from one point of view is open to question from another viewpoint. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the totality of individual (partial) truths from many different viewpoints, even if they seem to contradict each other. However, it considers the positive viewpoints of other human beings, other communities, and other nations, leading to interdependent coexistence.

Characteristics of Anekäntaväd:

- Equanimity towards all
- A strong urge to seek the whole truth.
- Belief in many possibilities and acceptance that the truth can consist of seemingly opposing views.
- Consideration of the truth expressed by oneself is a partial truth and accepting truth even if adversaries express it.

A deeper understanding of Anekäntaväd and Syädväd provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

C.5.2.3. Aparigraha (Non-possessiveness)

Jain ascetics have no possessions. Similarly, Jainism advocates that lay followers should minimize their desire for accumulation of possessions. This will help one's spiritual progress.

Giving charitable donations and one's own time for social and religious projects is a part of a Jain householder's obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools, colleges, hospitals, clinics, orphanages, relief, and rehabilitation camps for the handicapped, old, sick, and the disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires should be curtailed, and consumption levels should be kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. The Jain faith also declares that waste and creating pollution are acts of violence.

C.5.2.4. Summary - Three Cardinal Principles of Conduct

- Ahimsä supersedes all concepts, ideologies, rules, customs, and practices, whether they are traditional or modern, eastern, or western, political, or economic, self-centered, or social. Non-violence is guarded by truthfulness, non-stealing, chastity, and non-possessiveness.
- Anekäntaväd stops the violence of thought and speech. Anekäntaväd is also called the intelligent expression of Ahimsä.
- Aparigraha (non-possessiveness) stems from respect for other lives and the environment.

C.5.3. Survival of Life vs Ethical Living

It is not possible to sustain human life with absolute non-violence and absolute non-possession. To live a life, one needs food, minimal clothes, and shelter. Hence, the destruction of living beings is unfortunately essential for human survival. The goal of Jainism is to live our human life with minimum violence to other living beings and the environment.

Principle of Minimum Violence for Human Survival:

A living being with all five senses (animals, birds, and fish etc.) feels maximum pain and their destruction involves greater violence. Killing many-sensed beings has greater negative impact on the environment.

A living being with one sense (plants, vegetables, water, air, earth etc.) feels minimum pain and its destruction involves minimum violence and produces a minimum negative impact on the environment.

Hence, Jainism advocates vegetarianism and is against raising animals for food for ethical, spiritual, and environmental reasons.

C.5.4. Ethical Living and Dairy Products

C.5.4.1. Violence in the Dairy Industry

All Jains believe in vegetarianism and most Jains are vegetarians. Hence it is of no value to the Jain community at large to discuss cruelty to animals and death inflicted by the meat industry.

However, a majority of Jains consume dairy products. Because animals are not directly killed during the milking operation, these Jains justify that their consumption of dairy products is not in violation of the fundamental principle of Ahimsä.

This may be true in olden times for the following reasons:

- For our survival, a cow's milk was essential because crop production was not enough to feed the entire human population.
- The cows were taken care of as if they were family members, and only excess milk was consumed, after cows had fed their calves.

Today, the output of modern agricultural production is such that it can feed the entire world several times over. Also, the dairy industry is commercialized; dairy cows are treated as milk producing machines. It inflicts terrible cruelty on cows.

As there is a huge demand for dairy products, modern dairy industries have to raise animals on a mass scale. Raising large numbers of animals for food creates a significant ethical problem and environmental imbalance because it involves a significantly greater use of natural resources than for the equivalent amount of plant food. The cruelty to animals and the impact on the environment by this industry is unimaginable.

The following list summarizes some of the violence (Himsä) inflicted on animals used in the production of dairy products. These problems exist in large factory farms of the U.S. or Europe as well as in the small

dairy farms in India (or anywhere else in the world). Many people have visited several large dairy farms in USA and many small dairy farms in India and observed these practices.

- Cows are kept pregnant all the time. They may be subject to artificial insemination and other practices that ensure the maximum production of milk.
- Approximately 80% of baby calves are sold to the veal or beef industry, where they are slaughtered between the ages of six months to three years. Sometimes, in several villages in India, farmers let the male calf die of hunger (This practice has been observed in our holy city of Pälitänä).
- Milk cows are sold to slaughterhouses after five to six years of age when their milk production drops more than 30% (this is true in India more than 95% of the time). The life expectancy of a dairy cow is 15 to 20 years.
- Hormones and antibiotics are fed or injected daily to increase milk yield (except in organic dairy farms). Almost all small dairies in India also use hormones and antibiotics.
- Since cows are continuously kept pregnant and also fed or injected daily with hormones and antibiotics, they produce about three times more milk than what they would produce normally and naturally. In other words, the cow's body has to work 3 times more to produce such a large quantity of milk.

In this way, farmers try to meet the growing demand of dairy products without increasing the number of cows.

After about five years of this intense stress, the cow's body breaks down and her milk production drops significantly. At that time, she is sent to a slaughterhouse (legally in the western world and in most cases illegally in India.) There are many illegal slaughterhouses in India. Less than 1.0% of cows end-up in the cow shelter place known as "Panjarapol" in India.

C.5.4.2. Organic Dairy Farm

The organic dairy farm is generally smaller than the huge factory-style farm. It does not use antibiotics, pesticides, and hormones on the cows. There are no additives added into the milk. However, these farms also practice the following:

- Keep cows continually pregnant
- Sell approximately 80% of calves to the veal or beef industry
- Sell cows to slaughterhouses after five or six years

Therefore, organic milk is almost as cruel as regular milk.

C.5.5. Jainism and the Environment: What does Jainism teach about ecology?

The ancient Jain scriptural aphorism "Parasparopagraho Jivänäm" (all life is bound together by mutual support and interdependence) forms the basis of the modern-day science of ecology. This ancient Jain principle teaches that all of nature is bound together and says that if one does not care for nature, one does not care for oneself.

It is logical that for our own well-being, we need to respect our environment and look after it.

According to Jainism, living beings are not only plants and animals, but the air, water, and earth also contain living, sentient beings. The environment is, therefore, an enormous living system. Under the principle of non-violence, it is our duty as Jains to protect the environment. Many modern Jains concern themselves primarily with direct forms of Ahimsä, such as not eating meat and not killing small insects.

Jainism, however, demands that we also consider indirect forms of Ahimsä. Indirect Ahimsä is sometimes more difficult to incorporate into our daily lives because we often do not immediately see the consequences of our actions, which could be very violent and destructive to the environment. In order to practice indirect Ahimsä, the first step is to become aware of environmental problems and the simple things we can do to help.

In summary, the teachings of Jainism advocate the following practices in daily life:

- Respect the lives of other living beings and the environment we live in.
- Be compassionate and practice non-violence. Minimize harm to all living beings including air, water, earth, fire, and vegetation.
- Be vegetarian and avoid the use of animal-based products.
- Practice self-restraint. Reduce needs and wants as much as possible. Use excess for the welfare of society.
- Eliminate waste, reuse / recycle products, share resources, and do not waste the gifts of nature.

Jainism in action is an eco-friendly religion which preserves and protects the Earth and environment, respects the lives of animals, birds, fish, and other beings, and promotes the welfare of the society through the application of its primary tenets of Ahimsä and Non-possessiveness.

C.5.5.1. The Three Rs of Recycling

C.5.5.1.1. Reduce

When you reduce the amount of garbage you throw away, you are helping the environment. Less garbage means less waste that will have to be disposed of at a landfill or incineration site. That, in turn, produces less pollution.

Here's how you can help reduce during your next shopping trip:

- Look for products that use only enough packaging to ensure quality. Those that have many layers of plastic, foil, or other wrappings for no reason are a waste of resources.
- Buy the largest size package whenever you can. You usually get more for your money because you get more products and less packaging.
- Buy concentrated forms of beverages, soaps, household cleaners, and fabric softeners whenever you can. By adding water, yourself, you can save money and reuse containers.

C.5.5.1.2. Reuse

Using products or packages more than once is a great way to reduce the flow of garbage.

Here are a few tips for you to follow:

- Search for products that are designed to be used many times, such as fabric grocery bags, ceramic mugs, and rechargeable batteries.
- Save boxes, bags, tins, jars, and plastic containers. You can usually find innovative ways to reuse these items in your home, garage, or office.
- Give away any unwanted clothing you may have. Instead of throwing old clothing away, give it to a relative, a friend, or a charity.

C.5.5.1.3. Recycle

Recycling is the collection and re-processing of materials into new, usable products. Right now, paper, glass, steel, aluminum, and plastic are the most recycled items in the United States.

Most communities choose to have residents' recyclables picked up curb side by their town's sanitation department. Others have instituted voluntary drop-off programs which require residents to take recyclables to a designated recycling center in or near their town.

Either way, the various materials wind up at a recycling center. At the center, these materials are separated and made available to manufacturers who clean them and make new products out of them. To further support recycling, all you need to do is purchase products made from your recyclables.

By reducing, reusing, and recycling, you will be supporting this environmental process.

C.5.5.2. Environmental Concerns: Climate Change

Climate change refers to the gradual warming of the earth's atmosphere due to increased emissions of noxious gases in the air. These gases trap heat on the earth's surface and are expected to increase the earth's average temperature by eight to ten degrees in the next 50-100 years.

One of the most serious effects of climate change is rising sea levels. As temperatures increase, water expands, and many polar ice caps could melt. This could result in a critical loss of coastal land; low-lying areas like Florida and Louisiana could become completely flooded, and entire countries like Bangladesh and many small islands could be wiped off the map. The loss of coastal land is especially scary due to the exponentially increasing population rates around the world, especially in developing countries like Thailand, India, and Mexico, where the land area is shrinking. Natural resources that are already scarce will face increasing pressure.

The potential loss of land caused by global warming will likely worsen the quality of life for millions of people and further endanger the state of our environment. Climate change is also expected to interrupt many natural ecosystems. Plants and animals adjusted to certain types of climates may find it hard to survive in new environments and may subsequently face extinction.

C.5.5.2.1. Causes of climate change

Climate change is mostly caused by the emission of greenhouse gases (like carbon dioxide) into the atmosphere. The most damaging sources of greenhouse gas emissions are automobiles and fuel-burning power plants. Tropical forests are extremely effective in absorbing carbon dioxide, but as nearly one acre of forestland is cleared every minute, greenhouse gases are collecting in the atmosphere at a rate too fast for the remaining forestland to control.

C.5.5.2.2. What can we do to control climate change?

The United States is the world's biggest contributor of greenhouse gases. On average, an American use about twice as much "dirty" energy as most Western Europeans and about 50 times more than a person living in India. Although the US's energy use is, in part, a major political issue, there are many things we can do to help clean up our air and control global warming.

The 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 carbon dioxide. Vegetarianism will significantly reduce the production of greenhouse gases.

Reduce gasoline use. Try to drive as little as possible, using alternative modes of transport like walking, biking, carpooling, and public transport. When you have to drive, use the cleanest gasoline available. Encourage the use of a small engine, fuel efficient cars, and public transportation when available.

Reduce energy use. Use lower watt light bulbs like 20 or 25 watts instead of 80 watt or halogen bulbs. Turn off lights and all electric gadgets when not in use. When shopping for appliances, make sure you ask the salesperson to show you the most energy efficient options. Use fans instead of A/C, as fans use only about 1/10 the amount of energy as A/C. Make sure your house is not losing heat through cracks and window leaks. This will not only reduce your monthly electric bill but will also help keep our air clean and control global warming.

C.5.5.2.3. Agricultural Problems and Forest Loss

Most of the world's population are farmers who produce the food that we eat. Feeding the world's people, however, has become quite a contentious issue over the past 50 years, since many modern agricultural techniques damage the environment. One of the most serious consequences of agricultural production is the loss of forests. The vast majority of commercial farms today are monoculture plantations. This means that one farm grows only one crop. Usually, several hundred acres of forestland are cleared for farmland. The land, once rich with thousands of different species of plants and animals, is replaced with rows of corn.

C.5.6. Summary and Recommendations: Jain Ethics and the Environment

The Jain Way of Life is very ethical and respects and honors the Earth and the environment. Our scriptures indicate that we need to practice our religion based on time, place, and the environment that we live in. In other words, we should practice our religion by using our wisdom in a way that we do not kill or exploit animals for our survival.

A cow is tortured (kept pregnant, fed or injected with hormones and antibiotics) during their milk production cycle and almost all dairy cows are slaughtered after five or six years, even though their life expectancy is 15 to 20 years. It seems that the cruelty that exists in the milk production industry is as bad as the meat production industry.

From the point of view of environmental degradation, all animal-based products (milk, leather, silk, and wool) cause significant harm to the environment relative to plant-based products.

Both Shvetämbar and Digambar traditions use milk and milk products in temple rituals. This is an ancient tradition. We should reevaluate the usage of dairy products (ghee for Ärati, milk and sweets for Pujä, etc.) in temple. Our scriptures indicate that no tradition is to be followed blindly. The highest Jain principle of non-violence (hurting or killing of five sensed animals) should not be compromised under any circumstances.

Milk and other products represent certain religious symbols in Jain rituals. However, the product we use in the rituals must be of a non-violent source. The intention of our rituals is to inspire us to grow spiritually. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy products, which involve such violence, cannot help us grow spiritually.

In our rituals, we should substitute regular milk with simple water, soya bean milk, or almond milk. Vegetable oil should be substituted for ghee, which is used in Mangal Deevo and Ärati, and dry nuts can replace various types of sweets. We should serve only Jain vegan meals during any religious function.

Please remember that if we consume dairy products for our personal use, we are responsible individually for our actions and the resulting karma we acquire. However, if we use dairy products in temples and religious functions, it is as if the entire community commits a sin. For this reason, we do not use root vegetables in religious programs even though more than 95% of Jains of North America consume root vegetables at home.

Almost all Jain youth (YJA and YJP youth) of North America accept the fact that extreme cruelty to cows exists in the dairy industry and that the usage of dairy products in religious functions grossly violates our basic principles of Ahimsä. About 15% of Jain youth are vegan. The New York Times reports that, mostly for ethical reasons, more than six million Americans are vegan.

C.5.7. Jain Conduct and its Relevance to Modern Times

The principles of Jainism, if properly understood in their right perspective and faithfully adhered to, have great relevance for modern times.

They also advocate a path of minimum violence, minimum accumulation of possessions and non-attachment, and the practice of self-restraint.

These principles can bring contentment, inner happiness, and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings.

Non-violence (Ahimsä) which strengthens the autonomy of life everywhere, non-absolutism (Anekäntaväd) which strengthens autonomy of thoughts and speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence, are the three realistic principles which strengthen our belief that every living being has a right to existence.

These principles translate into three practices:

- One should not kill.
- One should not trample others' thoughts.
- One should not trample nature.

If we truly adopt these three ideas, then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In summary, to live a proper ethical life and to protect the environment we should:

- Establish universal friendship and peace through non-violence.
- Practice compassionate living by respecting the lives of other beings and the environment we live in
- Establish true social equality based on non-acquisitiveness and non-possession.
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism or non-absolutism.
- Promote ecological conservation through the values of an austere lifestyle, non-possessiveness, and self-restraint.
- Practice a pure vegetarian/vegan lifestyle by avoiding all animal-based foods and products. This includes all dairy products such as milk, cheese, butter, ghee, ice-cream, and meat, fish, eggs, honey, leather shoes, fur, silk, and pearls.
- Reduce needs and wants as much as possible and minimize consumption.
- Do not waste the gifts of nature. Reuse and recycle all products and share resources. Nature provides enough for our need and not enough for our greed.

C.6. Application of Nonviolence

C.6.1. Introduction

Vegetarianism has been a principle of health and environmental ethics throughout India for thousands of years. 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, (Ahimsä), the primary basis of vegetarianism, has long been central to several religious traditions of India, especially Jainism.

More than twenty-five hundred years ago, Bhagawän Mahävir made a simple yet profound statement: “All of life is just like me. I want to live and so do all souls. 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 nonviolence should be firmly incorporated in our daily life. Non-violence is more than refraining from violence; it is a deep reverence for all life. Jainism defines internal violence as violent thoughts (Bhäv Himsä) and external violence as violence committed by speech or actions (Dravya Himsä). There is a causal relation between internal and external violence. In most instances, external violence is caused by anger, jealousy, or unfulfilled ambitions. In reality, however, the result of such an act of violence, we hurt ourselves the most. Before putting anyone down, judging others, or treating anyone as an inferior being, 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 lives, a vegetarian way of life becomes a natural outcome of inner understanding. By doing everything we can to minimize violence, we will live with a pure consciousness and a clean conscience. As an added benefit, we are able to live a longer and healthier life.

Jain philosophy emphasizes being vigilant in our thoughts, speech, and all activities to minimize the harm we cause to other living beings and to direct our actions and intentions to revere all forms of life. This requires vigilance, awareness of motives, and fearlessness to live in tune with nature’s laws. The underlying feeling should be not to arouse fear in any living being, but to demonstrate love and compassion. It is true that just by breathing, using water, walking, and cutting trees, we are destroying living beings, but the underlying emphasis and awareness should always be to minimize the harm we cause to living beings.

The more developed the senses of a living being are, the more that living being can feel 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. We must not use or exploit animals and other living beings for our selfish pleasures and benefits. All animals cling to life, struggle to survive, and fear pain and death. We must feel for their helplessness in the face of man’s gluttony, greed, and callousness. We must do everything we can so that they live unharmed. We must realize that every fruit, leaf, or 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 cannot survive.

C.6.1.1. What Do Vegetarians Eat?

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

In his book ‘Diet for a new America’ John Robbins says, “If Americans reduced their meat/dairy intake by just 10%, the savings in grains and soybeans could feed 60 million people per year, which is the total number of people who starve to death worldwide.”

C.6.1.2. Do Vegetarians Eat Dairy and Eggs?

Vegetarians who use dairy products are called lacto-vegetarians. Those who do not even use dairy products are called vegans. Nowadays, production and procurement of dairy foods milk, butter, ghee, ice-cream, cheese, etc. involve significant cruelty, which vegetarians and vegans should refuse to support. The dairy industry is inherently linked to the meat industry. When female cows stop giving milk or reduce their milk quantity at a certain age, they are sent to the meat industry for slaughtering. If they give birth to a male calf, the calf is raised on an iron-deficient diet to make tender meat known as veal. 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 (to remove the upper beak of a bird to prevent egg eating or attacks on other bird). Due to de-beaking, they are unable to even drink water.

A fertilized egg is the prenatal stage of a chicken. To eat fertilized eggs is like consuming a chicken before its birth. Unfertilized eggs are the result of the asexual cycle of chicken and are produced in very unnatural ways. Unfertilized eggs are also animate because they are born out of chicken's body with its blood and cells. These eggs are also produced with cruel treatment of the chickens. No egg, fertilized or unfertilized, is produced without violence. Both are non-vegetarian foods.

C.6.2. Animal Cruelty and Ecological Impact

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

The choice of a vegetarian/vegan 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 only if the raising of livestock was stopped. Consider these facts:

C.6.2.1. 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

Table C.6-A

C.6.3. Ecological Impact of Non-vegetarianism

C.6.3.1. Water Consumption

Livestock (cattle, calves, hogs, and pigs) production accounts for more than half of all the water consumed in USA.

To produce 1 lb. of meat, an average of 2500 gallons of water is used as compared to 1 lb. of wheat, which requires 108 gallons of water, and 1 lb. of rice, which needs 229 gallons of water.

It also creates significant amounts of waste and environmental imbalance. The waste released in the environment by the United States meat and dairy industry is about 230,000 pounds per second, polluting our land, air, and water systems, as reported by the USDA.

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 water, killing thousands of fish, and creating a human health problem.

Thus, we should avoid the consumption of all animal products like meat, poultry, dairy, and seafood.

C.6.3.2. Land Usage

A third of the surface of North America is devoted to grazing.

- Considering the consumption of food by livestock. An average of 40 lbs of vegetation is used to produce 1 lb. of meat. 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 grow 5,000 lb. cherries, 10,000 lb. green beans, or 50,000 lb. tomatoes versus only 250 lb. beef.
- 220 million acres of land in the USA, 25 million acres in Brazil, and half the forests in Central America have been de-forested for livestock production.
- 85% of annual US topsoil loss is directly associated with raising livestock.

C.6.3.3. 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 are used for 1 calorie of protein from soybeans, while 78 calories of fossil fuel are used for 1 calorie of beef.

6.9 kg of grain and soy are used to make 1 kg of boneless trimmed pork.

C.6.4. Abstinence from Drinking Alcoholic Beverages

For observing the vow of non-violence (Ahimsä-vrat), it is specifically laid down that a person should renounce drinking alcohol. According to the sacred text of Purushärth Siddhi Upäya, “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 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.

From the aspect of Ahimsä, in wine making, a clarifying agent, usually an animal byproduct, is added to make wine clear by removing proteins from it. These clarifying agents are egg whites, gelatin from skin and connective tissue of pigs and cows, isinglass from bladder of sturgeon fish, and casein from milk. Some old Mediterranean countries use the blood of mammals for this purpose as well.

Ethical reasons:

Ächärya Samantabhadra, in the book of codes of conduct of a Shrävak, describes not consuming alcohol as one of the eight qualities of a shrävaks. Other Jain Scriptures list alcohol consumption as one of the seven addictive vices.

Alcohol is a mind-altering drug, a depressant that alters mental faculty leading to impaired judgment and memory. Under the influence of alcohol, one indulges in emotions of anger, ego, aggression, lust, etc. According to Jain principles, consumption of alcohol and mind-altering substances:

- Does not allow us to follow the five vows.
- Does not allow us to have full control over the four passions.
- Leads to influx of Karma due to spiritual carelessness (Pramäd)
- Involves violence to more than one-sensed beings as it takes more than 48 hours to ferment, and many alcohols contain products from living beings with more than one sense.

Medical reasons:

Alcohol injures every cell it comes in contact with. With every drink of alcohol, one loses brain cells leading to chronic memory loss and possibly Alzheimer's disease. It enhances GABA, an inhibitory neurotransmitter. It weakens glutamine, an excitatory neurotransmitter. The net result is sluggishness or decreased mental faculty and therefore alcohol is classified as a central nervous system depressant.

Alcohol causes cirrhosis of liver, esophageal cancer, pancreatitis, malnutrition, accidents, suicides, and many other diseases. One also has trouble with his/her senses, including a feeling of numbness, blurred vision, and trouble with hearing and taste.

Social reasons:

8% of the US population suffers from alcohol abuse and/or alcohol dependence. This number does not include social drinkers. The human brain has the power to think, analyze, and speak. Alcohol alters all three. This is the basic cause of alcohol-related social problems including domestic violence, aggressive behavior, anger, violence, sexual abuse and rape, broken families, ruined careers, and binge drinking and its associated problems.

C.6.5. Refraining from Consumption of Honey

Along with refraining from consumption of alcoholic beverages and meat, refraining from consumption of honey is also very important for following the vow of nonviolence. The use of honey invariably entails the destruction of life of bees. It is also clear that even if a person uses honey obtained without killing honeybees, it still involves violence because living beings are still killed which are spontaneously born within the honey. It is important to note that it takes nearly a million bees to create 1 pound of honey.

C.6.6. Conscious Consumer

The three fundamental principles of Jainism are Ahimsä (non-violence), Anekäntaväd (multiplicity of viewpoints) and Aparigraha (non-attachment/non-possessiveness). If, in a 3-legged stool, one leg is broken, the stool will fall. The leg we will pay the most attention to and try to fix is the broken one.

Ahimsä is one of the main tenets of Jainism and the one that affects all forms of life: those that can speak for themselves (human beings), and those that cannot (animals and plants.) Followers of Ahimsä make sure that they do not hurt animals and are not involved in the killing of animals for any reason.

If one asks a little child, "Where does meat come from?" The answer is often the supermarket. It is easy to explain that meat, fish, lobsters, etc. come directly from killing living beings. It is often difficult, however, to find out where all the ingredients of a product came from or how the product was tested.

For example, shampoos do not specify where all the ingredients came from (animal by-products or not). They also do not mention whether they have tested these products on animals like rabbits. Often, shampoo drops are put in their eyes to see if they tear up. Would we use a shampoo like that? Probably not! As educated consumers, we try to understand where these products come from. When someone gives us something, we ask, “What is it?” If someone asks us to eat something, askew ask, “What is it?” In the same way, if we are asked to use a product, we should also ask, “Where does it come from?”

As Jains, we should make a conscious effort to avoid all forms of animal exploitation, harm, and cruelty. This may include avoidance of all animal-based food products including animal and fish flesh, dairy products, gelatin, and many other foods. This also includes not wearing clothes containing animal-derived ingredients like leather, silk, and fur, and avoiding usage of any household products that have been tested on animals like many soaps, shampoos, cosmetics, etc.

We Jains are grounded in spiritual values and strive to align our actions with our beliefs. The natural extension of our strong belief in Ahimsä should be taken beyond just foods.

C.6.6.1. Eggs

These days, the poultry industry has been marketing eggs as vegetarian food. It claims that since the eggs are unfertilized, they would never hatch into a chick, and hence they have no life.

It is true that the eggs produced by the commercial poultry industry are unfertilized. However, they cannot be deemed cruelty free. By consuming eggs, we support an industry that involves a significant amount of cruelty and inhumane treatment of birds.

Different birds are used for egg production. Chicks are hatched at hatcheries, raised in pullet barns for about 19 weeks, and then transferred to the “laying hen barn” for their egg production life.

The average laying hen produces more than 300 eggs a year. Hens begin egg production at five to six months of age and continue to lay eggs for at least 12 months. Wild birds lay only in the springtime when daylight hours are increasing. To stimulate “laying hens” to lay eggs all year round, bright lighting in the barn is maintained for 14 to 17 hours a day.

Small groups of three to five hens are kept in cages. The cages are built at an angle, so eggs automatically roll out for collection and are gathered twice a day. They are then packed and refrigerated on the farm, ready for delivery to the grading station.

In the U.S., approximately 300 million egg-laying hens are confined in battery cages. These are small wire cages stacked in tiers and lined up in rows in huge warehouses. The USDA recommends giving each hen four inches of ‘feeder space’, which means the agency would advise packing 3 hens in a cage just 12 inches wide. The birds cannot stretch their wings or legs, and they cannot fulfill normal behavioral patterns or social needs. Constantly rubbing against the wire cages results in severe feather loss and bruises and abrasions.

Practically all laying hens have part of their beaks cut off in order to reduce injuries resulting from excessive pecking, (an aberrant behavior which occurs when the confined hens are bored and frustrated). Debeaking is a painful procedure which involves cutting through bone, cartilage, and soft tissue. Once they are debeaked, they have difficulty drinking water.

Laying to about 300 eggs per year, the bodies of these hens are severely taxed. They suffer from “fatty liver syndrome” when their liver cells, which work overtime to produce the fat and protein for egg yolks, accumulate extra fat. They also suffer from what the industry calls “cage layer fatigue”, and many die of “egg bound” when their bodies are too weak to pass another egg.

After one year in egg production, the birds are classified as “spent hens” (hens that cannot make anymore eggs). They are then sent off to slaughterhouses. They usually end up in soups, potpies, or similar low-

grade chicken meat products where their bodies can be shredded to hide the bruises from consumers. The hens' brittle, calcium-depleted bones often shatter during handling and/or at the slaughterhouse.

For every egg-laying hen confined in a battery cage, there is a male chick that was killed at the hatchery. Because egg-laying chickens have been selected exclusively for maximum egg production, they don't grow fast enough or large enough to be raised profitably for meat. Therefore, male chicks of egg-laying breeds are of no economic value. They are literally discarded on the day they hatch, usually by the least expensive and most convenient means available. They may be thrown in trash cans where they are suffocated or crushed under the weight of others.

C.6.6.2. Pearls

In the olden days, lustrous and beautiful natural pearls were a symbol of wealth and pride for those who owned them. For those who care about Ahimsä, the pearl is a symbol of pain and suffering.

Pearls are a response to an irritation caused by a foreign particle. It naturally occurs when sand or a bit of a shell is accidentally trapped inside the oyster. It is like having a foreign particle in the human eye, causing irritation until it is removed. Generally, the oyster cannot expel the foreign particle. To reduce the pain, it secretes a substance called nacre, which surrounds the particle. After several years layers of nacre form a pearl around the particle, making it less painful. Due to this natural process, pearls were rarely found.

To avoid waiting for natural pearls, humans started searching for young oysters in the deep ocean to make cultured pearls. Short while after the oysters are removed from the sea, an artificial irritant - a nucleus graft is inserted in them.

The nucleated oysters are returned to the sea in specific areas so that they can be retrieved later. Here the oysters feed and grow depositing lustrous layers of nacre around their nuclei to avoid the pain of a foreign particle.

After a period of 3 to 4 months, the oysters are ready for harvest. They are brought ashore and opened with sterile instruments. Sometimes the oysters are used several times before they are bruised and can no longer be used. Then they are thrown away.

C.6.6.3. The Oyster

There once was an oyster whose story I tell

Who found that some sand had got into his shell

It was only a grain, but it gave him great pain.

Oysters have feelings even though they're so plain.

Now, did he berate the harsh workings of fate

That had brought him to such a deplorable state?

Did he curse at the government, cry for election

And claim that the sea should give him protection?

"No, "he said to himself as he lay on a shell

"Since I cannot remove it, I shall try to improve it."

The years went on, and the small grain of sand that had bothered him so turned into a beautiful pearl, richly aglow.

Now the tale has a moral- for isn't it grand what an oyster can do with just a morsel of sand? What couldn't we do if we'd only work on dealing with some of the things that get under our skin?

C.6.6.4. Silk

Most of us use silk material and silk products because they look very elegant and draw attention from others. However, while enjoying different kinds of silk, we may not realize, or we may be ignoring what goes on behind the scenes to obtain this material. As Jains, believers of Ahimsä, we should understand how silk is obtained.

The life cycle and life history of the silkworm is a very important part of this formula. It starts with the silk moth laying eggs. Each moth lays somewhere between 300 to 600 eggs. Once the eggs are laid, the silk moth usually dies. The eggs are held in cold storage for some time. In the early parts of each spring these eggs are put into incubators. An incubator is a hot chamber, maintained at a certain temperature, suitable for the growth and subsequent hatching of the eggs.

After 20 days of incubation, these eggs hatch and tiny silkworms emerge. They are about ½ inch in the beginning. The worms are kept in very clean trays. These silkworms have very large appetites. They are fed fresh mulberry leaves and these tiny worms grow into fat worms about three inches long and one inch thick. To get these mulberry leaves for the worms the farmers grow them for this specific purpose. These worms look very adorable. The worms are put in baskets filled with mulberry leaves. They eat continuously and grow fat.

When they stop growing, they are transferred to different wooden baskets with spiral compartments filled with stems of straws and twigs. Here, the worms have very little space to move. To attach themselves to the twigs, the worms spin a web. While moving around, the worms secrete a gum-like fluid that hardens the silk threads together.

After spinning for about 3 days, a cocoon formation is completed around the worm. Now the worms change into a pupa that lives inside the cocoon. They mature until they become moths which can emerge out of the cocoon.

If the pupas could have their natural life, they would grow inside the cocoon to a silk moth in about 3 weeks. However, they are not allowed to reach this stage because when the worms break the cocoon, the silk threads are broken into small fragments. These fragmented threads cannot be used to make silk yarns.

To produce 100 grams of elegant silk yarn, about 1,500 pupas have to be killed. Therefore, we can calculate how many pupas would have to be killed to obtain different silk products for human pleasure-maybe 1,000; 2,000; 5,000; 10,000; or more!

Some people gather large numbers of cocoons in wooden baskets and put them in boiling water for a certain period. Other people put the large baskets of cocoons in heat chambers for some time. Silkworm pupas have to die so humans can wear silk. This is not the end of story of the silk moth. To harvest healthy moths and to preserve high quality of silk threads, the moths have to go through different types of treatments in labs.

If we touch a hot pot or stick our finger in hot water, it hurts. We get blisters and need a lot of love and care to make the hurt feel better. Imagine your entire body being put into an oven or in boiling water! We Jains, believers of Ahimsä, have many more choices of what to wear. Clothes only cover our bodies; our inner beauty is of importance and what counts. Are we willing to take responsibility for all the four-sensed beings killed just to wear one outfit?

The choice is ours: whether we care or not for the pupas that have to be killed to make silk. The more aware we are of the violence involved and the more we choose to ignore it, the more the karma becomes a part of our soul. We have a choice; the pupas do not!

C.6.6.5. Varakh

Varakh is silver foil used for decorating Indian sweets. But to prepare this Varakh some body parts of cattle/ox are used. The process makes use of intestines of cattle or ox that are obtained from the slaughterhouse. This is obtained after killing the cattle/ox for beef. The intestines are pulled out of the animal and handed over to the manufacturers of Varakh. Before handing over the intestines, they are washed in the slaughterhouse to get rid of the blood and mucus in the limited facility that is present in the slaughterhouse. We are not sure how well they are cleaned. Intestines are cut into small pieces and bound together like pages in a notebook.

Silver pieces are placed in the middle of these bound intestines, and the whole thing is placed in a leather bag and sealed. Experts, who know how to make Varakh, hammer the bag with wooden sticks until the entire bag flattens out. The silver piece would be flattened into silver foil. This silver foil is separated from the intestine pack and placed between pieces of paper.

This is Varakh - ready for use. Even staunch vegetarians, who shy away from eggs, unknowingly consume this as a part of sweets, pän, supäri, and fruits. Idols of Tirthankars are covered with varakh when they are adorned. The silver-topped sweets are even served as prasäd in temples and religious occasions. Some unknowingly consume this because of the additional taste that Varakh supposedly provides.

Now the question is “Why the intestines of the cattle/ox? Why not use something else?” The reason behind using the intestines of the cattle/ox for preparing Varakh is because of the elasticity of the intestines. They do not break or tear even after severe pounding.

In India, estimates indicate that 275,000 kilos of “Varakh” are consumed. Can you estimate how many cattle and ox are sacrificed for just a bit of taste?

These days, machine-made varakh is available in the market, but one needs to check the authenticity of it before buying to confirm that it is manufactured non-violently.

C.6.7. Summary - Application of Nonviolence

Jainism prohibits all kinds of intoxicants and stimulants. Though violence is unavoidable in the sustenance of life, Jainism, by rules of conduct, limits any violence to the bare minimum for the purpose of sustaining life. The rules of conduct never sanction injury, but they restrict it to the lowest possible minimum by considering 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, and 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 of hurting a human being, etc. From this standpoint, it can be understood why Jainism forbids meat-eating and, on the other hand, allows consumption of vegetables.

C.7. Living Values

C.7.1. Introduction

We have been learning about the four passions (Kashäy) for as long as we can remember. Bhagawän Mahävir became a Tirthankar because of his ability to overcome these passions. Gautam Swämi was liberated when he removed his passions. We all have these passions, and at times, it seems impossible not to get angry or be proud of our achievements.

It can take lifetimes and it requires extensive spiritual effort to get rid of these passions. It is an extremely demanding path, and the individual has to be dedicated and prepared to avoid activities like cheating, stealing, or hurting others by mind, speech, or body.

Although we have learned about the four passions, we have not yet learned about the keys to overcoming these passions, better known as the four virtues. The four virtues should be incorporated in our lives as much as possible, and only then can we begin to free ourselves from the passions.

“Destroy anger through calmness/forgiveness; overcome ego by modesty/humility; discard deceit by straightforwardness/honesty, and defeat greed by contentment.” -Dasha-vaikälika 8-38

C.7.2. Kshamä (Forgiveness) - Overcomes Anger

Anger (Krodh) is one of our most common weaknesses (Kashäy). We feel angry when we do not get what we want or when we are hurt because of what someone said or did. It is easy to get angry at someone that you think has wronged you, but to forgive that person is another story.

Alexander Pope once said, “To err is human; to forgive, divine.” Can anger be eliminated? Anger can be difficult to eliminate. However, its expression can be controlled. Everyone makes mistakes, but only those with courage, control, and strength can forgive those mistakes. A moment of anger can ruin lifetimes of friendships and relationships; however, a word of forgiveness can save it all.

An adult is speeding on the expressway and yelling at the person in front of them for being too slow. A police officer stops the adult for speeding. What will the adult do? Will they get angry at the police and scream at him? Or even though they are upset at being caught speeding, will they speak very politely and respectfully? A person who was angry earlier can become very polite as soon as they face a situation in which they need to be calm.

As a child, you may complain about another child who takes away your toy or pencil and you may fight with that child. But if you are called to the principal’s office, would you get angry and fight with the child there, or would you talk politely to the principal?

According to Jain philosophy, the way to eliminate anger is by replacing it with “forgiveness”. We usually consider forgiveness as something that the person who has wronged us must ask of us. However, it is something that should happen internally whether or not the other person asks for forgiveness. It is a gift to yourself, and it is not something you are doing for someone. Forgiveness dares you to let your anger subside and allow yourself to be a better and bigger person.

A teacher once told each of her students to bring a clear plastic bag and a sack of apples to school. For every person they refused to forgive in their life’s experiences they had to choose an apple, write the name of the person and date on it, and put it back in the plastic bag. Some of their bags became quite heavy within a few days.

Then they were asked to carry this bag with them everywhere for one week. They had to put it beside their bed at night, on the seat next to them in the car, next to their desk at school. They even had to take it with them to their friends’ houses.

The hassle of lugging this sack everywhere with them made it clear what weight they were carrying. They had to pay attention to it all the time and not forget it by leaving it in embarrassing places. Naturally, within a couple of weeks the apples became rotten, and it turned into a nasty, smelly slime. This, in turn, made them unpleasant company. It did not take long for each of the students to figure out that getting rid of the apples was much more important than carrying them around. This is a great metaphor for the price we pay for keeping our anger and pain.

By forgiving someone, we are putting the Tirthankars' message into action, and we are advancing our souls on the path to liberation. We need to forgive in order to reduce our passions and follow the footsteps of the Tirthankars.

Refer to H.2 - Chandkaushik for additional reading.

C.7.3. Vinay (Humility) - Overcomes Ego / Pride

According to Jain philosophy, Ego (Män) has no place in our lives. Pride makes every great achievement useless, in that no one appreciates a proud person. Only someone that is humble and modest is liked and has his/her achievements recognized. People lose respect for you when you are constantly discussing yourself. Only by showing interest in others, and less in yourself, can you maintain successful relationships.

Pride is what keeps us from realizing our true souls, which keeps us from attaining Moksh. A Buddhist monk once said, "Enlightenment can come only after humility – the wisdom of realizing one's own ignorance, insignificance and lowliness, without which one cannot see the truth."

Our scriptures say that without humility, the right knowledge, the right faith, and the right conduct cannot be obtained. Only through humility can we realize our true achievements on the path to liberation.

Humility is easily achieved if one stays away from the following eight types of Ego:

- Pride of Family Status
- Pride of Race
- Pride of Physical strength
- Pride of Appearance (body, beauty)
- Pride of Knowledge
- Pride of Penance (austerity)
- Pride of Gain (Excellent attainment)
- Pride of Affluence

If we give up these eight types of pride, we can live a life of humility that will be reflected in everything we do. We become considerate of others, and we speak only looking out for the well-being of others, rather than with a hidden agenda of our own. Without the virtue of humility, the path to liberation seems long and faraway.

Unity, peace, and prosperity increase when we show humility towards all life forms. Popular sayings like "Pride comes before a fall", "One who bows is liked by all", show that ego and pride are vices appreciated by no one. In contrast, humility is welcomed everywhere as a great virtue.

Just as trees rich in fruits hang low to provide fruit to the passerby and monsoon clouds full of water come down towards earth as rain, we should develop a natural tendency for benevolence. Whatever great work we may accomplish will be undone if we are full of ego and pride in our achievements.

Refer to G.1 - Bharat and Bähubali for additional reading.

C.7.4. Saralatä (Straightforwardness) - Overcomes Deceit

Straightforwardness (honesty) is one of the fundamental qualities of the soul. However, when we get carried away by the lure of money and luxuries or ignorance, we begin to follow the path of deceitful conduct, rather than the path to liberation. Just because no one can read our thoughts, it does not mean we can lie to others and cheat them for our own well-being.

Once we create a world of lies and cheating, it is almost impossible to come out of it. There are always stories circulating of people in high-paying positions that cheat the government on their taxes. Once they are caught, they lose everything, and are often imprisoned. If they were just honest from the beginning, they would be enjoying life more than ever; however, their deceit brings them to misery.

Some people lie, cheat, or steal to get away from difficult situations or people. When people do that and are caught, they feel ashamed. If they are not caught, they are always scared of being found out and they feel guilty.

Straightforwardness (honesty) entails being frank with others and having a high moral code. By being honest, not only do you eradicate your karma, but your life becomes natural, worry-free, and peaceful. You become more successful in all your endeavors because people trust you.

Being honest is being truthful in thoughts, words, and deeds. You have to have good thoughts, to say what you think and to do what you say. When truthful thoughts, words and deeds become one, a person's character becomes strong and unshakable. To live a life of truth:

We should make sure our thoughts are good.

Always have good and happy thoughts. Forgive the faults of others and remember that no one is perfect, including us. Give other persons the benefit of doubt.

Say what you think.

Never think about one thing and say something else. Nevertheless, while speaking the truth always remember to say it in a polite manner without hurting anyone. Prefer to remain quiet if your speech, though honest, may hurt others.

Do what you say.

Keep your word. Keep your promises. If you say you will do something, even if it is a small thing, you should do it. You should be the same in your thoughts and your actions. If you are transparent like that you will be happy and at peace.

A person who speaks the truth is trusted and loved by others. Everyone likes to be friends with a truthful person. However, a person who lies gradually loses all his friends because nobody likes or trusts a person who tells things that are not true. Not only are they unsuccessful in their lives, but they also attract karma to their souls. This karma inhibits them from attaining liberation.

Truth is simple. When we lie, we have to worry about covering up one lie with another. Honesty and truthfulness give us strength and peace, while deceit creates weakness and fear.

The first set of values to crumble under the pressures and demands of life are honesty and truthfulness. When we lay a strong foundation for inner growth, we can withstand the temptations and compromises surrounding us. Truth is a means to inner strength, peace and the trust and love of others. Only through the virtue of straightforwardness (honesty) can you purify your mind, speech, and body.

Refer to J.1 – King Hansa for additional reading.

C.7.5. Santosh (Contentment) - Overcomes Greed

Greed (Lobh) is the cause of many of our problems. Greed is a key player in the lives of most living beings. We are never satisfied with what we have, and when we get more, our desires only multiply. Greed is known as the most difficult passion to remove, or the father of all sins. It is the root of the other passions; because of greed we are deceitful, angry, and egotistical. Living beings are greedy for wealth, material possessions, fame, beauty, and several other things. As a result of greed, people can never be truly happy- they always want more. Greed destroys relationships because when you are acting on account of greed, you do not realize what is important to you, and you resort to deceit, violence, and anger to get what you want. Greed has no bounds, and it is impossible to be happy when you are greedy.

Just as fire is not quenched by the fuel and the ocean by thousands of rivers, Similarly, no living being is satisfied even with all the wealth of all the three worlds.

-Bhagavati Ärädhanä, 1143

Being free of greed signifies that you are content. Just because you are content does not mean that you should not acquire basic necessities or make honest efforts to earn, but you should limit your possessions. It means being happy even when you do not have everything. Even if you have more than you need, you should donate and help others through your wealth and possessions. Only when you practice the virtue of contentment can you travel far on the path to liberation.

No matter how many materialistic things you possess you will always find somebody with more money, a bigger house, a better car, etc. Pursuit of worldly gains is futile because ultimately it leaves you with greater dissatisfaction. Once the desire to acquire what so-and-so has arises within you that burning desire can never be fulfilled as there is always going to be someone who has more than you.

Contentment signifies a state of complete satisfaction, and it is another fundamental of the soul. Contentment is remaining satisfied with what one has while being subjected to various longings and temptations in day-to-day life. In order to move on the path of attaining liberation, we should be happy and thankful for what we have, and not wish for more than we need.

Refer to H.8 – Puniä Shrävak for additional reading.

C.7.6. Karunä (Compassion)

We should feel compassion (Karunä) upon witnessing the miseries of all living beings. When we see animals and people suffering from pain and misery, we should try to help them in whatever way we can. We can help the suffering of others in many different ways. We should provide food to those who are hungry, give money for their basic necessities, heal their mental anguish with soft calming words, and give medicine to help their physical suffering.

We can help others by being compassionate. The greatest form of compassion (Karunä) reveals itself when one is willing to help all living beings irrespective of who they are and without any reservation. If we lack compassion, we indulge in various acts that lead to bad karma. When this bad Karma matures, we suffer from mental, physical, and emotional ailments: diseases, insults, and cruelty.

The degree of compassion depends upon a person's progress on the path of spiritual development. We have several incidences where great people have sacrificed the most valued things in their lives to alleviate the suffering and pain of the smallest living beings.

There is an incident from the life of Swämi Dayänand Saraswati. One day, he was walking from Banäras to Dädäpur. It was a rainy day, and the roads were flooded. One bullock-cart loaded with grass was stuck in the mud. With every effort made to pull the cart out of the mud it was sinking deeper and deeper. Swämi's heart filled with compassion when he saw the suffering of the bulls. He took hold of the cart, freed the bulls, and pulled the cart out of the mud.

Compassion is to respect all forms of life including animals, birds, insects, and nature. Respect and regard for all forms of life is possible only if we truly believe that all life forms are equal.

Refer to H.5 - Meghkumär for additional reading.

C.7.7. Maitri (Friendship)

Sand and Stone

Two friends were walking through the desert. During the journey, they had an argument, and one friend slapped the other on the face. The one who got slapped was hurt but without saying anything he wrote in the sand:

Today my best friend slapped me in the face.

They kept on walking until they found an oasis where they decided to take a bath. The one who had been slapped got stuck in the swamp and started drowning; but his friend saved him. After he recovered from the near drowning he wrote on a stone:

Today my best friend saved my life.

The friend, who had slapped and saved his best friend, asked him, "After I hurt you, you wrote in the sand. And now you write on a stone. Why?"

The other friend replied: "When someone hurts us, we should write it down in sand where the winds of forgiveness can erase it away. But when someone does something good for us, we must engrave it in stone where no wind can ever erase it.

Learn to write your hurts in the sand and to carve your blessings in stone.

-Unknown

"Much of the vitality in a friendship lies in the honoring of differences, not simply in the enjoyment of similarities."

-James L. Fredricks

"You can make more friends by becoming interested in other people than you can by trying to get other people interested in you."

-Dale Carnegie

"You can hardly make a friend in a year, but you can easily offend one in a minute."

-Chinese Proverb

Friendship makes life easier and richer. It has been proven that people who are social and have a lot of friends live longer and are healthier and happier than people who do not have friends. 08 The Power of Holding Hands

-By Rabbi Harold Kushner

I was sitting on a beach one summer day watching two children, a boy, and a girl, playing in the sand. They were hard at work by the water's edge, building an elaborate sandcastle, with gates, towers, moats, and internal passages. Just when they had nearly finished their project, a big wave came along and knocked it down, reducing it to a heap of wet sand.

I expected the children to burst into tears, devastated by what had happened to all their hard work. But they surprised me. Instead, they ran up the shore away from the water, laughing and holding hands, and sat down to build another castle.

I realized they had taught me an important lesson. All the things in our lives, all the complicated structures we spent so much time and energy creating, are built on sand. Only our relationships to other people

endure. Sooner or later, a wave will come along and knock down what we have worked so hard to build up. When that happens, only the person who has somebody's hand to hold will be able to laugh.

Your joys are doubled, and your sorrows halved in the presence of friends and loved ones. Both the children could either cry about the broken castle or they could laugh about it and start all over again. In the long run, it does not matter what you have or what you get. It matters what you give.

C.7.8. The Power of Determination

The little country schoolhouse was heated by an old-fashioned, pot-bellied coal stove. A little boy had the job of coming to school early each day to start the fire and warm the room, before his teacher and classmates arrived.

One morning, they arrived to find the schoolhouse engulfed in flames. They dragged the unconscious little boy out of the flaming building, more dead than alive. He had major burns over the lower half of his body and was taken to a nearby county hospital.

From his bed the dreadfully burned, semiconscious little boy faintly heard the doctor talking to his mother. The doctor told his mother that her son would surely die - which was for the best, really, because the terrible fire had devastated the lower half of his body.

But the brave boy didn't want to die. He made up his mind that he would survive. Somehow, to the amazement of the physician, he did survive. When the mortal danger was past, he again heard the doctor and his mother speaking quietly. The mother was told that since the fire had destroyed so much flesh in the lower part of his body, it would almost be better if he had died, since he was doomed to be a lifetime cripple with no use at all of his lower limbs.

Once more the brave boy made up his mind. He would not be a cripple. He would walk. But unfortunately, from the waist down, he had no motor ability. His thin legs just dangled there, all but lifeless. Ultimately, he was released from the hospital. Every day his mother would massage his little legs, but there was no feeling, no control, nothing. Yet his determination to walk was as strong as ever.

When he wasn't in bed, he was confined to a wheelchair. One sunny day, his mother wheeled him out into the yard to get some fresh air. This day, instead of sitting there, he threw himself from the chair. He pulled himself across the grass, dragging his legs behind him.

He worked his way to the white picket fence bordering their lot. With great effort, he raised himself up on the fence. Then, stake by stake, he began dragging himself along the fence, convinced that he would walk. He started to do this every day until he wore a smooth path all around the yard beside the fence. There was nothing he wanted more than to develop life in those legs.

Ultimately, through his daily massages, his iron persistence, and his resolute determination, he developed the ability to stand up, then to walk slowly, then to walk completely by himself, and then to run.

He began to walk to school and then ran to school, to run for the sheer joy of running. Later in college, he made the track team.

Still later, in Madison Square Garden, this young man who was not expected to survive, who would surely never walk, who could never hope to run…this determined young man, Dr. Glenn Cunningham, ran the world's fastest mile!

Refer to J.4 - Two Frogs for additional reading.

C.7.9. Self-Reliance

A man found the cocoon of a butterfly. One day, a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole.

Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further. Therefore, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily.

However, it had a swollen body and small, shriveled wings. The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened.

In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It was never able to fly.

What the man in his kindness and haste did not understand, was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening were nature's way of forcing fluid from the body of the butterfly into its wings. By doing so, it would be ready to fly once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our lives. If we were allowed to go through our lives without any obstacles, it would cripple us. We would not be as strong as what we could have been. We would never fly.

I asked for Strength…… And I got Difficulties to make me strong.

I asked for Wisdom…… And I got Problems to solve.

I asked for Prosperity…… And I got Brain and Brawn to work.

I asked for Courage…… And I got Danger to overcome.

I asked for Love…… And I got Troubled people to help.

I asked for Favors…… And I got Opportunities.

I received nothing that I wanted……

I received everything that I needed……

Very often we want someone to help us and do things for us. However, it is equally important to learn to do things for ourselves. As in the above story, if the butterfly had been allowed to be self-reliant and had come out of the cocoon by himself, he would have become a very pretty butterfly, admired by all. When there was intervention, with the thought of helping, he was in fact hurt by it and lost far more than he gained.

Just as gold is more pliable when it is heated, we get more self-sufficient and better as we go through life's difficulties and work out a solution for ourselves. We need to keep our standards high and rise up to them instead of lowering our standards to make life easier and more comfortable.



SECTION D. RITUALS

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D.1. Jain Symbols

Symbols play an important role in religion through their shapes, meanings, and implications. They are an outward manifestation of deeper ideology and provide a glimpse into the culture and practice associated with a religion's basic principles, often offering a simple understanding of the religious philosophy.

D.1.1. Jai Jinendra - Greeting

"Jai Jinendra" means, "May the religion established by the Jina prevail in our hearts." We say this when greeting others because we see an image of a Jina, destroyer of all inner enemies, in them. Recognizing this, we bow down with respect to their Soul. Every Soul is capable of becoming a Jina and overcoming anger, ego, deceit, and greed. A Jina is also known by the names Arihant and Tirthankar. We consider them as Jain gods.

D.1.2. Michchhämi Dukkadam - Asking Forgiveness

Michchhämi Dukkadam is a phrase by which one requests forgiveness, It literally means "Forgive my faults" and is usually spoken after performing the annual forgiveness and repentance ritual known as Samvatsari Pratikraman. It is used in day-to-day scenarios for faults committed knowingly or unknowingly. Ideally, forgiveness should be requested as soon as one realizes his/her mistake.

D.1.3. Jinälay - Jain Temple (Deräsar or Mandir)

A Jinälay, Deräsar, or Mandir is a place of worship where one can experience immense peace and serenity.

The images of Tirthankars, along with the temple's environment, promote introspection and emphasize the feeling that God resides within one's own heart. Therefore, each person can be motivated to follow the right path of purification and free their inner self of anger, ego, deceit, and greed.

D.1.4. Om

The symbol common to all religions in India is "Om." In Hindu philosophy, it consists of three letters, namely A, U, and M. When these three letters are joined together, the word sounds like Om. It expresses creative, preservative, and destructive principles. When the letter A is pronounced, one's breath comes from the throat, which signifies creation. The letter U keeps one's breath in the mouth for a time and, therefore, is the symbol of the preservation. Finally, the letter M stops the breath for a time and lets it out through a different channel, the nostrils, symbolizing destruction, and regeneration.

Om means completeness. It is a symbolic word meaning infinity, perfection, and eternity. The very sound is complete, representing the wholeness of all things.

Upon attaining absolute knowledge or omniscience, the body of the Arihant emanates Om (called the Divine Sound - Divya Dhvani). It is an involuntary, spontaneous, and melodious sound that all humans, animals, and heavenly beings can understand as a sermon in their own languages. Om sounds like Aum, which is salutation to five supreme beings andis made up of five sounds: a, a, ä, u, and m:

- The first letter "a" represents Arihant (a living human being in the highest perfected state who has realized the true nature of the soul and reality and has conquered passions).
- The second "a" represents Ashariri (Siddha, a liberated soul who does not have a physical body. While the Arihant is living, acting as spiritual master, this is a liberated soul after human existence.).
- The third letter "ä" represents Ächärya (an ascetic who heads the Jain congregation).
- The fourth letter "u" represents Upädhyäy (an ascetic teacher).
- The fifth letter "m" represents Muni (Sädhus or Sädhvis who practice Jain principles).

The Om represents a salutation to the five revered personalities in the Jain religion. Om is also considered a shortened form of the Namokär Mantra.

D.1.5. Hrim

The word Hrim is a seed mantra and is also called the Hrimkär mantra. It is a mystical symbol representing the invisible sound, infinity, and divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating energy of Tirthankars.

D.1.6. Arhum

The word Arhum is a mantra representing all vowel and consonant sounds in the Sanskrit alphabet. The first vowel in the Sanskrit alphabet is “a” and the last consonant is “h.” While meditating on this mantra, one focuses on the silent sound of the universe.

D.1.7. Swastik

The Swastik is considered an auspicious and a pious symbol. The arms of the Swastik represent the four possible states (Gati) of rebirth - heavenly being, human, hellish being, and animal – and are represented clockwise starting from the upper left corner on the Swastik. Our ultimate aim is liberation from these four states of rebirth. The Swastik also reminds us that we should become pillars of the four-fold Jain Sangh. We can achieve this by first striving to be a true Shrävak or Shrävikä, and after overcoming our social attachments, renounce worldly life and follow the path of a Sädhu or Sädhvi.

The four arms are also representative of Dän (charity), Sheel (virtue), Tap (austerities), and Bhäv (noble thoughts). The three dots above the Swastik represent the three jewels of Jainism – Samyag Darshan, Samyag Jnän, and Samyak Chäritra (perfect perception, knowledge, and conduct, respectively). Together, these represent the Jain path to liberation.

At the top, there is a small crescent symbolizing Siddha-shilä. Liberated souls reside right above Siddha-shilä, in Siddha-kshetra. The dot above the crescent represents a Siddha or a liberated soul. In order to achieve this stage, a soul must shed all its Karma. Every living being should strive for this state of liberation or Moksh.

D.1.8. Tilak

People belonging to different religious traditions and beliefs often make unique marks on their foreheads, called Tilaks. They are typically made with some kind of fragrant paste. - Jains use sandalwood paste mixed with saffron. The Tilak is placed between the two eyebrows, either in a round or almond shape. Physiologically, this is a plexus, or nerve center, that is also a source of decision-making power. It represents an inner sight that can see and recognize things that ordinary vision cannot. This sign indicates that Jains will strive to live their lives by the tenets of the Tirthankars

D.1.9. Universal Jain Symbol

This universal Jain symbol is a combination of various symbols, each with a deeper meaning. It was adopted during the 2500th Nirväna celebration of Bhagawän Mahävir.

The outline of the symbol is defined as the Universe or Lok. The lower part of the symbol represents the seven hells (Näraki). The middle part of the universe contains the Earth and the planets (Manushya-lok). The upper part contains the heavenly abodes (Devlok) of all the celestial beings, on top of which is the abode of the Siddhas (Siddha-kshetra). Jains believe that this universe is eternal – it was neither created nor can be destroyed. It is static and will remain at the same location in the vast empty space of all existence.

The Swastik is explained on the previous page. The word in the center of the raised hand and wheel is "Ahimsä," or non-violence. This combined symbol reminds us to stop for a minute and think twice before starting any activity. This gives us a chance to analyze our thoughts, words, and deeds to be sure that they will not cause harm.

The wheel in the hand shows that if we are not careful , we will repeatedly traverse the cycle of birth and death. The text underneath the symbol, "Parasparopagraho Jivänäm," translates to "Living Beings (souls) Render Service to One Another."

D.1.10. Federation of JAINA Logo

The Federation of Jain Associations in North America (JAINA) has adopted this symbol. The Swastik from the main Jain symbol has been replaced by the Aum or Om symbol. In the western world, the Swastik is not viewed as a pious symbol.

D.1.11. Ärati

The Ärati has 5 lamps. Flames are lit on oil-soaked cotton wicks in each of the lamps. The Ärati is waved in a circular motion in front of a Tirthankar's idol at the end of a ritual and at night before the temple closes. The light symbolizes divinity overcoming negativity, fear, and ignorance inherent to darkness. By dispelling darkness, the Ärati signifies the expelling of negativity through virtue, fear through courage, and ignorance through knowledge.

The 5 lamps symbolize:

- Panch Parameshthi, or five great personalities (Arihant, Siddha, Ächärya, Upädhyäy, Sädhu)
- Five types of jnän, or knowledge (Mati-jnän, Shrut-jnän, Avadhi-jnän, Manah-paryav jnän, Keval-jnän)
- Panch Mahävrat, or five great vows (Non-Violence, Non-stealing, Truthfulness, Celibacy, Non-possession)

D.1.12. Mangal Deevo

The Mangal Deevo is a lamp with a single oil-soaked wick that is lit and waved in a circular motion right after Ärati. When the wick is lit, the face of the Jina is illuminated. In this manner, we hope our hearts are illuminated with truth and compassion.

The single lamp is also a symbol of Keval-jnän (infinite knowledge) and of a Siddha (liberated soul).

D.1.13. Ashta Mangal

A belief in auspicious objects has been a longtime facet of Indian culture. It is believed that they can bring good luck and happiness to families and into homes. The Ashta Mangal, or eight auspicious objects, have been a part of Jain worship from ancient times. These eight unique objects are typically depicted with rice grains in front of Tirthankar's idol. Today, you might find them engraved on a wooden or a metal slab in the temple or hung over the threshold to a home. These Ashta Mangal are described below.

D.1.13.1. Swastik

The Swastik symbolizes four destinies: a) human beings, b) heavenly beings, c) hellish beings and d) remainder of living beings (Tiryancha).

Refer to D.1.7 - Swastik. For more information

D.1.13.2. Shrivatsa

Depicted on a Jina's chest, the Shrivatsa is a mark that speaks to the highest knowledge manifested from the heart of the Jina. It symbolizes the endless cycle of rebirth.

D.1.13.3. Nandävarta

This is a big Swastik with nine corners. It indicates treasures of nine kinds, including material, physical, mental, and spiritual wealth.

D.1.13.4. Vardhamänak

Vardhamän means to increase. The Vardhamänak symbolizes increase in wealth, health, and, most importantly, spiritual progress.

D.1.13.5. Kalash

The Kalash symbolizes all spiritual wealth, as well as a completeness of knowledge. Its mouth represents eternity, its throat represents losing old ways, and its base represents adopting new ways.

D.1.13.6. Bhadräsan

Also called a Simhäsan, the Bhadrasan is a throne. It is considered auspicious since it is sanctified by the feet of theJina.

D.1.13.7. Minyugal

It symbolizes beings rescued from the ocean of misery, which stems from an earthly existence.

D.1.13.8. Darpan

It symbolizes the true self – one's soul.

D.1.14. Mäna-sthambha

The Mäna-sthambha is a pillar that can be found in front of Digambar temples and represents bringing an end to pride. At its apex, it typically features a four-faced Jina sitting upon a Samavasaran. The story behind the Mäna-sthambha traces back to when Indrabhuti Gautam, proud of his knowledge, decided to engage in debate with Bhagawän Mahävir. At the mere sight of the pillar in front of the Samavasaran, Gautam Swami's pride and vanity disappeared.

D.2. Tirthankars, Emblems & Dreams

D.2.1. Länchhan (Emblems or Symbols)

As all Tirthankars have attained the supreme spiritual stage, their idols (murti) represent the utmost qualities and virtues of a Tirthankar. Tirthankar's idol is a mere representation of their virtues and not a representation of their physical bodies. Therefore, all idols are carved in the same fashion. However, the only identifying feature of a given idol is the symbol, which is engraved at the base of the idol that distinguishes one from the other Tirthankars.

When a Tirthankar is born, he or she has a particular mark on their right thigh. This birthmark is in the form of a speck called Länchhan emblem (symbol) and can be found on the base of the idol to identify a Tirthankar. For example, an idol of Bhagawän Mahävir Swämi will have a symbol of a lion engraved at the base of the idol, while an idol of Pärshvanäth will have a symbol of a snake. Some differences exist between the symbols of Digambar and Shvetämbar traditions and are defined on the table below.

Temples of the Digambar tradition have the idols of Tirthankars in their natural unadorned form with their eyes semi-closed in meditation. It represents the Tirthankar (Jina) as a liberated soul (free from attachment and aversion).

Temples of the Shvetämbar tradition have the idols adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. Shvetämbar idols are often vividly decorated with colorful golden and silver threads called Ängi. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses.

Sometimes the color of the idol is different. This color is associated with the physical body of a Tirthankar.

Refer D.2.2.4 – Tirthankars, Symbols, and Color Table for more information.

D.2.2. Tirthankars

Time rolls along in eternal cycles of rise and decline. Utsarpini is a "rising" era in, which human morale and natural conditions improve over time. At the end of Utsarpini, begins Avasarpini, a "declining" era of the same length, in, which human morale and virtues deteriorate.

Each era consists of six subdivisions called Ärä. During the 3rd and 4th Ärä of every rising and declining era of each cycle, twenty-four souls become Tirthankars in our region known as Bharat Kshetra and Airävat Kshetra. They are the humans like us who rise to the highest divine level. They gradually purified their soul in prior lives after achieving Samyag Darshan, right faith and acquired special karma called Tirthankar Näm Karma.

The Tirthankar Näm Karma is acquired by performing one or more of the 20 specific austerities along with an intense desire to lead all living beings to the path of liberation. Tirthankar Näm Karma matures in the final life and leads the person to become a Tirthankar after taking Dikshä and observing austerities to destroy all Ghäti destructive Karma.

After attaining Keval-jnän (omniscience), Tirthankar organizes the Jain religion to suit the changing times. They reinstate the fourfold order of Sädhus (monks), Sädhvis (nuns), Shrävaks (male householders), and Shrävikäs (female householders) of Jain religion.

Tirthankars are also commonly called as Arihants, Jina, Kevalis and Vitarägi. Arihant means "destroyer of inner enemies," Jina means "victor of inner enemies," and Vitarägi means "one who does not have attachment or hatred towards anyone or anything." This means that they are absolutely detached from worldly aspects.

Upon becoming Tirthankars they spend their remaining life in meditation and preaching all living beings to the path of liberation.

D.2.2.1. Number of Tirthankars

It was stated earlier that Tirthankars are born only in 3rd and 4th Ärä in our region called Bharat Kshetra of Jambudvip. Since we are in the 5th Ärä of Avasarpini now, no Tirthankar exist in our region. In the 3rd and 4th Ärä of current Avasarpini cycle, the twenty-four Tirthankars were born in our region.

Generally, when we state that there are twenty-four Tirthankars, we specifically mean that there were twenty-four Tirthankars in the 3rd and 4th Ärä of the current Avasarpini time cycle.

According to Jainism, there are 15 regions in the universe where the possibility of Tirthankars exist. Out of these, 10 regions - 5 Bharat and 5 Airävat are such that the human behavior and natural conditions continuously changes and Tirthankars appear only during 3rd and 4th Ärä.

The other five regions 5 Mahä-videha are such that the conditions are always conducive to have Tirthankar. At present, there exist four Tirthankars in each Mahä-videha Kshetra regions. Thus, there are a total of 20 Tirthankars preaching Jainism in Mahä-videha regions at present times.

Shri Simandhar Swämi is one of the 20 Tirthankars. In many Jain temples, an idol of Shri Simandhar Swämi is installed which represents and reminds us that at present there are living Tirthankars preaching Jainism in the other part of the universe. This is also important since a soul can transmigrate and take a human birth in one of the Mahä-videha regions and be liberated, even though it is not possible to attain liberation in the present time in our region, Bharat Kshetra.

D.2.2.2. Past and Future Tirthankars

There were twenty-four Tirthankar (Chovisi) in our region in the past Utsarpini half cycle of time. There will also be twenty-four Tirthankars in the next Utsarpini half cycle. The names of both past and future Tirthankars are clearly mentioned in our scriptures.

There have been infinite such Chovisi in our Bharat Kshetra as well as Airävat Kshetra. There have been infinite number of Tirthankars in the past, and there will be infinite numbers of Tirthankars in the future.

D.2.2.3. Tirthankar Stutis

There are many Stutis praising the qualities of Tirthankars in Jain literature. The following is the list of some popular Stutis:

- Logassa Ujjoyagare (Chaturvinshati-Stava) Sutra – This sutra is recited to offer obeisance to twenty-four Tirthankars. It consists of names of each Tirthankar and their qualities.
- Namutthunam (Shakra Stava) Sutra – This sutra is said to be composed by Indra, the Heavenly God in the praise of Arihants (present and past). In this stuti, virtues of Tirthankars are stated without any specific names.
- Bhaktämar Stotra – This is most popular Stotra composed by Ächärya Mänatungasuri in praise of Tirthankar Rishabhadev.
- Änandghana Chovisi – Jain monk Shri Änandghanji, a great poet, composed 24 Stavans, in praise of the twenty-four Tirthankars.

D.2.2.4. Tirthankars, Symbols, and Color Table

No.	Name	Shvetämbar Symbol	Digambar Symbol	Color
1	Rishabhadev or Ädinäth	Bull	Bull	Gold
2	Ajitnäth	Elephant	Elephant	Gold
3	Sambhavnäth	Horse	Horse	Gold
4	Abhinandan Swämi	Monkey	Monkey	Gold
5	Sumatinäth	Curlew Bird	*Red goose (Chakvä)	Gold
6	Padmaprabha Swämi	Red Lotus	Red Lotus	Red
7	Supärshvanäth	Swastik	Swastik	Gold/Green*
8	Chandraprabha Swämi	Crescent Moon	Crescent Moon	White
9	Suvidhinäth or Pushpadanta	Crocodile	Crocodile	White
10	Shitalnäth	Shrivatsa	*Kalpa-vruksha	Gold
11	Shreyänsnäth	Rhinoceros	Rhinoceros	Gold
12	Väsupujya Swämi	Buffalo	Buffalo	Red
13	Vimalnäth	Pig-Boar	Pig-Boar	Gold
14	Anantnäth	Eagle	*Hawk	Gold
15	Dharmanäth	Vajra	Vajra	Gold
16	Shäntinäth	Deer	Deer	Gold
17	Kunthunäth	Goat	Goat	Gold
18	Aranäth	Nandävarta	*Fish	Gold
19	Mallinäth	Pot	Kumbha	Blue/Gold*
20	Munisuvrat Swämi	Tortoise	Tortoise	Black
21	Naminäth	Blue Lotus	Blue Lotus	Gold
22	Neminäth	Conch Shell	Conch Shell	Black
23	Pärshvanäth	Snake	Snake	Blue/Green*
24	Mahävirswämi	Lion	Lion	Gold

Table D.2-A

***Different from Shvetämbar tradition**

D.2.2.5. Tirthankars, Parents, and Important Places Table

#	Name	Father	Mother	Birth	Dikshä	Nirväna
1	Rishabhadev or Ädinäth	Näbhiräyä	Marudevi	Ayodhyä	Ayodhyä	Ashtäpad
2	Ajitnäth	Jitshatru	Vijayä	Ayodhyä	Ayodhyä	Sametshikhar
3	Sambhavnäth	Jitäri	Senä	Shrävasti	Shrävasti	Sametshikhar
4	Abhinandan Swämi	Samvar	Siddhärtha	Ayodhyä	Ayodhyä	Sametshikhar
5	Sumatinäth	Meghrath	Mangalä Devi	Ayodhyä	Ayodhyä	Sametshikhar
6	Padmaprabha-swämi	Shridhar	Susimä Devi	Kaushämbi	Kaushämbi	Sametshikhar
7	Supärshvanäth	Pratishtha	Prithvi Devi	Väränasi	Väränasi	Sametshikhar
8	Chandraprabha	Mahäsen	Lakshmanä	Chandrapuri	Chandrapuri	Sametshikhar
9	Suvidhinäth / Pushpadanta	Sugriva	Rämä Räni	Käkandi	Käkandi	Sametshikhar
10	Shitalnäth	Dradharath	Nandä Räni	Bhadrilpur	Bhadrilpur	Sametshikhar
11	Shreyänsnäth	Vishnu	Vishnu Devi	Simhapuri	Simhapuri	Sametshikhar
12	Väsupujya-Swämi	Väsupujya	Jayä Devi	Champäpuri	Champäpuri	Champäpuri
13	Vimalnäth	Krutavarma	Shyämä-devi	Kämpilyapur	Kämpilyapur	Sametshikhar
14	Anantnäth	Sinhasen	Suyasha	Ayodhyä	Ayodhyä	Sametshikhar
15	Dharmnäth	Bhänu	Suvrata	Ratnapur	Ratnapur	Sametshikhar
16	Shäntinäth	Vishvasen	Achirä	Hastinäpur	Hastinäpur	Sametshikhar
17	Kunthunäth	Surasen	Shree-Devi	Hastinäpur	Hastinäpur	Sametshikhar
18	Aranäth	Sudarshan	Devi Räni	Hastinäpur	Hastinäpur	Sametshikhar
19	Mallinäth	Kumbha	Prabhävati	Mithilä	Mithilä	Sametshikhar
20	Munisuvrat-swämi	Sumitra	Padmävati	Räjgrihi	Räjgrihi	Sametshikhar
21	Naminäth	Vijay	Viprä	Mithilä	Mithilä	Sametshikhar
22	Neminäth	Samudravijay	Shivädevi	Sauripur	Girnär	Girnär
23	Pärshvanäth	Ashvasen	Vämädevi	Väränasi	Väränasi	Sametshikhar
24	Mahävirswämi	Siddhärtha	Trishalä	Kshatriya-kund	Kshatriya-kund	Päväpuri

Table D.2-B

D.2.2.6. Important Information About Tirthankars

- Tirthankar Rishabhadev's mother was Marudevi Mätä and according to Shvetämbar tradition, she was the first person to attain liberation in this era.
- Tirthankar Rishabhadev had 100 sons. The name of his eldest son was Bharat (first Chakravarti king) after whom our native nation Bharat (India) is named. One of Bharat's sons, Marichi, ultimately reincarnated as Tirthankar Mahävir, the last Tirthankar of this era. Tirthankar Rishabhadev's second son was Bähubali, and according to Digambar tradition, he was the first person to attain liberation in this era.
- Shvetämbar tradition believes that Tirthankar Mallinäth was a female while Digambar tradition believes that Mallinäth was a male.
- According to Shvetämbar tradition, Tirthankars Mallinäth and Neminäth were the only two Tirthankars who did not get married. According to Digambar tradition, Väsupujya-swämi, Pärshvanäth, and Mahävir-swämi also did not get married.
- Lord Räm (an incarnation of Lord Vishnu in Hindu Mythology) is believed to be a contemporary of Tirthankar Munisuvrat-swämi. Tirthankar Neminäth is believed to be a cousin of Lord Krishna, (another incarnation of Lord Vishnu).
- Prince Nemi (Tirthankar Neminäth) was engaged to Princess Räjul. On the day of the wedding, upon hearing the cries of the birds and animals that were going to be slaughtered for the wedding feast, Prince Nemi renounced his worldly life and became a monk. Princess Räjul followed him and became a Sädhvi.
- Tirthankar Pärshvanäth was born in 877 BC. He lived for 100 years and attained Nirväna in 777 BC, 250 years before the Nirväna of Tirthankar Mahävir.
- Bhagawän Mahävirswämi was born in 599 BC and attained Nirväna (Moksh) in 527 BC. He was named Prince Vardhamän at birth. The day that he attained Nirväna is known as Diwäli. He is the last of the 24 Tirthankars of this time cycle.
- Each of the 23 Tirthankars (except Neminäth) were born and took Dikshä in the same place.

*Digambar tradition indicates that women cannot become Tirthankar or be liberated because they need to cover their body with clothes after the renunciation (after becoming nuns). Hence, they cannot follow the fifth Mahävrat of Non-possession fully. For liberation, it is essential that all five Mahävrat be followed fully.

Shvetämbar tradition interprets the fifth Mahävrat of Non-possessiveness indicating that monks and nuns may wear very simple minimum clothes needed to properly function their daily activities in the society e.g., Gochari – (Going to laypersons' homes for food). However, they should not have any attachments to their clothes.

D.2.3. Dreams of a Tirthankar's Mother

Introduction

Jainism does not restrict the right of attaining perfection to any one individual. Anyone can aspire to the highest state if one has the will to follow path of righteousness. Once the lamp of righteousness is kindled one may pass through many births with spiritual ups and downs, but the march of progress is assured. Bhagawän Mahävir's soul before becoming liberated was just like us, wandering in the life cycle birth after birth.

Before innumerable years, Bhagawän Mahävir's soul in the life as Nayasär, a woodcutter, attained self-realization (Samyaktva). Then during 25th life as Nandan Muni, with intense penance and deep desire to guide every living being towards liberation, He attained Tirthankar-Näm-karma. After passing the next life as a heavenly being, his soul attained its final destination and was born as Prince Vardhamän to Queen Trishalä and King Siddhärtha during his 27th and final birth.

It is a well-established convention that mother of a would-be Tirthankar witnesses auspicious dreams. (14 according to the Shvetämbar tradition / 16 according to the Digambar tradition).

Tirthankar Mahävir's soul was an angel in the tenth heaven before being born as Prince Vardhamän.

At the appropriate time, as the soul of Bhagawän Mahävir entered the womb of mother Trishalä, that night, Queen Trishalä was fortunate to visualize fourteen illustrious, beautiful, lucky, and auspicious, dreams. After witnessing these dreams, Trishalä felt exhilarated and with a heart incorporated with happiness, she rose from her couch and went to her husband. Calm and composed, joining the palms of her hands, she laid the folded hands on her head and narrated the dreams to him. After hearing about these auspicious dreams, King Siddhärtha gathered several scholars to analyze the significance of these dreams.

The fourteen dreams (sixteen dreams as per Digambar tradition) that the mothers of all Tirthankars see at the time of conception are explained briefly below and the order shown below is the usual sequence, while there have been exceptions in few cases. For example, Bhagawän Mahävir's mother saw the dream of Lion first, while Bhagawän Rishabhadev's mother saw the dream of Bull first followed by other dreams in that order. The other Tirthankars' mothers saw the Elephant as their first dream.

D.2.3.1. Gajwar (Elephant)

It was big, tall, and impetuous with four tusks. It was an auspicious elephant and was endowed with all desirable marks of excellence. It was an enormous elephant possessing all lucky marks, with strong thighs and four mighty tusks, who was whiter than an empty great cloud, a heap of pearls, and even an ocean of milk. The exceptional elephant had the capability to utter a fine deep sound like that of thunder from a large rain cloud.

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 (Sädhus), nuns (Sädhvis), laymen (Shrävaks), and laywomen (Shrävikäs).

D.2.3.2. Vrushabh (Bull)

The bull was tame, noble, grand, and shining as bright as an illuminating glory of light and was whiter than the petals of a white lotus. The bull also possessed a majestic and beautiful hump and was covered by fine, bright, and soft hair on its body. The bull had a unique structure with several good qualities. Its body was firm, muscular, and well proportioned, its horn was large and sharply pointed and its teeth equal and shining.

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

D.2.3.3. Seenh (Lion)

The lion was magnificent, handsome, and playful, whiter than a heap of pearls. It had lovely forearms and a large well-rounded head. Its mouth was adorned with well-set teeth and with lovely lips that were soft and tender as a lotus. This beautiful lion had sharp and glowing eyes like lightening, broad and large thighs, full shoulders, and was adorned with mane of the finest quality of soft white hair. Its protruding tongue, well-poised claws, and long flapping tail truly brought out the beauty of the lion. The Queen saw this lion descending towards her from the sky 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.

D.2.3.4. Lakshmi Devi (Goddess of Wealth)

Goddess Lakshmi is the goddess of wealth, prosperity, and power. On the top of Mount Himavat, she was seated on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. Her face resembled a full moon, and her body was adorned with ornaments made of pearls, emeralds, and jewels which were subservient to the loveliness of her face. She wore a garland of gold and a pair of earrings hung over her shoulders with dazzling beauty. Her lovely eyes were large and pure like a water lily. Goddess Lakshmi, a symbol of wealth, prosperity, and power looked dazzling sitting gracefully amidst the lotus lake.

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

D.2.3.5. Pushpa Mälä (Garland)

A beautiful garland, charmingly interwoven with fresh flowers, was descending from the sky. It smelled of mixed fragrances of different colorful flowers of all seasons. The whole universe was filled with its sweet and delightful fragrance.

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

D.2.3.6. Chandra (Full Moon)

It was a very auspicious sight. It was a full moon as white as a silver cup, resembling the surface of a well-polished mirror. It made the lilies bloom fully and raised the water of the ocean. The moon was at its full glory. It was as bright as a star. It adorned the night dispelling compact darkness of the wilderness and delighting heart and eyes.

This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.

D.2.3.7. Surya (Sun)

The sun was large, red like the Ashokä tree, adorns the lotus flowers, the illustrious leader of the troop of planets, the destroyer of night, who disperses evil doers that thrive at night, who always circles round Mount Meru, whose thousand rays obscure the luster of other lights. The sun was shining to destroy the darkness. It was as radiant as the flames of the forest fire.

This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. The teachings would destroy anger, greed, ego, lust, and pride from the lives of all living beings.

D.2.3.8. Dhwajä (Flag)

A beautiful, large flag was flying on a golden pole. It seemed as if it would pierce the brilliant celestial sphere. The flag fluttered softly and auspiciously in the gentle breeze and attracted everyone's attention.

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

D.2.3.9. Kumbha (Vase)

It was a golden vase filled with pure water, marked with many auspicious signs, magnificent, beautiful, and stood on lotus shaped base. It was made up of fine gold and was the abode of happy fortune. It was decorated with a garland of fragrant flowers and excellent jewels, which further illuminated its brightness and brilliant beauty.

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.

D.2.3.10. Padma Sarovar (Lotus Lake)

It was a vast lotus lake and comprised of thousands of floating lotuses and water lilies that were blooming with the touch of the rays of the morning sun and attracting the swarms of bees with its sweet fragrance. The lake was abounded with aquatic animals and pairs of swans, cranes, ducks, and many other birds resorted to its water. On the leaves of its lotuses water-drops sparkled like thousands of shining pearls.

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

D.2.3.11. Sägar (Ocean)

It was a milky ocean white like the mass of moon beams with its water rising in all for directions, and raged with ever-changing and, moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, and changeable billows, its tossing waves, and its rolling, splendid, transparent breakers. Camphor-white foam issued from it under the lashing tails of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex produces by the vehemence and force of the great rivers.

This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and will be capable of escaping the worldly life and cycles of birth, death, and misery. He would ultimately reach his highest potential, which is liberation (Moksh).

D.2.3.12. Vimän (Celestial Plane)

It was a celestial plane which resounded celestial music and had pleasant vibe and a spiritual aroma of incense. It shone like the morning sun and had dazzling beauty. Its thousand and eight excellent columns inlaid with the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp. The plane was decorated with divine garlands and curtains with glittering pearls. There the musicians performed their concerts, and the din of the drums, imitating the sound of big and large rain clouds, penetrated the whole inhabited world.

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

D.2.3.13. Ratna Räshi (Heap of Jewels)

It was an enormous heap of various jewels, quite precious and special. This heap of jewel had its base rested on the level of earth and was illuminated so powerful and bright that the jewel's radiance traveled as far as the sphere of the sky, resembling Mount Meru.

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

D.2.3.14. Nirdhuma Agni (Smokeless Fire)

A smokeless fire was a unique dream due to the idea that it is a fire that burns with great intensity, but with no smoke. The fire in vehement motion was crackling from extremely beautiful burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other.

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

D.2.3.15. Minayugal (Pair of Fish)

This dream indicated that her son would be extremely handsome.

D.2.3.16. Sinhäsan (Lofty Throne)

This dream indicated that her son would have a very high spiritual status.

To summarize, the indication of all these dreams is that the child to be born would be very strong, courageous, and filled with 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.

D.3. Going to the Temple & Pujä Rituals

D.3.1. Introduction

A Jain temple is a beautiful, quiet, and peaceful place to reflect upon our nature and soul Jain temple is a place of worship designed for worshipper to experience immense peace and serenity. The idols of Tirthankars and the temple's environment promote introspection and bring home the feeling that God resides within one's own soul.

Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit, and greed. Many Jains visit a temple regularly while others visit an Upäshray, or Sthänak, for meditation. Upäshray is also a residence of Sädhus and Sädhvis.

We should go to a temple in clean, simple clothes. We should not wear pearls, silk, fur, and leather as they are obtained by killing oysters, worms, and animals. Before entering the temple, we must take off our shoes.

When we enter the temple, we say Nissihi, meaning 'to leave behind'. This means that by mind, speech, and action we are leaving all our worldly relations outside the temple, which in turn results in leaving our vices or 'Kashäy' which are anger, ego, deceit, and greed. We must not eat, drink, or chew anything in the temple, nor should we run-around, shout, talk to others, or socialize in the temple.

Idol worship is known to humanity for many centuries. It is an integral part of worship for many religions and in particular the Eastern religions. It is a prominent feature of the path of devotion. Devotion is that state of mind when all the energies of the mind and all the organs of knowledge and action are directed to the Supreme Being.

Worship or prayer is meaningful only when it is an integral part of the mind, thought, and action. It is very desirable that the worship is spontaneous and flowing from the heart but for many people organized or formal worship is necessary and beneficial.

One can pray at anytime, anywhere. But a special sacred place, set aside just for worship, is the temple. In the Indian language it is called Mandir, and particularly in Jain tradition it is called Deräsar. The Jain temple is perhaps most accurately viewed as a replica of the Samavasaran. The layperson comes near as though he were actually approaching the place where a living Jina sits, bathed in omniscient glory, preaching to Sangh. The Jina idol image itself is being used as a tangible aid to visualization of such a sacred being, thereby one can hope to awaken his soul.

The idol (murti) represents the qualities of a Tirthankar but not the physical body. Hence, the idols of all Tirthankars are similar. Each Tirthankar has a unique emblem or symbol (Länchhan) that distinguishes the idol from the idols of other Tirthankars. This symbol is found on the base of each idol.

Looking at Tirthankar's idol in a meditative posture with calm and serene face reminds us of their attributes of compassion and detachment. The image of Jina is seen as merely an ideal, a state attainable by all embodied souls. Looking at the pure state of the Tirthankar reminds us to think about our inner pure state and to strive to achieve the same. Going to the temple regularly can bring awareness in our thought and action.

If one looks at an idol, the länchhan (emblem or symbol) is very clearly visible at the base of the idol identifying the respective Tirthankar, for example, an emblem of bull indicates that it is the idol of Ädinäth or Rishabhadev, the first Tirthankar.

Temple is a sacred place, there are special rules one should follow while in the temple. A donation box in a temple promotes anonymous giving.

D.3.2. Digambar and Shvetämbar Images / Idols

Usually, an idol is carved from marble or cast from metal.

In Shvetämbar tradition, the idols of Tirthankars are beautifully decorated with the eyes fully open.

In Digambar tradition, the idols of Tirthankars are in their natural undecorated form with their eyes semi-closed in meditation.

Digambars keep the idols in their natural undecorated form. Shvetämbars decorate the Tirthankar's idols luxuriously. This symbolizes that Tirthankars were kings, and had much royal wealth, yet they did not find happiness in such material possessions. They renounced all their wealth for the benefit of society and took vows of complete non-possession.

An image (murti) of a Tirthankar either sitting in Padmäsan posture or standing straight, illustrates the form of the deepest meditation. The face and eyes shower the devotee with compassion and inspire calmness within. The image represents the qualities of a Tirthankar but not the physical body. Hence, the images of all Tirthankars are similar. Both Digambar and Shvetämbar Jain temples are famous for their unique intricate art and elaborate architecture.

D.3.3. Recommendations

Here are the recommendations to be taken in respect of worship. The principle of nonviolence should not be compromised during the offerings at the religious rituals. We need to practice religion based on time, place, and circumstances we are surrounded by. One should not use milk and sweets for Pujä and Ghee for divo or lamp as almost all modern dairy products are obtained by torturing and exploiting cows and other animals.

- Bathe prior to performing Pujä. Do not wear leather or silk clothes and pearls during Pujä and other religious rituals. Silk is made by killing millions of silkworms. Pearls are derived by killing oysters. Wear clothes designated for Pujä and do not eat or use the restroom after putting on clean clothes. Shoes must be removed outside of the temple.
- You must respect the idols of Tirthankar Bhagawän as though they were alive. Marks of Chandan from the previous day on the idols should be cleaned by gently using a wet cloth. To clean the idols thoroughly you may use a soft brush. In case, the idol has to be carried from one place to another; it should be carried in reverence by holding it upright with the support of both hands beneath it.
    - Use only clean water without adding milk in Jal (Abhishek) Pujä. However, if one desires to symbolize Kshir-samudra water (white color water), one may grind some almonds to mix with the water.
    - Do not use dairy products (milk, ghee, sweets made from dairy products) in Pujä. The highest cruelty to cows and calves exists on modern dairy farms and associated industries. Use vegetable oil instead of ghee for Deevo. About 100 years ago all Jain temples used castor oil for divo.
- To minimize the violence, the flowers selected should have naturally fallen down (a clean sheet having been laid under the plant the night before) 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.
- Do not use silver or gold foil (Varakh) for idol decoration. Production of Varakh mostly involves use of cow intestines. There are many other cruelty-free products available in Jain temple supply stores that can be used to decorate the idols. 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 Pujä.

- Cover your nose and mouth with the handkerchief while preparing the sandalwood paste and also during Jal, Chandan, and Pushpa Pujä. The handkerchief should be folded three times such that it has eight layers.
- While reciting Chaitya-vandan, you do not disturb the concentration and devotion of others and you should not engage in any other activities, including forming the Swastik from rice.
- When you leave the temple, you should not turn your back towards the idols of Arihant. Rather, you should walk backwards a few steps first and then leave.

If the production of the Pujä materials involves violence to mobile living beings (two to five sensed living beings), then Jain scriptures prohibit all use of such materials.

D.3.4. Shvetämbar Tradition Pujä

Upon first sight of the idol of Tirthankar Bhagawän you should bow down with folded hands and recite, 'Namo Jinänam (I bow down to Tirthankar Bhagawän)' Upon entering Deräsar, you should ring the bell softly and then perform ten specific rituals called Das-trik, or Das-Jintrik, as described in detail below.

D.3.4.1. Das-Jintrik (Ten Rituals of the Temple)

01	Nissihi	Renunciation
02	Pradakshinä	Circumambulation - going around the Jina's idol
03	Pranäm	Salutation
04	Pujä	Worship
05	Avasthä-chintan	Contemplation upon the various states of a Tirthankar
06	Dishä-tyäg	Concentration only on Jina's idol
07	Pramärjanä	Cleaning the floor before sitting down
08	Älamban	Mental support
09	Mudrä	Postures for meditation
10	Pranidhän	Meditation

Table D.3-A

D.3.4.1.1. Nissihi (Renunciation)

Nissihi means renunciation (giving up). It is said three times in the temple: The first Nissihi is said while entering the temple to discard all the thoughts relating to worldly affairs (Samsär).

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 Nissihi is said while entering the actual area of the Jina idol sanctum (Gabhäro); to keep aside thinking of such things as the cleaning of the temple and its management.

The third Nissihi is said right after finishing worship with the physical substances (Dravya-Pujä) and at the beginning of the internal devotional worship (Bhäv-Pujä / Chaitya-vandan) to renounce even our own self for the duration of Chaitya Vandan.

D.3.4.1.2. Pradakshinä (Circumambulation)

You circumambulate (go around in a circle) the Jina idols three times, from the left to the right, keeping the Jina 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 Jnän	Right Knowledge
Samyag Chäritra	Right Conduct

Table D.3-B

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 Jina, obtaining knowledge about the self as experienced and explained by the Jina, and instill these teachings into our behavior, our liberation becomes a certainty. We reflect upon these lines as we circumambulate around the idols.

D.3.4.1.3. Pranäm (Salutation)

We bow down to 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 Jinänam. This is called Anjali Baddha Pranäm.
- The second salutation is done with folded hands and bowed body as you enter the sanctum (Gabhäro - place of idols). This is called Ardhävanat Pranäm.
- The third salutation is done while touching the ground with five body parts (2 knees, 2 hands, and the forehead) before performing Chaitya-vandan / Bhäv-Pujä (internal devotional worshipping). This is called Panchäng-pranipät Pranäm or Khamäsamanu.

D.3.4.1.4. Pujä (Worship)

Tirthankar Bhagawän's Pujä is done with different types of materials and with spiritual reflection. The worship is offered in three different ways:

- The first worship is called Anga Pujä. This is done by anointing the different parts of an idol of Arihant with water, sandalwood paste, and a flower.
- The second worship is called Agra Pujä, which is done by placing incense, a lamp, rice, sweets and fruits in front of idols.

The first and second worships, together make Ashta-prakäri Pujä (worship using eight various materials). Collectively, these two Pujä are called Dravya-Pujä (physical worship). Use of these materials and recitation of religious sutras constitutes Dravya-Pujä, whereas reflection on a Tirthankar's qualities constitutes the third worship called Bhäv-Pujä.

- The third worship is Bhäv-Pujä and is done by performing Chaitya-vandan. The sutras sung while performing Dravya-Pujä provide the seed thoughts for Bhäv-Pujä. The associated outside activities are simply to strengthen internal devotional thought process. The full benefit to the soul occurs through Bhäv-Pujä.

D.3.4.1.4.1.

Pujä Materials

The materials (flowers, water, lamp, fruits) used in Pujä involve some violence to one-sense living beings. Hence, Jain ascetics live totally nonviolent lives and do not possess any material items that they can use in Pujä. So, they do not perform any Dravya-Pujä. They engage in spiritual reflection and only do Bhäv-Pujä.

However, the Dravya-Pujä is meant for lay people. Commonly, lay people spend most of their time fulfilling social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujä and other temple related rituals help lay people to move from their routine social life to a spiritual life. In the initial stage of spiritual development, a person needs religious symbols such as a Tirthankar idol to pray and offering of Pujä materials.

Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in Pujä rituals and in daily life to minimize the violence to one-sensed living beings.

With regards to offering flowers, it is suggested that a clean sheet be laid under the (flower) plant the night before and only naturally fallen flowers be used in Pujä offering. This method minimizes the violence and limits the quantity of flowers used in Pujä.

If the production of the Pujä materials involves violence to mobile living beings (two to five-sensed living beings), then Jain scriptures prohibit all use of such materials even by Jain laypeople. Jainism is a rational religion. The scriptures provide the fundamental principles of truth. The implementation of such principles varies with respect to time, place, and circumstances. We need to evaluate our past tradition based on the current environment in which we live.

D.3.4.1.4.2.

Ashta Prakäri Pujä (Eightfold worship)

"Ashta" means "eight," "Prakäri" means "types," and "Dravya" means "material." Thus, the Ashta-prakäri Pujä is done by offering eight different types of substances during worship. All substance represents various devotional thoughts of a devotee. Internal devotional worship is reflected within. In Jain Pujä, we do not offer material to Tirthankars with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve our self spiritually. One should reflect on such aspects while performing the Pujä rituals. There are different types of Pujä being performed for various religious and social ceremonies. This Pujä is performed daily and is included in all other Pujä. The following eight materials are used in performing Pujä.

D.3.4.1.4.2.1.

Jal (Water) Pujä

My soul, a Kalash made of knowledge,

I fill, with the water of equanimity.

And as I bathe the Arihant,

My Karma are washed away.

My soul is a Kalash (a small pitcher used to bathe the idol) of knowledge, which is full of equanimity representing water. As I bathe the idol of Arihant, I pray that I let the impurities of my Karma wash away from my soul.

Water also symbolizes the ocean. Every living being continuously travels through the ocean of birth, life, and death. This Pujä reminds us that one should live life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life's ocean and attain liberation.

D.3.4.1.4.2.2.

Chandan (Sandalwood) Pujä

He whose face beams of the tranquility within

The one whose very nature is tranquil

To that Arihant I worship

To make my soul tranquil.

To attain tranquility in our soul we worship the idol of Arihant with sandalwood paste because Arihant is the supreme example of tranquility, and his face is also tranquil.

Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world.

During this Pujä one should reflect on Samyag Jnän. Samyag Jnän means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation.

Places of Pujä		Recitation Mantra
1.	Right Toe, Left Toe*	Namo Arihantänam
2.	Right Knee, Left Knee	Namo Siddhänam
3.	Right center of Arm, Left Arm	Namo Äyariyänam
4.	Right Shoulder, Left Shoulder	Namo Uvajjhäyänam
5.	Top of Head (center)	Namo Loe Savva Sähunam
6.	Center of Forehead	Eso Pancha Namukkäro
7.	Center of Throat	Savva Pävappanäsano
8.	Center of Chest	Mangalänam Cha Savvesim
9.	Navel	Padhamam Havai Mangalam

Table D.3-C

Notes:

- Right and Left sides mentioned here are of the idol or Murti and not of the person doing Pujä
- Right Toe is on the opposite side of the Right Knee, Arm and Shoulder of the idol in a seated posture
- Do not put Chandan on the palm or any other body parts of the idol
- Use the ring finger of the right hand for Chandan Pujä. The fingernail should not touch the idol.

Significance of Nav-anga Pujä

Toes	Oh! Arihant, you traveled great distances by foot to preach to the ignorant souls and to show them the right path of life. I therefore worship your feet. I wish for that kind of strength so that I can also bring righteousness for others and myself.
Knees	With the help of these knees, you stood motionless in meditation for days and achieved omniscience. By worshipping your knees, I also wish to find the strength to meditate.
Forearm	Even though you had all the amenities and riches, you gave away everything with these hands, to realize your true self and to show the right path to humanity. All living beings were safe in your hands, as you promised them safety. By worshipping your hand, I wish I do not get attached to material wealth, and I promise nonviolence towards all living beings.
Shoulders	Even though you possessed the strength, you never misused it and never had pride. Your strength also carried the burden of saving others. Likewise, I wish I never become proud, and that I am able to carry responsibilities.
Head	Bhagawän, you were always absorbed in self-realization and in the betterment of all living beings. I wish to have the ability to think about the wellbeing of others. Siddha-Kshetra is located on the top of the universe. By worshipping the head, I wish to reach Siddha-kshetra.
Forehead	Because of Tirthankar Näm-karma, all three worlds pray to you. You are the crown jewel of three worlds. You were able to endure pleasure and pain equally. Worshipping your forehead will bring good qualities to me.
Throat	With your soothing and sweet speech, you touched so many lives and helped them realize their own selves. Let my speech work for the good of others.
Heart	Oh! Vitaräg Bhagawän! Your heart is full of amity, compassion, and mercy. Likewise, I wish my heart would be full of these virtues.
Navel	The navel is the center for concentration of the mind during meditation. I wish to attain the highest form of meditation to realize the self, as you did. I wish for that strength by worshipping this navel of yours

Table D.3-D

D.3.4.1.4.2.3.

Pushpa (Flower) Pujä

Perfumed, a flower in full bloom I hold,

For this Pujä, which destroys the misery of birth.

Just as a bee hover around the flower,

To be around you always,

I ask that Samyaktva be imprinted upon me.

By offering fragrant and unbroken flowers to Arihant we reflect upon living our life like a flower. Pushpa symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination.

D.3.4.1.4.2.4.

Dhoop (Incense) Pujä

Meditation illuminates the dense darkness,

Just as I offer the incense before the beautiful eyes of the Jina

Driving away the bad smell of wrong faith,

The innate nature of the soul emerges.

By placing incense (Dhoop) on the left side of the idol, we initiate the upward meditation to destroy the bad odor of Mithyätva (wrong faith) and manifest our pure soul. Just as the fragrant smoke of the incense goes upwards, we should begin our ever-progressive spiritual journey leading to the top of the universe, the Siddha-kshetra. Just as the incense removes the bad odor, we should remove wrong faith (Mithyätva).

Dhoop also symbolizes an ascetic life. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings.

This Pujä reminds us to thrive for an ascetic life, which ultimately leads to liberation.

D.3.4.1.4.2.5.

Deepak (Lamp) Pujä

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.

The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, 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 Keval-jnän, which illuminates the whole universe. Deepak symbolizes the light of knowledge. Deepak Pujä is offered on the right side of the idol to destroy the darkness of ignorance and false beliefs.

The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, attachment, hatred, and lust.

By doing this Pujä one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity, and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation.

D.3.4.1.4.2.6.

Akshat (Rice) Pujä

Pure unbroken Akshat I hold.

And draw this large Nandävarta

In the presence of my Lord,

I wish all my worldliness.

Will destroy indefinitely.

By offering pure and unbroken rice grains in the form of Nandävarta, we meditate in front of Arihant, keeping all our worldly attachments away. The rice grain without the husk, called Akshat, is a kind of grain that does not germinate. One cannot grow rice plants by seeding this type of rice. It symbolizes the last birth. By doing this Pujä one should strive to live life in such a way that at the end of this life one will be liberated and not born again.

D.3.4.1.4.2.7.

Naivedya (Sweet) Pujä

Many a times I have gone hungry

O Pure One! Without a trace of desire,

Do satiate me eternally.

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihant! Give me the permanent state where there is no desire of food.

Naivedya symbolizes tasty foods. By doing this Pujä, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival; however, one should not live to eat tasty foods.

The ultimate aim in one's life is to attain a state where no food is essential for one's existence, and that is the life of a liberated Soul, who resides in Moksh forever in ultimate bliss.

D.3.4.1.4.2.8.

Fal (Fruit) Pujä

Just as Indra and other Devs

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 Moksh as the fruit of all my actions.

For the Pujä of Arihant, the Supreme Being, heavenly gods bring fruits with devotion and ask for the Moksh, the ultimate fruit. Fruit is a symbol of Moksh or Liberation.

If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Moksh or Liberation.

This last Pujä symbolizes the ultimate achievement of our life.

The main purpose of Pujä is that by reciting the virtues of the Tirthankar, we remind ourselves that we also have the same virtues, and that by taking the path of the Tirthankars we can also achieve Nirväna.

D.3.4.1.5. Avasthä Chintan (Contemplating on the Different States of Arihant)

After completing the external worship, you must conduct this contemplation. The male should stand on the right side of the idol of Arihant (that is the left side while facing the idol) while the female should stand on the left side (that is the right side while facing the idol). Now you should contemplate on the three different states that Arihants went through. They are:

Pindastha Avasthä	ordinary embodied souls
Padastha Avasthä	omniscient embodied souls
Rupätita Avasthä	liberated souls

Table D.3-E

D.3.4.1.5.1.

Pindastha Avasthä

In Pindastha Avasthä one contemplates on different stages of life of Arihant. These are the following:

D.3.4.1.5.1.1.

Janmävasthä (as a child)

Oh Lord, during your third previous life, you attained Tirthankar Näm Karma due to compassion and intense desire for spiritual upliftment of all living beings. When you were born, all of 56 female angels of directions and 64 Indras celebrated birth rituals to you. It was your greatness and humbleness that even at such an occasion, you did not feel proud of what was happening around you. Your loftiness is blessed.

D.3.4.1.5.1.2.

Rajyävasthä (as a prince)

Oh Lord, you were a Prince. You had regal 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.

D.3.4.1.5.1.3.

Shramanävasthä (as a Sädhu)

Oh, heroic Lord, you renounced worldly power and luxury without any hesitation and became a Sädhu. You conducted heroic endeavors for the attainment of spiritual elevation, bearing the most bitter obstacles and calamities. At times you conducted incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the Ghäti Karma. Glory to your austerity. Glory to your bravery. Glory to your tolerance.

D.3.4.1.5.2.

Padastha Avasthä

For Padastha Avasthä, you contemplate on the state of life as a Tirthankar.

Oh Tirthankar, you have 34 Atishay (unique characteristics). Oh Tirthankar, you established a Tirtha, the four-fold Jain Sangh. Oh Tirthankar, you explained the noble doctrines of Jiva Tattva (living substance) and Ajiva Tattva (Non-living substance) of the universe. You showed the path of salvation comprised of the right faith, right knowledge, and right conduct. You expounded the immortal philosophical doctrines like Anekäntaväd (multiplicity viewpoints), Syädväd, and Naya.

D.3.4.1.5.3.

Rupätita Avasthä

Here, you contemplate on the pure form of Jina.

Oh, Paramätmä! (Supreme Being) You have totally destroyed all your Karma, and you have become bodiless, pure, awakened, liberated, and perfect. Having attained this state, you possess infinite knowledge, infinite perception, infinite bliss, and infinite energy. You possess countless virtues. Your state is absolutely free from impurities, distortion, and agitation. In this state, death, disease, distress, or poverty, and other adversities do not exist.

D.3.4.1.6. Dishä-tyäg (Concentrate Only on Jina's Idol)

Now you should prepare for the Bhäv-Pujä (internal worship), known as Chaitya-vandan. You should not be distracted by anything. Your eyes and mind should concentrate on the idol, and you should not look in any other direction like up, down, sideways, or behind.

D.3.4.1.7. Pramärjanä (Cleaning the Ground Before Sitting Down)

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

D.3.4.1.8. Älamban (Mental Support)

Having sat down, you must keep three supports in your mind: (l) the idol of Tirthankar, (2) the sutras you recite, and (3) their meanings. Now, your mind should concentrate only on these three things.

D.3.4.1.9. Mudrä (Posture)

Various specific postures described in scriptures are very much necessary to attain sublime concentration during Chaitya-vandan.

D.3.4.1.9.1.
Yoga Mudrä

During Chaitya-vandan and the recital of the sutras, you must sit upright 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.

D.3.4.1.9.2.
Muktä-shukti Mudrä

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 Jävanti-cheiäim, Jävanta-ke-vi-sähu, and Jai-viyaräya.

D.3.4.1.9.3.
Jina Mudrä

At the time of Käyotsarg, 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. Jina stood in Käyotsarg with this posture.

D.3.4.1.10. Pranidhän (Remain Meditative)

You should engage your mind, speech, and bodily senses in Chaitya-vandan. By the correct bodily postures and senses focused on the Bhäv-Pujä, by correct pronunciation of sutras, and by focusing your mind on Chaitya-vandan and not letting it wander, you have accomplished the final procedure of Pranidhän.

Members of some Jain traditions like Sthänakaväsi and Teräpanthi do not worship in a temple.

D.3.5. Digambar Tradition Pujä

Every idol-worshipping religion attaches great significance to Pujä 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.

D.3.5.1. Dev Pujä

Dev Pujä is the foremost of the essentials for Jains. Dev Pujä is one of the six daily essentials for Jain Householders as per Digambar Tradition. Pujä is usually done in the presence of an idol and with some offerings (Dravya-Pujä), but it can also be done in the absence of an idol and with no material offerings (Bhäv-Pujä). Pujä is usually performed in the temple before an idol of an Arihant, 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 clean 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 one's carelessness.

Before entering the temple, one must wash his hands and feet. As he enters the temple hall, he should ring the bells slowly to wake his inner powers.

As one enters into the temple, one should chant:

- Nissihi, Nissihi, Nissihi
- Om Jai Jai Jai
- Namostu, Namostu, Namostu

One then recites the Namokär Mantra three times and bows before the idol. He then walks around the vedi or altar in a clockwise direction three times. He then sits in front of the image and, using rice grains, forms a Swastik representing four destinies, three dots above it representing a means to escape them and a crescent moon on the top representing the ultimate abode of the liberated souls.

By forming these symbols prior to actual worship, one shows that this Pujä has as its ultimate purpose the attainment of liberation. He then enters the Gabhäro for Pujä.

D.3.5.2. List of Digambar Pujä Rituals

- Abhishek or Prakshäl (Anointing the Idol and then wiping the idol clean – Prakshälan)
- Pujä Prärambh
- Ähawänan and Sthäpanä
- Main Pujä with eight Dravya
- Jayamälä
- Shänti Path
- Visarjan
- Äarti

D.3.5.2.1. Abhishek

Bathing the idol is called Abhishek and is usually done with pure water. On certain occasions, people perform the Panchämrit Abhishek, which consists of five substances (Dravya): 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 Abhishek is to purify our soul and mind. It also serves the purpose of keeping the idol clean. Various prayers praising the virtues of Arihant are recited during this Pujä. It reminds us of Indra's immense joy as he was bathing the newborn Tirthankar on Mount Meru.

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 cloth.

This is called Prakshälan. At this time, one recites the prayer “Prabhu Patit Päwan”.

D.3.5.2.2. Pujä Prärambh

In this ritual, one recites the Swasti-mangal Stotra.

D.3.5.2.3. Ähawänan and Sthäpanä

In this ritual, one does the invocation and enshrinement of the Dev (deity) whose Pujä needs to be done.

D.3.5.2.4. Ashta Dravya Pujä (Main Pujä)

The main Pujä is done with eight substances (Ashta_Dravya). In some Digambar sub-sects', lamp, flowers, and fruits are replaced with pieces of coconut, colored rice, and cloves.

Jal Pujä is done by bathing (Abhishek) the idol. This is the only Pujä in which the idol is physically touched. Only male members perform this Pujä. The mouth is not covered, unlike Shvetämbar tradition.

The remaining seven Pujä are done in front of the idols. Both male and female members can perform these Pujä. Digambars do these Pujä in a different order.

D.3.5.2.4.1.
Jal Pujä

In this Pujä, pure water is offered to rid oneself of the cycle of birth, aging, and death (Janma Jarä Mrutyu Vinäshanäya). 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 Moksh.

D.3.5.2.4.2.
Chandan Pujä

In this Pujä, sandal wood powder or saffron mixed in water is offered to subside the suffering of the world (Samsär Täp Vinäshanäya). The very nature of Chandan (sandal) is to overcome our miseries through knowledge of our religion.

D.3.5.2.4.3.
Akshat Pujä

In this Pujä, washed white rice without husk (called Akshat) is offered which symbolizes the end of the birth, life, and death cycle (Akshay Pad-präptaye) just as white rice cannot be planted for rice plant (cannot be germinated).

D.3.5.2.4.4.
Pushpa 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 Karma (Käma-väsanä Vinäshanäya).

D.3.5.2.4.5.
Naivedya Pujä

Naivedya symbolizes tasty food. In this Pujä, small white pieces of coconut representing tasty food are offered. It signifies the desire of the person doing Pujä to be able to reduce or eliminate desire of food (Kshudhä rog Vinäshanäya). The ultimate aim of one's life is to avoid the need for any food at all by attaining Nirväna.

D.3.5.2.4.6.

Deepak Pujä

In this Pujä, lamp (diyä or deepak) is offered to destroy the darkness of ignorance and false beliefs (Mohändhakär Vinäshanäya). Most of the time, saffron colored pieces of coconuts are used to represent the lamp.

D.3.5.2.4.7.

Dhoop Pujä

In this Pujä, cloves or sandalwood dust representing Dhoop is offered to destroy all the eight Karma (Ashtakarma Vinäshanäya).

D.3.5.2.4.8.

Fal Pujä

In this Pujä, shelled almonds or coconut representing fruits are offered. Fruit symbolizes Nirväna or Moksh, which is the ultimate goal of every living being in the universe (Moksh Phal Präptaye).

Arghya Pujä is performed at the end of the Pujä with the mixture of all eight Pujä substances (Dravya) for attaining everlasting Siddha-pad (Anarghya Pad Präptaye). It is also called Äshikä Pujä.

The Äshikä is a small plate with a holder that is used to place the cloves or Pushpa (yellow rice) during invocation. Nine full cloves or nine unbroken rice grains are taken in the left palm.

Each time the Mantra for Sthäpanä. Ähawänan, and Sannidhikaran are chanted, three Pushpa or cloves, with the head pointing forward are held between the right ring finger and the thumb and are placed on the Äshikä.

D.3.5.2.5. Jayamäla (Adoration)

In this ritual, one recites the virtues of the Tirthankar Bhagawän. In Jayamäla, the garland of victory, one repeats the names of all twenty-four Tirthankar, sits in silence for a few moments, and then chants the Namaskär litany.

While reciting his virtues, one is also reminded that our soul possesses similar virtues and is capable of attaining Moksh by getting rid of Karma.

D.3.5.2.6. Shänti Path

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

D.3.5.2.7. Visarjan

This ritual concludes the Pujä. Here one prays to all the celestial's 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.

D.3.5.2.8. Äarti

Äarti of Panch Parameshthi or Tirthankar is recited with waving of lamp to end the Pujä.

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

Although Pujä are usually directed to Tirthankars, regular worshiping of the Jain scriptures (Dev Shästra Guru Samuchchaya Pujä) is also part of the daily Pujä. Also, certain types of Pujä are associated with special occasion or festivals, which helps to strengthen our belief in our religion.

The whole 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 the liberation.

D.3.6. Significance and Offering of Pujä

This chart shows the eight items and their significance for various (S*) Shvetämbar and (*D) Digambar Pujä.

S*	D*	Offering	Alternate Offering	Significance	Benefit
1	1	Jal (Water)	Same	Purity	Give up desires, anxieties disappointments, and sorrows.
2	2	Chandan (Sandalwood)	Same	Knowledge/Tranquility	Give up passion of anger
3	4	Pushpa (Flower)	Yellow Rice (saffron colored rice)	Good Conduct	Give up passion of deceit
4	7	Dhoop (Incense)	Same	Life of a monk	Stopping the cycle of birth and death.
5	6	Deepak (Lamp)	Yellow coconut (saffron colored)	Pure consciousness	Removing the darkness of ignorance from the inner self
6	3	Akshat (White Rice)	Same	End the cycle of birth and death	Live in a way to make it the last life
7	5	Naivedya (Sweet)	White coconut	Attain supreme Soul (Digambar) Detachment to tasty food (Shvetämbar)	Give up the passion of greed
8	8	Fal (Fruits)	Dry Fruits	Moksh (Salvation)	Attain Moksh (Salvation)
	All	Arghya Pujä*	Arghya Pujä (Äshikä) (Mixture of all eight substances)	Eternal state of absolute perception, absolute knowledge, and absolute bliss	

Table D.3-F

In the Digambar tradition, cloves or sandalwood dust representing Dhoop, is offered to destroy all the eight Karma.

*Arghya / Äshikä Pujä is performed only in the Digambar tradition.

D.3.7. Special Pujä - Shvetämbar Tradition

Special occasion Pujä involves offering of the same eight materials as in daily Pujä. Examples of special Pujä per Shvetämbar traditions are:

D.3.7.1. Snätra Pujä

It symbolizes bathing of a newborn Tirthankar by Dev and Devi over Mountain Meru. It is always performed prior to any Pujä, Pujän, birthday celebrations, during the opening of a new business, moving to a new home, or any special occasion.

D.3.7.2. Panch Kalyänak Pujä

This Pujä commemorates five Kalyänak of a Tirthankar's life which are Conception, Birth, Renunciation, Omniscience, and Moksh. Several Panch Kalyänak Pujä are composed to worship Bhagawän Pärshvanäth, Ädinäth, Shäntinäth and Mahävir-swämi. This Pujä is performed during any auspicious event.

D.3.7.3. Antaräya Karma Pujä

There are eight Pujä, very much like daily Ashta Prakäri Pujä. In these Pujä, there is mention of how different people acquired Antaräya Karma and how they were able to remove those obstacles after performing these Pujä.

This Pujä is a part of sixty-four types of Pujä to eradicate eight Karma.

D.3.7.4. Navvänu (99) Prakäri Pujä

This Pujä is performed to praise the greatness of Siddhächala Mahä Tirth, the place where our first Tirthankar Bhagawän Rishabhadev came to worship '99 Purva' times.

D.3.7.5. Sattarabhedi Pujä

Our scriptures say that by worshiping Jineshvar Bhagawän one acquires Punya karma. This Pujä signifies Indra who had worshipped Bhagawän Pärshvanäth by offering seventeen different materials. Generally, this Pujä is performed during the anniversary of a temple at the time of placing new Dhwajä (flag) on the Shikhar (dome of the temple).

D.3.7.6. Västu Pujä

This Pujä is performed to bless someone who moves to a new home. Composer of this Pujä has given a metaphor by identifying body as a temporary home for a soul to reside. The ultimate goal for one is not to be attached to the body but to aim for permanent home for the soul, which is Moksh.

D.3.7.7. Nav-pad Pujä

This Pujä is performed to worship nine venerable entities; Panch Parameshthi and Samyag Darshan, Samyag Jnän, Samyak Chäritra, and Samyag Tap.

D.3.7.8. Bär Vrat Pujä

This Pujä represents twelve Vrat of a layperson. This Pujä reminds one to follow twelve Vrat by the narratives of Shrävaks and Shrävikäs who benefited by adopting each Vrat.

D.3.8. Pujan - Shvetämbar Tradition

Pujan is an elaborate ceremony involving various rituals and offerings. There are special scripts for all different Pujan. It is performed by a Pundit specialized in performing Pujan. These rituals are performed specially at the time of new temple opening, temple anniversary, to celebrate someone's special penance like Varsitap etc. Examples are:

- **Siddhachakra Pujan:** This Pujan is basically elaborate worship with many specific different offerings of Naivedya and Fal to revere Navpad. It was given to Shripäl Räjä and Mayanä Sundari by an Ächärya.
- **Bhaktämar Pujan:** This Pujan pays respect to Bhagawän Ädinäth by reciting 44 to 48 Shlok of Bhaktämar stotra along with elaborate ritual of offering of Naivedya and Fal.
- **Shäntisnätra Pujan:** Generally, this Pujan is performed for peace and to keep obstacles away during Pratishthä celebration of a temple or any great religious celebration.

D.3.9. List of various Pujä performed in Digambar Tradition

- Dev Shästra Guru Puja: In this Pujä, Dev - Vitaräg Bhagawän, Shästra – scriptures containing His preaching, and Guru – one who guides us through understanding the Shästra are worshipped. The journey of salvation begins with the true Dev Shästra guru's reverence.
- Panch Kalyänak Pujä: The five Kalyänak of a Tirthankar namely Garbha, Janma, Dikshä, Keval-Jnän, and Moksh are worshipped in this Pujä. Panch Kalyänak Pujä, which adores the five Kalyänak of Tirthankars.
- Panch Parameshthi Pujä: In this Pujä, Arihant, Siddha, Ächärya, Upädhyäy, and Sädhu are worshipped. Among them Arihant and Siddha are Dev and Ächärya, Upädhyäy, and Sädhu are Guru. The real Pujä is to take refuge in your soul by walking on the path mentioned by Panch Parameshthi.
- Nav Devtä Pujä: In this Pujä, nine supreme entities are adored. The nine supreme entities are Panch Parameshthi Jina Dharma, Jina Ägam, Jina Bimba (idol) and Jina Chaityälaya (temple).
- Das Lakshan Pujä: In this Pujä, one adores the ten great virtues of an ascetic. The ten virtues starting with Uttam Kshamä are the nature of the dharma, the nature of the pure soul i.e., eternal happiness.
- Ratna-traya Pujä: The trio of Samyag-Darshan, Samyag-Jnän and Samyak-Chäritra are called Ratna-Traya, the path of liberation is worshipped in this Pujä. Salvation is the ultimate result of the Ratna-Traya.
- Diwäli Pujä; which celebrates the Nirväna Kalyänak of Bhagawän Mahävir.
- Solähkaran Pujä: Solähkaran is basically reflecting on 16 reasons or deep thoughts which is basis for acquiring Tirthankar Näm-karma.
- Nirväna-Khetra Pujä: A place from where Tirthankar attains liberation is called Nirväna-Khetra and it is worshipped as a very pious place.
- Dhoop Dashmi Pujä
- Rakshäbandhan Pujä
- Jina Dharma, Jina Ägam, Jina Chaitya and Jina Chaityälaya Pujä
- Digambar Parva Pujä

The whole 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 the liberation.

D.4. Six Ävashyak (Six Essential Observances)

D.4.1. Introduction

Jainism is a very practical religion, which helps us in everyday affairs of life. Jainism has to be practiced and lived. Jain ethics is meant for all people 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 Sädhu, performing Sämäyik for equanimity, performing Pratikraman for introspection, practicing nonviolence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

Jainism believes that from time immemorial, every soul is full of impurities. The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigor, and infinite bliss. A worldly soul does not realize these attributes because it is smeared with Karma. The Karma are mainly due to Mithyätva (wrong faith or ignorance) and four Passions / Kashäy (anger, ego, deceit, and greed).

Tirthankars have expounded on many ways to free us from these four Kashäy to attain Moksh. One of the ways is a daily practice of six Ävashyak (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily and regularly by all Jains. These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation.

Ancient Jain literature defines six such activities. Jainism advocates the performance of six essential daily observances by its followers. Both Digambar and Shvetämbar traditions have six essentials but there exist some differences.

Digambar Ächärya Jinsen and Somadeva in the 9th and 10th century developed a list of practices quite similar to Shvetämbar canonical tradition but moved towards a great emphasis upon the popular aspect of ritual. These practices, therefore, constitute the fundamental modes of religious expression for the Jain laity. These essential observances are also listed as obligatory duties in Shvetämbar tradition which a Jain layperson is required to perform every day.

D.4.2. Six Essential Observances of Shvetämbar tradition

Sämäyik	To remain calm and undisturbed in a state of equanimity and with oath of non-violence for 48 minutes.
Chauvisattho	To pray and appreciate the qualities of the twenty-four Tirthankars.
Vandan	Devotion and service to Guru Mahäräj (ascetics).
Pratikraman	To repent, reproach, and reflect upon past wrong thoughts, words, and deeds.
Käyotsarg	Non-attachments to the body (standing or sitting motionless and meditating for a set period of time).
Pratyäkhyän or Pachchakkhän	Taking religious vows renouncing certain activities and certain foods for a set period of time to discipline one's self.

Table D.4-A

Each Ävashyak ritual includes many original Sutras written in Ardha-Mägadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankars and many verses of repentance, confession, and requests for forgiveness.

D.4.2.1. Sämäyik - State of Equanimity

To remain in the state of equanimity without attachment and hatred and to treat all living beings equal to oneself is called Sämäyik. Sämäyik 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. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyätva and Kashäy, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

During Sämäyik, a devotee renounces worldly activities, fully controls his or her mind, speech, and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read scriptures, or perform Pratikraman ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

- Equanimity towards all beings
- Self-control with pure aspirations
- Abandonment of all thoughts tainted by desire and aversion.

During Sämäyik, one should not think about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, instead one should meditate on the Sutra called:

- "NÄ-HAM" - I am not that.

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra.

- "SO-HAM" - I am that.

By meditating on the true nature of the soul, bad Karma (sins) are eradicated. Therefore, it is recommended that all Jains perform Sämäyik as often as possible and at any time of the day.

No one has attained Moksh, and no one will attain Moksh without the practice of Sämäyik. Sämäyik is the true conduct. Sämäyik is the essence of Tirthankar's teachings. One has to practice Sämäyik to attain the right perception, the right knowledge, and the right conduct.

Jain monks and nuns take the vow to remain in Sämäyik for their entire lives at the time of taking Dikshä and thus remain in the state of equanimity, throughout their lives. When a layperson practices Sämäyik, he spends his time as a Sädhu. Laypersons should try to do at least one Sämäyik every day.

Great detail on the subject of Sämäyik is in the Jain canonical books.

D.4.2.1.1. Types of Sämäyik:

There are two types of Sämäyik:

- Partial
- Complete

Complete Sämäyik relates to monks and nuns because they practice equanimity at all times. The partial Sämäyik is for lay people (Shrävaks and Shrävikäs) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sämäyik is 48 minutes.

D.4.2.1.2. Thirty-two (32) Faults to be avoided during Sämäyik

Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sämäyik.

D.4.2.1.2.1.

Ten Faults of Mind

1. To perform Sämäyik without respect to its goals or procedures
2. To perform Sämäyik for prestige
3. To perform Sämäyik out of greed
4. To perform Sämäyik for vanity
5. To perform Sämäyik out of fear
6. To perform Sämäyik for material rewards and power
7. To perform Sämäyik with doubts
8. To perform Sämäyik with anger
9. To perform Sämäyik with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)
10. To perform Sämäyik under pressure from others or without conviction

D.4.2.1.2.2.

Ten Faults of Speech

1. To use offensive speech
2. To speak without thinking
3. To speak or sing such songs that arouse uncontrollable emotions.
4. To use condensed sutras for convenience or to save time.
5. To use quarrelsome language
6. To gossip
7. To use mocking language
8. To use hasty speech without clarity
9. To use irrational speech
10. To use unclear and ambiguous speech

D.4.2.1.2.3.

Twelve Faults of the Body

1. To sit in an improper or disrespectful posture.
2. To sit with unsteady posture or frequent movements.
3. To sit with wavering eyesight
4. To digress or to deviate from Sämäyik for domestic or other work.
5. To lean against something
6. To stretch the body, hands, and legs without reason
7. To stretch the body lazily or to sleep

8. To make sounds by stretching fingers of hands and feet (cracking knuckles)
9. To remove dirt from the body
10. To sit with one's hand on the head or forehead in a sorrowful posture.
11. To sleep or to remain idle.
12. To cause oneself to be served by others without a reason.

Some of the sutras recited during Sämäyik Ävashyak are:

Panchindiya Sutra or Guru Sthäpanä sutra, Iryä Vahiyäe sutra or Forgiveness asking Sutra, Karemi Bhante Sutra or taking the vow of Sämäyik, and others.

D.4.2.2. Chauvisattho-Devotional Prayer to Tirthankars

Chauvisattho means praying and appreciating the attributes of the 24 Tirthankars. This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarägatva). By striving to attain these qualities, we can control our passions. By reciting Logassa Sutra, we offer obeisance to the 24 Tirthankar Bhagawän, and therefore it is known as Chaturvinshati-Stava. By reciting Logassa Sutra with true faith, we strive to attain the qualities of Tirthankar and thus, purify our beliefs and attain the right faith. Those who possess the right faith will ultimately attain Moksh.

Types of Devotional Prayer:

The devotional prayer is also of two types:

- External (Dravya)
- Internal (Bhäv)

To express one's devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (Dravya stuti), while to devotionally praise their inherent qualities is internal praise (Bhäv stuti).

One of the main sutras recited during Chauvisattho / Chaturvinshati-Stava Ävashyak is Logassa Sutra which involves Worshiping of 24 Tirthankars by names.

D.4.2.3. Vandanä - Respecting Ascetics

Vandanä means respecting and saluting. In the absence of a Tirthankar, our true spiritual teachers are Jain Ächäryas, Upädhyäys, and Sädhus, who show us the path to liberation. Ächäryas, Upädhyäys, and Sädhus are true practitioners of the path to liberation. Hence, Vandanä means paying respect to all ascetics including Ächäryas, Upädhyäys, and all other Sädhus and Sädhvis. By paying respect to them, we subdue our ego, control our passions, and develop humility (Vinay). This process helps us advance spiritually.

Types of Vandanä

There are three types of Vandanä defined in Jain literature.

- If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandämi' or 'Vandämi Namamsämi', which means 'I bow to you'.
- If we visit ascetics in their Upäshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.
- Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanä sutra, which is a complete Vandanä of an ascetic. This is also known as Uttkrushta Vandanä or Dvädashävarta Vandanä which refers to the highest form of Vandanä.

For English Pratikraman, we have chosen the second type of Vandanä, because this will be most useful when any English-speaking Jain visits an ascetic in a Upäshray.

Some of the sutras recited during Vandanä Ävashyak are:

- Ichchhämi Khamäsamano Sutra and
- Tikhutto Sutra,

Both of these means Bowing to Ascetics.

D.4.2.4. Pratikraman - Repentance and Confession of Sins

Pratikraman is the most important Ävashyaka (essential ritual).

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all. It means reviewing our daily activities and concentrating on refraining from the sins committed during the day. Pratikraman is like a mirror where we see ourselves internally, the way it is.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts and prevents future sinful acts through renunciation. It helps to stop the influx of karma that obscures the true nature of the soul.

We can shed karma by practicing penance in 12 different ways - six external ways and six internal ways. External penance detaches us from the external world like pleasures of five senses and the mind and body and prepares us for our spiritual journey. Internal penance helps realize the true nature of the soul. We cannot begin our spiritual journey without examining our faults, atoning for our faults by asking for forgiveness, and resolving not to commit them in future. This is the essence of Pratikraman.

D.4.2.4.1. Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Räi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumäsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikraman.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e., asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhäv Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However, for lay people, it outlines 12 vows of limited nature (Anuvrat) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong faith (Mithyätva), an un-restrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramäd), passions (Kashäy) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichär) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhäv or internal Pratikraman, which is very useful for purification of the soul.

D.4.2.4.2. Eligibility to do Pratikraman

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for "one's past minor violations of the vows that may have occurred knowingly or unknowingly".

As previously mentioned, monks and nuns are to follow the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant not only for monks, nuns and only those lay people who follow these vows, but for any lay person wanting to repent for their actions. Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikraman and improve their limits every year in such a way that ultimately, they will be able to fully practice the vows and live an ascetic life.

D.4.2.4.3. Inclusion of Six Ävashyak in the Ancient Pratikraman Ävashyak

During the last few centuries, review of Jain literature indicates that the word "Pratikraman" is used as a common noun for all six essential acts (six Ävashyak). This is also meaningful because during the course of time, the Pratikraman ritual has been expanded and enhanced to include the Sutras of all other Ävashyak. This way laypeople can easily complete all six daily Ävashyak rituals within 48 minutes.

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:

Before Pratikraman begins, we must take a vow of Sämäyik. During Pratikraman, by reciting Logassa and Namutthunam Sutras, we bow down to and offer obeisance to the 24 Tirthankars and their attributes. By reciting Panchindiya and Khamäsaman Sutras, we bow down to the ascetics and their attributes. Thus, Pratikraman includes Chauvisaththo and Dev-vandan essentials. Pratikraman is done while sitting or standing in a meditative posture, which is Käyotsarg. During Pratikraman, we are also required to take Pachchakkhän appropriate to our capacity a Pratyäkhyän essential.

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

Some of the sutras recited during Pratikraman Ävashyak are:

Sät Läkh Sutra (Repentance of Sins to all Living Beings of the Universe), 18 Päpasthänak Sutra (Atonement of Eighteen Sins), Vandittu sutra, Atichär Sutra (Translation of minor violations of Lay people's Vows), and others

D.4.2.4.4. Spiritual Meaning of items used in Sämäyik & Pratikraman

D.4.2.4.4.1.

Charavalo

Charavalo is made by attaching hundreds of soft white strings of yarn to a wooden stick. Its wooden handle is 24 fingers long. Its white 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. If we must move during Sämäyik or Pratikraman, we should use Charavalo to gently clean the floor and clear the space of even the tiniest living beings. Spiritually, the Charavalo symbolizes non-violence and the importance of cleansing our souls of all karma particles. The Charavalo and Muhapatti both constantly remind us that we are in Sämäyik and we must exercise equanimity during Sämäyik.

D.4.2.4.4.2.

Katäsanu

It is also known as Äsan. Katäsanu 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 Sämäyik. It protects subtle mobile living being's underneath. The white color promotes peace and enhances the spiritual environment.

D.4.2.4.4.3.

Muhapatti

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. Muhapatti is used to cover the mouth while reciting Sämäyik Sutras, reminding us to be careful about what we say, and to refrain from lying and saying provocative useless things. 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 nonviolence. In addition, Muhapatti reminds us to restrain our speech, to speak only when necessary, and to be humble and courteous. Finally, Muhapatti also keeps our spit from falling on religious objects and books. In some Jain traditions, they tie the Muhapatti around their mouth.

D.4.2.4.4.4.

Sthäpanächärya

It is difficult to progress spiritually without proper guidance from the Right Guru. If, however, a Guru Mahäräj is not present during Pratikraman or Sämäyik, we establish the Guru's seat by placing a religious book that contains Namokär Mahämantra and Panchindiya Sutra along with a Navakärväli on a Säpadä (bookstand). We sit facing East or North in front of the Guru's seat. This enables us to maintain discipline during Sämäyik and develop humility.

D.4.2.5. Käyotsarg - Meditation in a Yoga Posture

Käyä means body and Utsarga means moving away or rising above. Hence, Käyotsarg means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Käyotsarg). Most of our misery and unhappiness stems from our attachment to our bodies. The process of Käusagg, also known as Käyotsarg, involves making the body and mind as steady as possible so that we can concentrate and experience the feeling that our soul is separate from our body. To perform Käyotsarg in its true form, it is necessary to give up all passions.

Attachment to one's body must be renounced in order to attain virtuous meditation (Dharma Dhyän) and pure meditation (Shukla Dhyän). During Pratikraman ritual, this is accomplished by meditation upon Namaskär Sutra or Logassa Sutra after repentance and confession of sins.

Some of the sutras recited during Käyotsarg Ävashyaka are:

Pukkhara-vara-di sutra (Salutes the teachings of Tirthankars), Siddhänam Buddhänam sutra (Bows to all the Tirthankars along with Bhagawän Mahävir and to all the Tirthplaces from where the Tirthankars attained Nirväna), Dharma Dhyän Käusagg (Reflecting on virtuous meditation), and other sutras.

D.4.2.6. Pratyäkhyän or Pachchakkhän - Taking Religious Vows

Pratyäkhyän or Pachchakkhän refers to the abandonment of things harmful to the soul and acceptance of things beneficial to the soul. Taking Pachchakkhän is taking vows appropriate to our capabilities, disengaging from worldly objects, and engaging in the process of purification.

When we take Pachchakkhän, we renounce certain activities for a pre-determined period of time to discipline ourselves. The Shrävaks take partial vows and ascetics take the great vows. Thus, taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called Pratyäkhyän.

D.4.2.6.1. Types of Pratyäkhyän

There are two types of Pratyäkhyän:

- External (Dravya)
- Internal (Bhäv)

Renunciation of external things like food, shelter and other possessions is Dravya Pratyäkhyän.

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment, and aversion are known as Bhäv or true Pratyäkhyän.

One cannot attain true Bhäv Pratyäkhyän without performing complete Dravya Pratyäkhyän. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhäv Pratyäkhyän (true renunciation) leads to stoppage of new karma (Samvar), which gives rise to ultimate equanimity (Sam-bhäv), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

D.4.3. Six Essential Observances of Digambar Tradition

Digambar developed a list of practices quite similar to this canonical tradition but moved towards a great emphasis upon the popular aspect of ritual. These practices therefore constitute the fundamental modes of religious expression for the Jain laity.

Dev Pujä	To pray and appreciate the qualities of the twenty-four Tirthankars
Guru-upästi	Devotion and service to Guru Mahäräj (ascetics)
Swädhyäy	Studying of Scriptures
Sanyam	Self-restraint - To conduct the householder's vows (Anuvrat) with complete self-discipline
Tap	Penance or Austerities which include Pratikraman, Pratyäkhyän, and Käyotsarg
Dän	Charity - giving alms to mendicants and needy.

Table D.4-B

D.4.3.1. Dev Pujä - Worship of Supreme Soul

Reverential recalling and devotionally praising the supreme soul and its spiritual qualities is Pujä. This is the best way to remove the internal defilement, to purify thoughts, to cultivate good mental states and to rouse and develop spiritual powers. Bhäv-Pujä (internal worship) consists in meditation on the supreme soul and internal efforts for being one with it. The external formal ritual that assists Bhäv-Pujä is Dravya-Pujä (external worship).

''Non-violence, truthfulness, non-stealing, continence, non-greed, devotion to and service of the elders, austerity and knowledge are the auspicious pure flowers. We offer these flowers to the supreme soul by cultivating these good qualities. Offering of these flowers is "Shuddha-Pujä (pure worship)."

The object of Dravya-Pujä is a symbol or an image of the supreme soul, whereas the object of Bhäv-Pujä is the supreme soul itself. Dravya-Pujä is limited to a specific period of time within which it is completed. On the other hand, Bhäv-Pujä has no limitations of space and time. When a man vigilantly observes in his worldly dealings non-violence, truthfulness, honesty, etc., he is to be regarded as performing Bhäv-Pujä, rather Shuddha-Pujä. Thus, Bhäv-Pujä inspires man to build up good character and to live an honest and just life; it ennobles and elevates his life.

Dev Pujä means:

- To remove the internal defilement
- To purify thoughts
- To cultivate good mental states and to develop spiritual powers
- To build good character and to live an honest and just life

D.4.3.2. Guru-upästi - Venerating and Serving Guru Mahäräj and the Elders

Guru-upästi is venerating and serving Sädhu Mahäräj and Sädhvi Mahäräj, the saints who teach religion. It also includes mother, father, teachers of art and sciences, family elders, and those advanced in learning and good conduct. By our reverence and service, we should win their hearts, secure the knowledge and culture from them that ennoble our life. Mother and father are the foremost gurus. Scriptures command us to worship them first. Guru-upästi means Service to:

- Saints who preach religion
- Those advanced in learning and good conduct
- Mother and Father
- Teachers of Art and Sciences, Family Elders

D.4.3.3. Swädhyäy - Study of the Spiritually Elevating Works

The term 'Swädhyäy' is the compound of two words, viz., ('Sva' means self) and ('Adhyäya' means study). It means study of one's own self, that is, one's own soul. Reading, listening to and reflecting on the life-elevating teachings is useful in keeping the mind healthy. They inspire man to look into the innermost recesses of the self. As a result of it, man's journey on the path of progress and enlightenment becomes easy.

Swädhyäy means:

- Study of One's Own Self, One's Own Soul.
- Reading, Listening, and Reflecting on the Life-Spiritual Teachings
- To look into the innermost recesses of the Self/Soul

D.4.3.4. Sanyam - Restraint and Discipline

Sanyam means control over sense organs, control over mind, control over speech and thoughts, control over desire-anger-greed. Noble ideal is one of the conditions that make a man self-controlled and self-disciplined. For the practice of restraint and discipline, proper environment is also required. In short, true regard for restraint, noble ideal, devotion to virtuous conduct and proper environment all together make possible the practice of restraint and disciple.

Sanyam means:

- Control Over Sense Organs, Mind, Speech, and Thoughts
- Control Over Desire, Anger, and Greed
- Helps in Practicing Meditation
- Controlling Sense-Organs, Purifying Mind, Turning Inward
- Attaining Spiritual Peace
- Reflecting on Good Thoughts
- Acquiring and Imparting Knowledge and Learning

D.4.3.5. Tap - Austerity

The importance of external austerities like fasting (Upaväs) etc. depends on the noble purpose behind their observance as well as on the purity of mental state. Instead of the time spent around food, if one focuses on the purpose of practicing yoga or meditation, controlling sense-organs, purifying mind, turning inward, attaining spiritual peace, reflecting on good thoughts, studying soul-ennobling works of performing any other good activity, then fasting is a spiritually beneficial austerity. Remaining constantly engaged in acquiring and imparting knowledge and learning, the saintly persons have composed spiritually elevating works; their devoted efforts to acquire knowledge, constant study of the praiseworthy philosophical and religious works, and the painstaking task of writing virtuous works, all this is one of the highest forms of austerity.

To undertake a great good work, to execute it, and while doing all these, to forget hunger, thirst, bodily pains, and to get completely engrossed in the task is also a form of austerity. Thus, all attempts to purify soul and pure zeal for rendering service to others come under the category of austerity. Not only that, but to do the allotted work honestly is also a case of austerity. Devotion to one's duty is also a form of austerity.

Fast of a right measure observed properly is beneficial to bodily health. It cultivates endurance. The word 'Upaväs' is derived from the verbal root ‘Vas’s meaning ‘abode’ or ‘to stay’ with the prefix ‘Upa’ meaning ‘closer’. Thus, it means abiding in proximity or staying closer to one's own soul.

In short, the external austerities are to be practiced for achieving the following auspicious purposes - for preventing diseases, for cultivating power of endurance so that in future one can face hardships with equanimity, for serving others, for getting time for learning, study, teaching, reading, writing, thinking for purifying mind, so on and so forth.

Tap means:

- To Get Completely Engrossed in A Noble Task Is Austerity.
- Rendering Service to Others Is Austerity.
- To Do the Allotted Work Honestly Is Austerity

D.4.3.6. Dän - Donation

Donation means offering one's possession acquired through legitimate means. Greed is overcome by donation. There is no place for pride in donation. Donations should be offered to the deserving and worthy persons at the proper place and time.

Having renounced all possessions, to devote oneself completely to the service of other is the acme of donation. A man who has renounced all his possessions remains engrossed in the works beneficent to both self and others, is satisfied with the bare necessities of life, entertains no desire to accumulate anything, and employs all his energies in achieving the noble, takes the least from the society and offers the most to it. When he continuously offers the benefits of his spiritual experiences to the masses out of pure affection, then his donation of services is highly superior to the donation of uncountable wealth by the richest of the rich. Bhagawän Mahävir and other saints who renounced all their possessions are such donors as are greatly superior to those rich men of the world who offered their uncountable wealth in donation.

Just as offering money to the deserving is donation, so also showing the good and righteous path to someone through one's speech, giving virtuous advice to others, doing good to others through one's speech are also forms of donation. Thus, we can perform the duty of donation in various ways. Donation of that thing which is needed most at a particular time is great at that time.

While treading the path of righteousness and morality and leading a diligent life, to impart pure and useful knowledge to students, to disseminate noble and virtuous ideas among the people, or to exhort others to devote their lives to good activities is superior to the donation of money. Therefore, donation of knowledge is highly superior to that of money. Service is also the best form of donation.

Four Objectives of Donation:

- To atone for the sins like unjust earning, etc. committed in the past
- To employ in good activities the excess wealth saved after using it for one's comforts.
- To accomplish philanthropic activities like constructing and maintaining educational institutions, hospitals, religious places, etc.
- To serve righteous persons, saints, the learned, etc.

In the Bhagawati Sutra, Gautam Swämi asked Bhagawän Mahävir Swämi a question: “How many ways are there to God?” Bhagawän’s answer was: “There are as many ways as there are atoms in the universe, but the best and shortest is Service.” In the Sutra, Bhagawän Mahävir Swämi also explains: “One who serves the sick and the miserable serves me through the Right Faith; and one who serves me through the Right Faith does service to the sick and the miserable.”

Donation means:

- No place for greed or pride in donation
- To devote oneself completely to the service of other is the acme of donation.
- To show the good and righteous path to someone
- To impart pure and useful knowledge

Donation of knowledge is highly superior to that of money. Service is also the best form of donation.

The six essentials of Digambar tradition are also adopted by Shvetämbar tradition as daily activities for laymen and laywomen. Furthermore, some Jains observe certain practices that involve special rituals, dietary restrictions, and fasting to develop self-control and detachment from worldly matters.

D.5. Paryushan and Das Lakshan Parva

D.5.1. Paryushan Mahä Parva

This is the holiest festival of the year and is an eight-day period of fasting, complex rituals, review of Jain principles, and prayers for forgiveness from all living beings. This festival is observed by the Shvetämbar sect. The festival days are based on Lunar calendar, but generally fall around August-September.

Paryushan Parva is a time to reflect and repent for our undesirable activities of previous year. It is a period to observe austerities to shed accumulated karma. Observing austerities helps control our desires for material pleasures, thus, being an important element of spiritual training. Paryushan Parva consists of eight days as per Shvetämbar tradition. It starts on twelfth or thirteenth day of the dark half of the month Shrävan and ends on the fourth day of the bright half of the month of Bhädarvo per Hindu calendar. The month of Shrävan is in the monsoon season (Chäturmäs).

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 Ahimsä or nonviolence, make it difficult for them not to trample upon and hurt insects and other forms of life that are abundant in the monsoon.

According to Jain scriptures, the last day of Paryushan Parva known as Samvatsari should be celebrated on 50th day of the monsoon season (Chäturmäs). Monks and nuns must settle during this time and remain at that place for the remaining monsoon season of next 70 days.

During Paryushan, most temples hold regular ceremonies in their prayer rooms and meditation halls. During the first three days of Paryushan, Sädhus and Sädhvis deliver sermons related to the five essential activities that Shrävaks and Shrävikäs are required to do during Paryushan. Literally, Paryushan means “coming together from all directions". This symbolizes growth and transformation.

The word “Paryushan” has several meanings:

- Pari + Ushan = all kinds + to burn = to burn (shed) all types of Karma. Our scriptures have prescribed twelve different types of austerities (tap) such as fasting, to reduce our Kashäy and thereby eliminate our Karma.
- Another meaning of “Ushan” is to stay closer. We stay closer to our own soul (remember the qualities of our true soul) by doing Swädhyäy (self-study), meditation, and austerities during Paryushan.
- Pari + Upashaman = all kinds + to suppress = to suppress our passions of all kinds (Kashäy - anger, ego, deceit, and greed) from all sources.

The purpose of life according to Jain teachings is to realize oneself, as well as to experience wholeness, peace, compassion, and reverence for all life.

Therefore, the real purpose of Paryushan is to purify our soul by observing and correcting our own faults, asking for forgiveness for the mistakes we have committed, and taking vows to minimize our faults. During Paryushan we should strive to minimize our worldly affairs so that we can concentrate on the qualities of our true self.

Paryushan is a period of repentance and confession for the undesirable acts of the previous year, and a time to practice austerities that help minimize our passions and vices and shed accumulated karma. Austerity, the control of one's desire for material pleasures, is a part of spiritual training. During this period, some people fast for the entire period of eight or ten days, while others fast for shorter periods, although the Jain scriptures recommend a minimum three day fast. However, it is considered obligatory to fast on the last day of Paryushan. Fasting usually involves complete abstinence from food or drink, but during the daytime, drinking of water that has been boiled and cooled in the morning is permissible. If one cannot fast for the whole day, eating only one meal also counts as limited fasting.

There are regular ceremonies in the temple and meditation halls during this time. During the first three days of Paryushan the Sädhus and Sädhvis deliver sermons related to the five activities that lay people (Shrävaks and Shrävikäs) are required to do during Paryushan.

D.5.1.1. Five Essential Activities of Paryushan

1	Amäri Pravartan	Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities
2	Sädharmik Vätsalya	Respecting fellow human beings and supporting humanitarian activities
3	Attham Tap	Observing fasts for three consecutive days during Paryushan
4	Chaitya Paripäti	Visiting different Jain temples, Jain libraries, Upäshray, and supporting other charitable and religious organizations
5	Kshamäpanä	Repenting our sins, forgiving others, and requesting forgiveness from others

Table D.5-A

The final day of Paryushan, known as Samvatsari, the day of repentance of our past sins and forgiveness to others, is the most important day of Paryushan. After 7 days of penance and preparation of the soul, Shvetämbars do Samvatsari Pratikraman. They ask for and give forgiveness to all - family, friends, and all living beings.

D.5.1.2. Kalpa Sutra

In the Shvetämbar tradition, 'Kalpa Sutra', a Jain scripture written by Ächärya Bhadrabähu in 3rd Century BC is read to the congregation from the fourth through the last day of Paryushan. It is taken from the eighth chapter of the Anga-bähya Ägam Dashä-shrut-skandha. Kalpa means an activity, which enhances religious knowledge, conduct and self-control. Kalpa Sutra describes rules for monastic life during rainy season, biography of Tirthankars, and a lineage of successors to the Ganadhars.

Ächärya Bhadrabähu composed these three chapters in Ardha-Mägadhi language, collectively called Kalpa Sutra in 3rd century B.C. and it has 1216 verses. It was written (penned down) for the first time on palm-leaf during Vallabhipur Ägam Literature Conference (recension) in 453 A.D. Traditionally it was recited only among Sädhus during Paryushan. However, the Kalpa Sutra has been recited in public for over 1500 years, ever since Devarddhigani recited it to King Dhruvsen of Vallabhi to relieve the king's grief over the death of his son.

In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa Sutra for the first time. It has a very detailed and lively description of Bhagawän Mahävir's life as well as narration of his previous 26 significant lives. Poetic depiction of the dreams of mother Trishalä, celebration of the birth of Tirthankar Mahävir, few incidents of his childhood, procession for Dikshä, the account of the calamities endured by Him during the monastic life, and the elucidation of Keval-jnän and Nirväna creates a live picture in listener's mind and builds an atmosphere of reverence. Lives of Tirthankar Rishabhadev, Neminäth, and Pärshvanäth are also narrated in detail.

On the fifth day of Paryushan, the auspicious dreams of Bhagawän Mahävir's mother (Trishalä) are celebrated at a special ceremony.

D.5.1.3. Samvatsari - The Day of Forgiveness

The final day of Paryushan, known as Samvatsari, is the most important day of Paryushan. On this day, Jains ask for forgiveness from family, friends, enemies, and anyone else with whom they have hurt in any way, either knowingly or unknowingly, during the year. Jain scriptures advise that, forgiving all and not

harboring ill will towards anyone, is a definite step forward in the spiritual journey towards liberation. Accordingly, the annual Samvatsari Pratikraman is the most important day in Jain tradition.

Asking for forgiveness is difficult, as it requires humility Vinay – (absence of ego) and suppression of anger. Therefore, our great Ächäryas have said, "Kshamä Virasya Bhushanam, Kshamäväni Michchhämi Dukkadam". To ask for forgiveness is a great quality of the brave ones. If I have committed any mistakes, I ask for your forgiveness.

Khämemi Savva Jive, Savve Jivä Khamantu Me

Mitti Me Savva Bhuesu, Veram Majjha na Kenai.

I forgive all living beings,

May all living beings forgive me.

My friendship is with all living beings,

My enmity is nonexistent.

D.5.2. Das Lakshan Parva

Digambar Jains, celebrate the ten-day Das Lakshan Parva, which begins on the day after the last day of Shvetämbar Paryushan or sometime on that day. Digambars start with forgiveness on the first day and then celebrate an additional 9 days. Each day is dedicated to one virtue. 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 only one particular religion or tradition. They belong to the universal faith. The results of observance of these virtues are equally beneficial to all humanity and not only to a follower of the Jain faith only.

In addition, they also read one chapter of the Tattvärtha Sutra, which covers all aspects of Jain religion. The scripture has 10 chapters, and one chapter is read every day.

Religious Virtues or Yati-dharma

1.	Uttam Kshamä	Supreme Forgiveness
2.	Uttam Märdav	Supreme Humility
3.	Uttam Ärjav	Supreme Straightforwardness
4.	Uttam Shaucha	Supreme Purity
5.	Uttam Satya	Supreme Truthfulness
6.	Uttam Sanyam	Supreme Self-restraint
7.	Uttam Tap	Supreme Austerities
8.	Uttam Tyäg	Supreme Renunciation
9.	Uttam Äkinchanya	Supreme Non-attachment
10.	Uttam Brahmacharya	Supreme Celibacy

Table D.5-B

These ten virtues are pure passionless modes of the conduct attribute of the soul. The word 'Uttam or Supreme' prefixed to each one denotes that there is inevitable existence of the Right Belief and the Right Knowledge (Samyag Darshan and Samyag Jnän). These pure virtues are always associated with enlightened soul and are not present in the ignorant soul with wrong belief.

In fact, the right belief and the right knowledge are the basis for the spiritual progress for the living being. Ten attributes or the virtues are the part of the conduct attribute, when the soul obtains enlightenment. Therefore, right belief and right knowledge are the roots for the tree of right conduct to grow.

D.5.2.1. Uttam Kshamä (Supreme Forgiveness)

Forgiveness means not allowing anger to arise and in case it does, then rendering it ineffective through the internal power.It is the nature of the pure soul to forgive. By taking the shelter of forgiveness, one cultivates the nature of the soul, which is free of anger. The mundane soul has anger within it since time infinite and as a result the true nature of forgiveness has not been cultivated.

Revenge is the worst form of anger. When one reacts to an unfavorable situation right away, then it is known as anger. But at that time if he waits and keeps the matter in his mind then the state of mind turns into revengeful nature. Revengeful nature is much more dangerous than anger. Anger is like fire, and it produces burn right away but when one keeps anger within and plans for revenge then he keeps on burning from within all the time.

Refer to B.9.2.2.4.2.1 - Kashäy Mohaniya (Passion Deluding) Karma on types of anger

- Omniscient Lord (Kevali) does not have any types of anger.
- Enlightened monk has absence of first three types of anger.
- Enlightened house holder with partial vow conduct has absence of first two types of anger.
- Enlightened house holder with vow less conduct has absence of first type of anger.
- Person on 1st spiritual development stage at wrong belief stage has all types of anger.

Five ways of cultivating Forgiveness

1. Consider whether or not the cause of anger lies in oneself.
2. Consider the harm that follows from an angry mood.
3. Consider the childish nature of the offender concerned.
4. Consider the whole affair to be a consequence of one's own past Karma.
5. Consider the merits of forgiveness.

This soul's root cause of anger is the belief that its happiness or unhappiness depends on someone else or material things. It forgets that the happiness or unhappiness occurs because of only itself. When one looks within one's own pure soul and experiences its true nature and stays within his right faith, then it is known as supreme forgiveness.

D.5.2.2. Uttam Märdav (Supreme Humility)

The softness of heart and humble, polite feelings towards all living beings, humility, and external conduct is called Märdav. One gets the passion of pride due to the association of things or people and one feels dejected when there is dissociation. In both these things, there is no softness of modesty. Failure is the mother of anger and success is the mother of the passion of pride. Pride should be differentiated from self-respect, which is not arrogance.

For the cultivation of this quality, one should not feel egoistical because of one's superiority pertaining to knowledge, power, family status, race, physical strength, excellent attainment, penance, appearance.

Jainism believes that all the souls are equal whether a human being or maybe in the lowest form of life, Nigod. If every soul is same, then there is no reason for one to believe that one is either important or superior. This way there is no reason for one to have the passion of pride. Shrimad Räjchandra said that if there was no passion of pride then human beings can have liberation instantly.

D.5.2.3. Uttam Ärjav (Supreme Straightforwardness)

The purity of mental makeup - unity of thought, speech, and action is called Ärjav or straightforwardness. A person with this attribute lives his life in a simple way. Whatever he has in his mind, is what he says. A person with a deceitful nature thinks something and speaks something else and acts all together differently.

A strong person takes anger as a mean of achieving his goal. With anger, he likes to show his strength and suppress others and get his work done. A weak person takes the help of deceit to achieve his goal. For the cultivation of quality of straightforwardness, one should cease to be deceitful.

D.5.2.4. Uttam Shaucha (Supreme Purity)

Lack of greed is contentment. Greed is a desire to possess and is one of the root causes of all sins. It is as dangerous as anger for the spiritual welfare of a person. It is the strongest vice and the last one to be conquered, 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.

D.5.2.5. Uttam Satya (Supreme Truthfulness)

Truthfulness means saying what is beneficial and refraining from harsh words, backbiting, derogatory language, etc. Hiding the truth for saving someone's life is excusable. To speak the truth, one has to know the truth. Truth is the virtue of the pure soul. Partial vow of truthfulness, complete vow of truthfulness, restriction of speech and control of spoken words are four levels described in the scriptures. All these four things have relationship with speech.

Anuvrat	Partial vow of truthfulness means not to indulge in gross lies
Mahävrat	Complete vow of truthfulness means only to speak truth and not to tell even a subtle lie.
Bhäshä Samiti	Restriction of speech means to speak only if it is absolutely necessary and to speak with sweetness and not to use harshness, and not to exaggerate the truth
Vachan Gupti	Control of spoken words means not to speak at all

Table D.5-C

D.5.2.6. Uttam Sanyam (Supreme Self-restraint)

Self-restraint means disciplining mind, speech, and body so as not to injure any living beings and exercising carefulness. Therefore, Self-restraint is of two types, restraining from inflicting injury to all the living beings and detachment from sensual objects.

In self-restraint, one takes away one's attentive consciousness (Upayog) from other objects and concentrates within oneself. This is the absolute definition of self-restraint. Another definition of self-restraint is to accept five great vows, to control all passions like anger etc., to control the activities of mind, speech, and body and to conquer the objects of five senses.

Complete self-restraint is possible only in human life. There is no self-restraint in heavenly or infernal life. In a five-sensed animal life, there can be partial self-restraint.

One may argue that the senses are the reason that one obtains happiness but actually, control over the desires of sensual pleasures is the key to real happiness, as we all know that desires are endless. In fact, the soul's inherent nature is to be happy all the time. The pure inherent nature is independent of outside things like the senses. True happiness comes from within. The happiness comes from other transient in nature and are not real one but perceived one. Self-restraint is the increase of passionless state after obtaining the right faith.

D.5.2.7. Uttam Tap (Supreme Austerities)

The basic presets of austerities are to control attachments and aversions. When one stabilizes in his own pure state and gives up all the attachment and aversion, it is known as austerity. Control of desires are also known as austerity. There are six external austerities and six internal austerities that are practiced to eradicate Karma.

D.5.2.8. Uttam Tyäg (Supreme Renunciation)

Renunciation of a possessive attitude for the necessities of life is called Tyäg. When one has attained self-realization, one has no attachment of any internal or external substance's possessions. This is known as renunciation. He has no attachment and infatuation towards outside material substances like house, wife, kids, and wealth. He also does not have any internal possessions of any attachment or aversion. His soul is pure and devoid of any of these possessions.

There are four types of charities described in the scriptures - charity of food, knowledge, medicine and saving the life of a being. Charity is the training for real renunciation of attachments and aversions (Vitaräg).

D.5.2.9. Uttam Äkinchanya (Supreme Non-attachment)

This attribute describes one to have the feeling of non-attachment with the thing one possesses. Not resorting to the attitude of ownership in relation to anything whatsoever is called Äkinchanya or absence of ownership. It refers to both internal and external possessions. External possessions are wealth, house, etc. Internal possessions are attachment, aversion, and desire. To lack in internal possessions is the ultimate virtue. One who has given up internal possessions has definitely given up the external possessions too.

Maybe it is somewhat easy to give up external possessions, but one may still keep the internal possessions towards what they gave up. For example, one has donated a lot to society and still keeps on telling everybody, how much they donated. That means they physically gave up the substance but still have not given up the desire towards that substance.

D.5.2.10. Uttam Brahmacharya (Supreme Celibacy)

Celibacy means continence to be observed by residing with a teacher, to observe the vows, to learn the scriptures and to erode the passions. We should consider this attribute three different ways:

From social point of view: The common social definition, control of sexual desires and conduct well known to all. For a householder, limited celibacy is preached with the concept of one partner only.

From absolute point of view: It means to stay in the true nature of the soul. Once Right Faith is achieved, one can experience the nature of the pure soul. When one has Right Conduct, and he is engrossed in his true nature of the soul then he automatically gives up the objects of the five senses. He still has five senses and mind, but he has separated himself from the objects of these five senses.

From the empirical point of view: control of five senses is known as celibacy.

D.5.3. Forgiveness Day

The last day of Paryushan (Samvatsari) and the first day of the Das Lakshan Parva (Kshamä) are the day of forgiveness, and the most important day for all Jains.

We usually ignore our own faults and magnify the faults of others. We know when we make a mistake, but our pride makes it difficult to admit them. Paryushan teaches us to have humility to say 'Michchhämi Dukkadam' and ask for forgiveness for our faults. At the same time, we should truly forgive others who have hurt us in any way.

Why do we need to forgive others? It is not because they need our forgiveness. It is because we need to release ourselves from the rage, hostility, and resentment we carry within us when we don't forgive. Forgiveness not only makes us whole once again; it energizes us and makes our world more beautiful than ever. Forgiveness keeps human relationships and friendships smooth and comfortable. Many situations may cause unhappy feelings towards others, such as:

Disagreements	When other people do not agree with our way of thinking, WE do not like them.
Misunderstanding	When we do not understand somebody's intention, WE get angry with him or her.
Wrong Expectations	When we want more than the other person can give, WE get disappointed.
Hurt feelings knowingly or unknowingly	All of us have an ego and when someone humiliates or insults us, WE get upset.
Jealousy	Jealousy creates hate and WE lose our thinking ability.

Table D.5-D

If for whatever reason we cannot forget and forgive, both sides lose out. However, our ego prevents us from seeing and doing something about it.

"When we forgive, we become one with the light of our soul. Without forgiveness, we are like a lamp whose inner flame cannot penetrate the fine particles of soot that smear the outer chimney. When we wash away the subtle grains of anger, resentment, and hatred with forgiveness; then the radiant soul within shines forth its rays of joy." - Gurudev Shri Chitrabhanu

By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das Lakshan, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; when we forgive, we become one with the light of our soul.

On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example. Listening to the Kalpa Sutra, Tattvärtha Sutra, or some other scripture, taking positive steps to ensure the welfare of all living beings, developing the feeling of brotherhood towards fellow human beings and forgiveness for all living beings, doing penance, visiting neighboring temples, libraries, and Upäshray are all important activities during this time.

After performing Samvatsari Pratikraman or Das Lakshan celebration, Jain's request forgiveness from all living beings in person, via telephone, or via mail.

On this auspicious occasion, we beg for forgiveness for our intentional and unintentional wrongdoings.

Michchhämi Dukkadam

D.6. Jain Festivals (Parva) and Celebrations

Jainism has a rich tradition of festivals and rituals. Traditionally, festivals are a time for celebration, jubilation, enjoyment, and entertainment. But the Jain festivals and rituals emphasize the spiritual aspects of Jainism. They are meant for renunciation, austerities, study of the scriptures, recitation of holy hymns, meditation, and expression of devotion for the Tirthankars. Celebration of festivals and practice of rituals revitalize and strengthen our beliefs in Jainism. The Jain festivals are known as Parva. The word "Parva" means auspicious day.

Every year, our festivals fall on different dates according to the Christian Calendar, because we follow a lunar calendar, known as Panchäng. Since the moon takes 29.5 days to go through its phases, a lunar year is 29.5 * 12 = 354 days. We add a month every 2-3 years to our lunar calendar so that we do not drift too far away from the Christian Calendar.

D.6.1. Kalyänak - Auspicious Events

Jains celebrate five major events (Panch Kalyänak) of the life of a Tirthankar. The five major events in the life of a Tirthankar are called Kalyänaks (Auspicious Events). They are:

D.6.1.1. Chyavan or Garbha Kalyänak (Conception Event)

This is the event when a Tirthankar's soul leaves its previous body and is conceived in the mother's womb on earth. After Tirthankar's soul is conceived, the mother witnesses fourteen dreams according to Shvetämbar texts and sixteen according to Digambar texts. A Tirthankar's soul, while even in mother's womb, possesses three types of knowledge, namely Mati Jnän (sensory knowledge), Shrut Jnän (scriptural knowledge), and Avadhi Jnän (clairvoyance).

D.6.1.2. Janma Kalyänak (Birth Event)

This is the event when the Tirthankar is born. When a Tirthankar is born, Indra Dev (king of Heaven) and other heavenly gods, due to their utter respect and devotion to the Tirthankar, come down to the earth. They then take the newly born Tirthankar to the summit of Mt. Meru for anointing and bathing ceremony and celebrate the birth of a Tirthankar (Janma Abhishek ceremony).

D.6.1.3. Dikshä or Tap Kalyänak (Initiation Event)

This is the event when the Tirthankar gives up all his/her worldly possessions and family relationships and becomes a monk/nun. He initiates himself into the ascetic order. One year before the time of renunciation, a group of celestial angels comes to pay homage to the future Tirthankar. They request him/her to renounce the world and reestablish religious order for the benefit of all living beings. When a Tirthankar renounces worldly life, he attains Manah-paryav Jnän (telepathy), the fourth type of knowledge.

D.6.1.4. Keval-jnän Kalyänak (Omniscience Event)

This is the event when a Tirthankar attains Keval-jnän (omniscience) when he completely eradicates four kinds of defiling Karma, known as Ghäti Karma by the practice of severe discipline, penance, and meditation.

Upon becoming a Tirthankar, Indra Dev (supreme Heavenly God) creates eight Pratihärya for the Tirthankar and a Samavasaran (three layered tall structure) from where He delivers the sermon. This is the most important event for the entire Jain Sangh as the Tirthankar re-establishes Jain order (Sangh) and preaches the path of purification and liberation. Devs, ascetics, laity and animals attend sermons.

D.6.1.5. Nirväna Kalyänak (Liberation Event)

This is the event when a Tirthankar's soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. Just prior to Nirväna, the Tirthankar's soul destroys the remaining four Aghäti Karma completely, and attains salvation, the state of eternal bliss.

The holy regions where Tirthankars' Kalyänak took place are now pilgrimage places. Tirthankars are supreme human beings and our faultless human models in whom we take spiritual refuge.

D.6.2. Mahävir Janma Kalyänak (Mahävir Jayanti)

On Mahävir Jayanti the Jain community observes the birth anniversary of Bhagawän Mahävir with great devotion. Mahävir Jayanti falls on the 13th day of the bright half of the month of Chaitra (March-April according to the Christian calendar). Bhagawän Mahävir was born to King Siddhärtha and Queen Trishalä in 599 B.C. in the city of Kshatriya-kund in Lachhaväd district. It is a day to remember and worship Bhagawän Mahävir and all other Tirthankars.

Unlike most Indian festivals, Mahävir Jayanti, in keeping with the austere nature of Jainism, is celebrated with great sincerity and devotion. For the Jains, quiet celebrations, visits to temples, prayers and worship mark the birth anniversary of Bhagawän Mahävir.

Visiting various pilgrimage places is also a vital part of the celebration. Special prayers are also offered at the Jain temples. People attend sermons to learn the teachings of Bhagawän Mahävir. This day reminds us of the supreme compassion of Bhagawän Mahävir and the path to liberation he has preached.

Temples are decorated to express devotion and joy for the occasion of Bhagawän's birthday. At many temples elaborate worship rituals and the rite of Abhishek are conducted quite enthusiastically. Some communities even celebrate this day by conducting grand processions with the idol of Bhagawän Mahävir in an elegant chariot.

It is also an educational and fun experience for Jain youth to celebrate this day by expressing Bhagawän Mahävir's message through cultural activities like speeches, plays, songs, and dances related to Bhagawän Mahävir's life. The Murtipujak Jains visit temples and worship the statue of Bhagawän Mahävir; the Non-murtipujak Jains emphasize the internalization of the faith.

The event holds special significance in the states of Gujarat and Rajasthan because the ancient Jain shrines at Girnär, Delwädä, and Pälitänä are situated in these states. Mahävir Jayanti is also celebrated at Päväpuri in Bihar state where Bhagawän Mahävir attained Nirväna.

D.6.3. Diwäli

Diwäli is a festival of celebrations in India and among Indians all over the world. It is an occasion for happiness and togetherness. This is an occasion where everyone, irrespective of his or her religious and economic background, celebrates Diwäli. It teaches us to uphold the true values of life, to destroy ignorance that prevents humanity, and to drive away darkness that engulfs the light of knowledge.

The word 'Diwäli' comes from the Sanskrit word, 'Deepävali'. 'Deep' means light and 'Ävali' means a row or multiple, which means row of lights. Diwäli is celebrated on New Moon Day, the last day of the year in the month of Ashwin or Äso.

People show their happiness by lighting earthen lamps, and decorating their houses with rangoli, and inviting family and friends for a feast.

In Jainism, the lighting of lamps is symbolic of lighting the lamp within us. Just as a light brightens everything around it, our presence should brighten people around us. We should be of help to others and bring peace and happiness to them and to ourselves.

For Jains, Diwäli marks the anniversary of the attainment of Moksh by Mahävir-swämi in 527 BC. The festival falls on the last day of the month of Ashwin or Äso, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Bhagawän Mahävir commenced his last sermon final discourse known as Uttarädhyayan, which lasted until the night of Diwäli. At midnight, his soul left his body and attained liberation, Moksh.

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 the lighting of lamps. Hence it is called Deepävali or Diwäli. But the light of Bhagawän Mahävir'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 Bhagawän Mahävir.

As a traditional Diwäli 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 need oxygen while internal lamps need self-effort. The resolution to adopt the practice of good conduct is the way to celebrate the Diwäli. Some people fast for two days as Bhagawän Mahävir did. Some people recite "Shri Mahävir Swämi Sarvajnäya Namaḥ" on every bead of the rosary (108 beads in one rosary) followed by rosaries of reciting "Shri Mahävir Swämi Pärangatäya Namaḥ" on each bead. In brief, Diwäli is for enhancing spiritual wealth.

From a social aspect, Diwäli is celebrated in traditional Indian fashion by greeting and offering sweets to family, friends, and neighbors. Jain businesspeople would close their accounts for the year and perform a simple Pujä for the new account books. Diwäli is celebrated for five days; each day has its own significance and myth.

D.6.3.1. Dhanteras

Dhan means wealth and Teras is the thirteenth day of Ashwin or Äso. The first day of Diwäli is Dhanteras. Torans of Äso Pälav (mango leaves and marigolds) are hung on doorways. Rangoli are drawn with different colored powders to welcome guests.

D.6.3.2. Käli Chaudas

The day after Dhanteras is known as Käli Chaudas. Some Jains perform a two-day fast (Chhath) on this day as Bhagawän Mahävir gave his last sermon beginning this day which lasted for 48 hours (until the night of Diwäli).

D.6.3.3. Diwäli

Diwäli is the day when Bhagawän Mahävir, the twenty-fourth Tirthankar, attained Nirväna. It is a celebration of lights. Just as a lamp needs cotton and oil to keep going, your internal light needs rariright faith, right knowledge, and right conduct. Oil lamps are arranged in and around the house during the festival of Deepävali or Diwäli.

D.6.3.4. New Year

Bhagawän Mahävir's chief disciple, Indrabhuti Gautam, had not been able to overcome his attachment to his master and that delayed him in achieving Keval-jnän. The barrier was only broken after a period of grief over his master's Nirväna. 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 Swämi; and listen with devotion to the nine Stotras (Navsmaran) and the auspicious Räs (epochal poem) of Gautam Swämi. 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".

D.6.3.5. Bhäibeej (Festival for brother)

King Nandivardhan, the brother of Bhagawän Mahävir was in great sorrow due to the Nirväna of Mahävir. On the day after New Year's Day, his sister Sudarshana invited him to her house and comforted him. This day is observed as Bhäi Beej. This festival is like Rakshä Bandhan. On the day of Rakshä Bandhan, the sister goes to the brother and ties the Rakshä (a sacred thread) wishing him long and happy life; but on this day, the sister invites her brother to her house to show her respect and love for him.

D.6.4. Jnän Panchami (Auspicious day for worshipping Knowledge)

Jnän Panchami is celebrated on the 5th day of bright half of Kärtak, the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. All religions believe in gaining knowledge, while Jain religion stresses its importance because knowledge is an innate quality of soul. Through right knowledge only, one can follow the right path.

On this day, the scriptures, which impart knowledge to the people, are worshipped with devotion by offering Väsakshep (sandalwood powder). Jain scriptures are displayed in various religious places. People visit such places and worship these sacred scriptures on this day to seek blessings for the strength to be able to learn continuously. Swädhyäy, meditation, and Pratikraman are also conducted 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 Pujä.

Efforts are concentrated towards removing Jnänävaraniya karma. The following song is sung on this day:

Samkit Shraddhävantane, Upanue Jnän Prakäsh,

Pranamu Pad Gaj Tehanä, Bhäv Dhari Ulläs.

The Jap Pad of 'Aum Hrim Namo Nanassa' on rosary bead is performed on the day. As a result, the knowledge obstructing Karma are destroyed.

D.6.5. Dev Diwäli or Kärtaki Poonam

It is the 15th day of the first month- Kärtak in the Gujarati calendar, which marks the end of Chäturmäs. After the four months of rainy season (Chäturmäs), Sädhus start Vihär and the pilgrimage of Shatrunjay reopens. Thousands of Jains from all over the world go for Tirtha-yäträ to Shatrunjay, Mount Girnär in Gujarat, and other Tirth places where special celebrations are held. Lamps are lit under the moonlit sky and families celebrate the end of the Diwäli fortnight.

It is said that the meaning of the Shatrunjay is winning over enemies. The pilgrimage of Shatrunjay is performed to win over the Karma-enemy. So, it is said that-

Each step on the pious place Shatrunjay can remove or Destroy Karma of previous births. Even those who had got Omniscience knowledge can't describe the importance of Shatrunjay.

D.6.6. Navpad Oli

Twice a year, falling in March/April (Chaitra) and September/October (Ashwin or Äso), the nine-day Oli period of semi-fasting called Äyambil 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 by meditating upon Navpad comprising of Panch Parameshthi, Jnän, Darshan, Chäritra, and Tap. The importance of Navpad is preached by the sermons given during these days. King Shripäl and Mayanä Sundari were ardent devotees of Navpad. With thorough understanding of the theory of Karma, both exerted their efforts in worshipping Navpad. In doing so, they destroyed bad Karma, improved their condition, and ultimately attained liberation.

D.6.7. Maun Agiyäras

This is the most pious day of the year. It marks the highest number of pious occasions (total 150) such as Birth, Enlightenment, and Nirväna Kalyänak of several Tirthankars. It falls on the eleventh day of the bright half of the month of Mägashara during November/ December. A day of complete silence and fasting are observed, and meditation is directed towards the Tirthankars who's various Kalyänak (auspicious life events) fall on this day. Many people live the life of an ascetic by staying at Upäshray (temporary residence of ascetics) on that day.

In Bharat Kshetra, it is the anniversary of the Dikshä Kalyänak of the 18th Tirthankar – Bhagawän Arnäth, Keval-jnän Kalyänak for the 21st Tirthankar Bhagawän Naminäth and Birth, Dikshä and Keval-Jnän Kalyänak for the 19th Tirthankar Bhagawän Mallinäth. Any religious activities performed on this day is more fruitful than any other day. It is believed that one fast done on this day gives fruits of 150 fasts.

D.6.8. Posh Dashmi

This day is celebrated as the birthday of 23rd Tirthankar Bhagawän Pärshvanäth. On the 9th, 10th, 11th days of the dark half of Mägashara month (usually falls in December), hundreds and thousands of Jain men and women perform the austerity of Attham, 3 days fast and by means of recitation and meditation they try to achieve divine welfare. A grand fair takes place in Shankheshwar, which is a sacred place for Jains. If one is unable to do Attham, one can do three Ekäsanä, first day with only Sugared water, second day with Kheer, and third day with full lunch.

D.6.9. Varsitap

This yearlong austerity (Tap) consists of fasting every other day followed by only one or two meals on the next day. This yearlong austerity signifies the event in the life of our first Tirthankar Ädinäth, who did not get Gochari (alms) for 400 days after his initiation (Dikshä). The Pärnä ceremony for Varsitap is observed in India with large celebration at Hastinäpur where Shreyäns Kumär, great grandson of Bhagawän Ädinäth, offered Him sugarcane juice to break his fast.

D.6.10. Akshay-tritiya - Varsitap Pärnä

This marks the fast-breaking day of over a year-long fast by the first Tirthankar Bhagawän Rishabhadev. Jains, who have been fasting on an alternate day for over a year, break their fast by drinking fresh sugar cane juice.

This festival is celebrated on Vaishäkh Sud 3 (third day of the month of Vaishäkh). The first Tirthankar-Bhagawän Rishabhadev got Chäritra or left the worldly pleasures, after 83 Läkh Purva years of home-life. Bhagawän Rishabhadev went to many houses to get the proper food (Gochari) for him, but no one could understand his desire for food. The people were ready to give elephants, horses, jewelry or even brides to him. But they did not offer any food.

In the previous birth, Bhagawän Rishabhadev had tied a net on the face of a cow, and he comitted the sin of starving the cow, so that previous Karma was the cause of this incident. Eventually, Shreyäns Kumär gave him sugarcane juice and Rishabhadev broke his fast. This day is known as Akshay-tritiya from that time.

D.6.11. Fägun Sud Teras

This day falls on the thirteenth day of the month of Fägun (usually in the beginning of March). The circumambulation of 6 Gäu at Shatrunjay Mountains is done on this day. (Gäu is an ancient unit of measurement for distance. 1 Gäu is approximately 2 miles. The exact measurement of Gäu is beyond the scope of this manual.)

D.6.12. Twelve Tithi

Twelve Tithi in each month are 2nd, 5th, 8th, 11th, 14th, and 15th days of each half-moon cycle. Most Jains may observe five days: Sud (Shukla) 5th, two 8th, and two 14th days. Jain Shastra indicates that the Äyushya-bandh for the next life takes place on one of these days and one's physical and spiritual activities are significantly contributory.

D.6.13. Chaumäsi Chaudas

Three Sud (Shukla) Chaudas in month of Kärtak, Fägun and Ashädh are celebrated as Chaumäsi Chaudas.

D.6.14. Mastakäbhishek - The Head Anointing Ceremony

Perhaps the most famous example of Pujä performed on a grand scale in Jainism is the Mastakäbhishek (head anointing) ceremony held every twelfth year in Shravanbelgola. This honors the spiritual hero Bähubali, 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; Bähubali thus receives the kind of adoration otherwise reserved exclusively for Tirthankars. The image depicts Bähubali as standing erect, free of clothing and immersed in deepest meditation.

For the period of the Mastakäbhishek, temporary scaffolding is built behind the huge statue, thus the faithful can anoint Bähubali in the proper manner, by pouring various sacred substances such as purified water and sandalwood paste over the statue from above. Participating in these festivities is said to bring great merit and perhaps to make possible the experience of Samyag Darshan (Right faith) itself.

D.7. Jain Temples and Pilgrimage Places

D.7.1. Introduction

The pilgrimage to sacred places is a part of the tradition for practically every religion in the world. The hardships of the journey discipline the body and the company of fellow pilgrims strengthens the religious faith. It is inspiring and uplifting to pray and worship at the place where the great religious leaders and saints once stood. The soul receives merit while the mind receives peace.

India is a land of spirituality and devotion. Jain shrines in India speak of an integral association with the lives and activities of the Jain Tirthankars, who spread the message of Ahimsä, Anekäntaväd, and Aparigraha.

Some of the holy places where the enlightened ones were born, took Dikshä, and achieved liberation (Moksh) are of special importance. The places touched and traveled by these Tirthankars became famous as sacred places; therefore, idols of Tirthankars were installed there. The religious atmosphere of these sacred places inspires feelings of reverence. Devotional sentiments permeate throughout and bring inner happiness and peace, which leads to upliftment of the soul.

It is a well-known fact that the art and architecture of a country are reflective of its religious devotion as well as economic prosperity, without which elaborately carved temples could not have been built. Every phase of Indian history, art, and architecture found supporters in rich merchants and princes who spent lavishly on the commemoration of their religious leaders and beliefs.

Tirth places have attracted millions of people. India holds immense appeal for devotees to see great Jain architecture, to know and understand the teachings of the great Tirthankars who, through hard penance, showed the course to salvation to humanity and freedom from the cycle of rebirth through Jainism. Tirth places tell immortal stories of Tirthankars and other saintly beings. Idols, murals, and inscriptions in temples convey the message of Tirthankars.

D.7.2. Shri Pälitänä Tirtha

D.7.2.1. Mulnäyak

Nearly 7 feet tall, white-colored idol of Bhagawän Ädinäth in the Padmäsan posture.

D.7.2.2. Tirtha

It is on Mt. Shatrunjay near the bank of the river Shatrunjay, in the state of Gujarat. There are about 900 temples on Mt. Shatrunjay, each rivaling the other for beauty and magnificence, presenting an awe-inspiring spectacle to devotees and visitors. The multitude of temples made of splendid marble, with their spires aiming at the skies, present a spectacle unmatched for its scale and magnitude. The peak is 2 miles and 2 furlongs long climb of over 3745 steps from the foot of the hill. While climbing up early in the morning, you can see river Shatrunjay at a distance gleaming in the beautiful sunrise. Pälitänä Tirth displays a combination of human enterprise, architectural skills, generosity, and religious devotion. Every devout Jain aspires to climb to the top of the mountain at least once in his or her lifetime, because of its sanctity.

D.7.2.3. History

Shatrunjay is known as the eternal Tirtha. It is an ancient Jain place of pilgrimage as it was here that Pundarika, the chief follower of Tirthankar Rishabhadev, attained Nirväna. Although most temples are modern, they have been restored many times, dating back to prehistoric times. Historically, the present temple was constructed in the 12th century during the reign of King Kumärpäl.

Unfortunately, Shatrunjay suffered much destruction during the Muslim conquests in the fourteenth and fifteenth centuries, but the rebuilding took place after 1500. From the late seventeenth century, Shatrunjay has become more and more important. On a certain day (Fägun Sud teras) every year, nearly 20,000 pilgrims undertake a twelve-mile or 6 Gäu round trip Yäträ, where 1 Gäu is approximately 2 miles. (The exact measurement of Gäu is beyond the scope of this manual). The pilgrimage to Shatrunjay generates great merit.

D.7.2.4. Works of art and Sculpture

The main temple is a splendid, two storied, imposing structure with highly impressive elevation supported by 72 pillars and with artistic balconies on its sides. Besides the main temple complex, there are 8 temple complexes on the hill. All of them together are known as Navatunk. One of the temples has its steeple visible from a distance of 20 miles. All these complexes were built at different times by different people and hence are popularly known by their names. There are more than 10,000 idols of Tirthankars installed in all these large and small temples.

D.7.3. Shri Shankheshwar Tirtha

D.7.3.1. Mulnäyak

Nearly 6 feet tall, white-colored idol of Bhagawän Shankheshwar Pärshvanäth in the Padmäsan posture.

D.7.3.2. Tirtha

It is in the center of the village in the state of Gujarat

D.7.3.3. History

As mentioned in ancient scriptures, Ashädhi Shrävak's devotion to Bhagawän Pärshvanäth gave rise to this temple. Inspired by his great faith, the idol of Shankheshwar Pärshvanäth has been worshipped since ancient times. The temple was built and rebuilt on several occasions. Major renovation was done by Sajjan Shah in the 11th century and by Vastupäl and Tejpäl in the middle of the 13th century. In the 14th century, the army of Allauddin Khilaji caused severe damage to the temple, but the main idol was saved by the Sangh.

Since 1760, this vast and beautiful temple has 52 idols and a passage for going around the idols. Even if volumes of books are written, they cannot fully describe the miracles of this temple. For instance, it is said that the wounded men of Lord Krishna's army arrived at Shankheshwar Tirth after a battle. Then they used the holy water (Abhishek) from the Tirth to cleanse their wounds, and upon contact with the water, their wounds were immediately healed. Worshipped for thousands of years, this idol specially attracts the faithful worshippers making this Tirth of immense significance.

D.7.3.4. Works of art and Sculpture

Even today, the worshippers experience the miracles of this magnificent idol. The idols of Dharanendra, Shri Padmävati Devi, Pärshva Yaksha, and Shri Chakreshwari-Devi are said to protect the Tirtha, to remove the obstacles of the worshippers, and to fulfill their wishes. On the auspicious day of Bhagawän Pärshvanäth Janma Kalyänak (birth event) and on the Diwäli, thousands of pilgrims come here to observe a three-day long fast. Comparable to a heavenly residence, this ancient, majestic, and delightful temple surrounded by 52 small temples looks very beautiful.

D.7.4. Shri Tärangä Tirtha

D.7.4.1. Mulnäyak

Nearly 9 feet tall, white colored idol of Bhagawän Ajitnäth.

D.7.4.2. Tirtha

It is on the Tärangä hill in the state of Gujarat.

D.7.4.3. History

Under the inspiration and instructions of Shri Hemchandra Ächärya, this temple was built in the year 1165 AD under the reign of King Kumärpäl. In the past, many Sädhus have attained Nirväna while meditating on the nearby hills.

D.7.4.4. Works of art and Sculpture

This temple is 50 feet long, 100 feet wide and 142 feet high. Along with the vast open square, the well-curved, eye-catching summit of the four-storied temple made of yellow stone looks stunning. This temple is famous for its tall steeple. Since the wood used in building this temple was of the Tagar (veleriana hardwickii) wood, it is fire-extinguishing; when set to fire, it does not catch fire, but oozes out water. This is truly amazing.

D.7.5. Shri Äbu Delwädä Tirtha

D.7.5.1. Mulnäyak

5 feet tall, white colored idol of Bhagawän Ädinäth in the Padmäsan posture.

D.7.5.2. Tirtha

The Jain Delwädä temples of India are located near Mount Äbu in the state of Rajasthan.

D.7.5.3. History

Bharat Chakravarti built the temple and installed four idols facing all four directions. This ancient Tirth is also mentioned in the Brahat Kalpa Sutra composed by Ächärya Bhadrabähu. Many ancient Ächäryas had visited this Tirth in the past. The present temple called Vimal Vasahi, was built in the eleventh century by Vimal Shah in honor of Bhagawän Ädinäth. By appeasing Ambikä Devi, he had recovered the 2500 years old idol of Bhagawän Ädinäth. The generous brothers, Vastupäl and Tejpäl in honor of Bhagawän Neminäth built another temple, Lunaga Vasahi in 1230 AD. The splendid temple was built under the supervision of Anupamä-devi, the wife of Tejpäl. The main idol of Mulnäyak Bhagawän Neminäth is majestic.

D.7.5.4. Works of art and Sculpture

The sculptures and art of these temples are famous all over the world for their stunning carving in white marble. The ceiling, domes, gates, pillars, arches, and walls of the Vimal Vasahi temple are excellent specimens of minute carving skill. The Rang Mandap is a grand hall supported by 12 decorated pillars and nicely carved arches with a breathtaking central dome. On the pillars are carved female figurines playing musical instruments and 16 Vidyä-devis (the goddesses of knowledge) – each one holding her own symbol. The Navchowki is a collection of nine rectangular ceilings, each one containing beautiful carvings of different designs supported on ornate pillars. The ceiling features engraved designs of lotus-buds, petals, flowers, and scenes from Jain and Hindu mythology. There are 59 small temples in the passage around

the temple. It took 1500 artisans and 1200 laborers a span of fourteen years to build this extraordinary monument.

In the Lunaga Vasahi temple, delicate carvings in the Deräni-Jethäni niches (recesses in the wall) are exceptional examples of art. The carving of the white marble is so delicate that it is almost translucent. It is said that the sculptors were paid in gold according to the weight of marble dust removed. The main hall or Rang Mandap features a central dome, from which hangs a big ornamental pendant featuring elaborate carving. Arranged in a circular band are 72 figures of Tirthankars in seated posture and just below are 360 small figures of Jain monks in another circular band. The richly carved corridors, pillars, arches, and 'mandaps' of the temple are simply amazing. The Navchowki here features some of the most magnificent and delicate marble stone cutting work of the temple. Each of the nine ceilings here seems to exceed the other in beauty and grace. The Hasthishälä or elephant cell features 10 beautiful marble elephants neatly polished and realistically modeled.

D.7.6. Shri Ranakpur Tirtha

D.7.6.1. Mulnäyak

Nearly 6 feet tall, white -colored idol of Bhagawän Ädinäth in the Padmäsan posture

D.7.6.2. Tirtha

Ranakpur, tucked away in a remote valley in the midst of natural beauty, is in the state of Rajasthan.

D.7.6.3. History

Renowned for marvelously carved Jain temples in amber stone, Ranakpur is one of the holiest places for the Jains and exceptional in its beauty. The Ranakpur Jain temple was built during the reign of Ränä Kumbha in the 15th century. Dharna Shah, a Jain businessman, had a dream to build a temple like a heavenly residence named Nalinigulm. With the permission and help of the king, this three-story temple was built at the cost of 150 million rupees in those days.

D.7.6.4. Works of art and Sculpture

From artistic and cultural viewpoints, the whole temple with its enormous 48,000 sq. ft. span is beautiful, splendid, matchless, and outstanding among many wonders of the world. The inner sanctum of the temple has four idols of Bhagawän Ädinäth facing all four directions with four entrances to the temple. There are four subsidiary shrines, and twenty-four pillared halls and domes supported by over four hundred columns. The total number of columns is 1, 444; all of which are carved intricately with no two columns being alike. The intricately decorated 40 feet high pillars and the arches hanging like pearl-strings create a feeling of awe among the visitors. The pillars are arranged so deftly that from any spot in the temple, you get an uninterrupted view of the idol. The carved stone in the ceiling of the main dome is pulled low at the center like a chandelier. How the weight of stones is kept hanging unsupported remains an unsolved mystery. The sculptors have carved life-stories out of the vast storehouse of Jain scriptures. Some of the eye-catching illustrations are a stone slab with an intricate carving of thousand hooded entangled snakes sheltering Bhagawän Pärshvanäth, and a mountain with thousand peaks. There are 84 small and large temples surrounding the main temple.

In the assembly hall, there are two big bells weighing 108 kg., whose sound echoes as far as three miles. Each bell has a high and low pitch complementing each other and producing the sound of ‘OM’ resonating in your navel for one minute.

The idols of Bhagawän Mahävir Swämi and Rishabhadev, polished with precious stones, shine like glass even after six hundred years.

D.7.7. Shri Shravanbelgola Tirtha

D.7.7.1. Mulnäyak

Nearly 57 feet tall, idol of Bhagawän Bähubali in the Käyotsarg posture made of light brown colored granite.

D.7.7.2. Tirtha

It is on Vindhyagiri hill near the village of Shravanbelgola in the state of Karnataka.

D.7.7.3. History

Sri Gommateswar, also known as Bähubali, was the son of the legendary first Tirthankar. This Tirth was created in 981 AD under inspiration of the mother of Chämundaräy, the advisor of King Gangaras. Shravanbelgola means 'the monk on the top of the hill' and hermits, mystics, and ascetics have journeyed and lived there since at least the third century BC. In the mid-tenth century AD, temples began to be built and the site grew to be one of the most important pilgrimage sites of the Jain religion.

The chief festival of Shravanbelgola is the Mahä Mastakäbhishek, or the 'Head Anointing Ceremony'. During this incredible event, over half a million devotees make a pilgrimage here. A scaffold is built around the statue. The ceremonial Abhishek is performed with chanting of holy mantras and pouring pots of water mixed with sandalwood, flowers, and precious herbs over the idol's head. While flowing downward over the body, these offerings are believed to acquire a powerful charge of spiritual energy. They are collected at the feet and distributed to the devotees who believe that the gift will assist their quest for enlightenment. The festival is performed only once every 12 years during periods of rare astrological significance.

D.7.7.4. Works of art and Sculpture

Carved out of only one stone, the colossal statue of Bähubali towers in majestic splendor and is visible even from a distance of 20 km. Starkly simple, the beautifully chiseled features of the statue express serenity. Its contemplative mood is an outstanding example of Indian sculptor. His perfect lips turned out at the corners with a hint of a smile, appear like viewing the world with detachment.

D.7.8. Shri Ayodhyä Tirtha

D.7.8.1. Mulnäyak

1 foot tall, copper-colored idol of Bhagawän Ajitnäth in the Padmäsan posture per the Shvetämbar tradition and 30 feet tall, white colored idol of Bhagawän Ädinäth in Käyotsarg position per the Digambar tradition

D.7.8.2. History

Ädinäth was the first King of this place. The Chyavan, birth, and Dikshä Kalyänak of Bhagawän Ädinäth were also celebrated here. The Chyavan, birth, Dikshä, and Keval-jnän Kalyänak of Ajitnäth, Abhinandan Swämi, Bhagawän Sumatinäth, and Bhagawän Anantnäth were celebrated here as well making this Tirth especially auspicious. Bharat Chakravarti made this place his capital and the country was named Bharat after him. Besides, this is the birthplace of Bähubali, Brähmi, Sundari, King Dashrath, Shri Räm, Achalbhrätä the ninth Ganadhar of Mahävir Swämi, and many other pious people. Many religious kings, their advisors, and great men performed numerous religious activities here and added not only to the glory of the Jain religion, but also to the glory of India.

D.7.9. Shri Hastinäpur Tirtha

D.7.9.1. Mulnäyak

3 feet tall, golden idol of Bhagawän Shäntinäth in the Padmäsan posture per the Shvetämbar tradition and White colored idol of Shäntinäth Bhagawän per the Digambar Tradition

D.7.9.2. Tirtha

It is in the town of Hastinäpur in the state of Uttar Pradesh.

D.7.9.3. History

Here, Shreyäns, the great-grandson of Bhagawän Ädinäth offered sugar-cane juice to Bhagawän Ädinäth to end his 400 days-long fast (Varsitap). In memory of that auspicious event, every year, many pilgrims come here to celebrate their Varsitap penance. All the four Kalyänak other than Nirväna of Bhagawän Shäntinäth, Kunthunäth, and Aranäth were celebrated here. This was the land of construction of Samavasaran of Bhagawän Mallinäth. This was the capital of the Kauravs and the Pändavs during the times of Mahabharata. According to the Digambar tradition, the great tradition of Rakshäbandhan or Shrävani Poonam started here. According to Jain history, many Tirthankars, Chakravartis, omniscient souls, ascetics, Shrävaks and Shrävikäs are associated with this ancient land. The Ägam and other Jain works contain many references to Hastinäpur.

D.7.9.4. Works of art and Sculpture

Many ancient idols, coins, and stone inscriptions are found here during excavations. The ancient idols in these temples are really spectacular and awe-inspiring.

D.7.10. Shri Sametshikhar Tirtha

D.7.10.1. Mulnäyak

Nearly 3 feet tall, black-colored idol of Bhagawän Pärshvanäth in the Padmäsan posture

D.7.10.2. Tirtha

It is on the Sametshikhar Hill near Madhuvan in the state of Bihar.

D.7.10.3. History

Twenty Tirthankars out of the current twenty-four Tirthankars attained Nirväna on this holy land. Since it is the land of penance and of Nirväna of many Tirthankars and Sädhus, every particle of this land is great, holy, and precious. It is said that simply touching this land purifies the human birth. A pilgrimage to this sacred place removes trouble, adds to religious merits (Punya), and destroys bad karma of devotees. As it is mentioned in Jain literature and history, the temples and foot-idols on this mountain have been renovated many times. Recently around 1766 A.D. Sheth Khushaldas of Murshidabad observed penance of three days and with the grace of Goddess Padmävati, he had a very auspicious dream. He saw the exact locations of the Nirväna of the Tirthankars, and hence built small temples of foot-idols accordingly in these pious sites. As recently as 1934 AD, with the inspiration of Ächärya Sägaränand Suri, the Tirth was renovated for the 23rd time.

D.7.10.4. Works of art and Sculpture

As the name suggests, Madhuvan, is really a beautiful forest. At the foot of this hill, there is a temple of Bhomiyädev, which features an impressive hill-shaped idol. The sight of the idol makes one's journey fulfilling. The ascent on the hill begins from a little distance beyond the Bhomiyädev temple. There is an ascent of six miles to the hill, then another six miles to go around the hills, and finally, a descent of six miles, totaling a journey of 18 miles.

There are 31 significant Tunk (summits) on the great mountain of Sametshikhar. Each Tunk is devoted to a separate foot-idol including the Tirthankars, the eternal Jina, and some Ganadhars. All the Tunks on Sametshikhar can be seen from Gautam Swämi's Tunk, which is the first Tunk. The Jalmandir Tunk is where the Mulnäyak of Shämaliya Pärshvanäth is installed. The Tirthankar Bhagawän is seen only in this Jalmandir, whereas the other Tunks hold only foot idols. The final Tunk is the Tunk of Bhagawän Pärshvanäth. This is the highest Tunk on the highest hill. There are foot-idols of Bhagawän on the stone-slab where he attained the final liberation. The scene on the hill is serene, beautiful, and suitable for meditation. From the hill, the scene of the temples of Madhuvan looks like a divine city. Every temple has a distinct and elegant building style. The natural beauty of the hill is charming beyond description. With full devotion, pilgrims come to the great Tirth of Sametshikhar, the land of Nirväna of many Tirthankars, who are free from attachment and aversion.

D.7.11. Shri Päväpuri Tirtha

D.7.11.1. Mulnäyak

Nearly 7 inches long, black-colored foot-idol of Mahävir Swämi.

D.7.11.2. Tirtha

It is in the center of the lake outside the village of Päväpuri in the state of Bihar.

D.7.11.3. History

This Tirth is the place of the last monsoon stay of Mahävir Swämi. Many kings and rich merchants came to hear the sermons of Bhagawän Mahävir. Bhagawän Mahävir preached and initiated many people by removing their doubts. After giving his final sermons for 48 hours, Bhagawän attained Nirväna on this land causing this land to hold special significance. On that Nirväna day fifteenth day of the dark half of the month of Ashwin or Äso in the absence of Bhagawän, the lamp of knowledge, people lighted innumerable lamps. In memory of that day, the whole city shines brightly with the light of thousands of lamps on Diwäli day even now. Nandivardhan, the elder brother of Bhagawän built a small temple and installed the foot-idols of Bhagawän at the place of his last sermons. It is said that from the funeral place of Bhagawän, groups of gods and multitudes of men took away the ashes of Bhagawän's body and those who could not get the ashes, took away the earth mixed with ashes forming a deep pit. This pit became the temple known today as Jal-mandir. In front of the Samavasaran in this temple, there are idols of Mulnäyak Mahävir Swämi, Gautam Swämi, and Sudharmä-swämi. Since this is the land of Nirväna of the last Tirthankar Bhagawän Mahävir, every particle of this land deserves to be worshipped.

D.7.11.4. Works of art and Sculpture

The construction of this Jal Mandir amidst a lake full of lotuses is beyond description. The ancient idols in Shvetämbar and Digambar temples are also very spectacular. It is a place of great scenic beauty, particularly when the lotus flowers bloom in the large lake. The gleaming Jal Mandir, reflected in the lotus-strewn waters, is a splendid sight.

D.7.12. Shri Girnär Tirtha

D.7.12.1. Mulnäyak

Nearly 5 feet black marble idol of Bhagawän Neminäth in Shvetämbar temple and Black colored idol of Bhagawän Neminäth in Digambar temple.

D.7.12.2. Tirtha

Mount Girnär is located on the northern fringe of the Gir forest in Saurashtra in the state of Gujarat.

D.7.12.3. History

Mount Girnär is a pious place due to the Dikshä, Keval-jnän and Moksh Kalyänak of 22nd Tirthankar Shri Neminäth Bhagawän. Young prince Nemikumär became disheartened with the cruel customs of his time when he saw hundreds of fenced-in animals condemned to be slaughtered as food for the guests at his wedding. Sensing his involvement in these unjust things, he renounced all his belongings, became a monk, and went to Mt. Girnär in search of ways to relieve misery of all living beings. Following the footsteps of Neminäth, the bride to-be Räjul or Räjimati also renounced and after long penance, attained Keval-jnän here. Many other sages have attained Nirväna here. So, since ancient times many temples have been built here. References about Girnär in the first Ägam Ächäränga sutra, suggest antiquity of this Tirtha. Several Jain literatures also mention periodic remodeling of these temples.

D.7.12.4. Works of art and sculpture

Mount Girnär is a gigantic five peaked rock formation of volcanic origin rising to a height of 1, 117 meters above sea level. Five peaks crowned by sixteen beautifully sculptured temples form one of the most impressively situated group of Jain temples in India. The first Tunk (peak), 4, 400 steps from the base of the hill consist of black granite temple of Bhagawän Neminäth built in 1128 AD. It has exquisite carvings on its pillars and is decorated outside with unusual colored mosaic. The second Tunk has a temple of Goddess Ambikä. Third and fourth Tunk have Foot-idols of Muni Shämb Kumär and Pradhyuman Kumär, sons of Krishna, who are believed to have attained Kevalgyän here. The fifth Tunk, which has 10,000 steps from the base, has foot-idol of Bhagawän Neminäth. Some other pious places to visit are a cave of Räjul, temple of Rathanemi, younger brother of Neminäth, and Sahasävan. Paying homage to both the Shvetämbar and Digambar temples amidst the lush greenery of the mountain must be done at least once in a lifetime.

D.7.13. Summary

The architecture, sculptures, and carvings of the Jain temple are splendid. They are majestic and thousands in number. They are noteworthy for their cleanliness and sacred atmosphere. The focus is on the idol of the Tirthankar, in a seated or standing position, in deep meditation, with a tranquil and solemn expression. The Shvetämbars frequently adorn the idol with the jewels, but a Digambar idol is left unadorned. One should undertake a pilgrimage to various Jain Tirthas in India in order to derive a feeling of peace and contentment in his or her lifetime.

D.8. Yaksha and Yakshini

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

- He has liberated Himself and attained Moksh.
- 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. Jina is a liberated soul, free of its material body and resides at the top of the universe, called Siddha-kshetra. The images of Jina are intended to serve as a reminder to the faithful of the possibility of liberation.

They serve as role models for Jain laypersons in guiding their ethical code of living; and for the aspirant, Jina provides inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, free from this world, the Jina 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 Jina 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 Jina, we notice images of Yaksha and Yakshini (deities) in many Jain temples. These deities are neither eternal nor divine, and they themselves are the worshippers of the Jina and, true devotees of Jina. In addition, these Yaksha and Yakshini are full of passions and are wandering through the cycle of birth and death just like us. Yaksha are males and Yakshini are females. They are also called Shäsan-devtä (male ones) and Shäsan-devi (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 Yaksha and Yakshini 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 Yaksha and Yakshini due to their devotion for Tirthankars take it upon themselves to protect them and Jain religion whenever it becomes necessary. Also, the Shäsan-devtäs and Shäsan-devis have attained 4th Gunasthän and are bound to attain Moksh in a few lives and we therefore salute them as they are already on the path to liberation.

The earlier scriptures like the Sthänänga-sutra, Uttarädhyayan-sutra, Bhagavati-sutra, Tattvärtha-sutra, Antagadadasäo-sutra, and Pauma-chariya have frequent references to Yaksha and Yakshini. Many Jains pay their respect to these Yaksha and Yakshini 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 Jina. Their individual images are also found in many Jain temples. Yaksha is usually found on the right side of the Jina idol while Yakshini on the left side. In Jain temples, they are never situated at a higher location in relation to images of the Jina. These are benevolent Yaksha and Yakshini. There are also malicious Yaksha and Yakshini who caused sufferings to Tirthankars and troubles to Jains and existence of Jain religion. For example, Yaksha Sulpäni troubled Bhagawän Mahävir in his mediation and inflicted many sufferings.

There are similar stories in, which malicious Yaksha troubled others as well. We Jains do not pay our respects or worship Yaksha and Yakshini for 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 Jina. The following provides a brief description of commonly found Yaksha and Yakshini in Jain temples:

D.8.1. Chakreshwari Devi

She is the dedicated attendant deity of Bhagawän Ädinäth (Rishabhadev). She is also known as Apratichakrä. 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.

D.8.2. Ambikä Devi

She is the dedicated deity of Bhagawän Neminäth, the 22nd Tirthankar. She is also known as Ambai Ambä and Ämra Kushmändini. Her color is golden, and the lion is her vehicle. She has four arms. In her one right hand 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.

D.8.3. Padmävati Devi

She is the dedicated deity of Bhagawän Pärshvanäth, 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.

D.8.4. 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, representing choosing the right versus wrong.

D.8.5. 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 lotuses, her lower left hand has a pot of coins and from her lower right hand there is a showering of gold coins. Sometimes the lower right hand is shown raised for blessing and left-hand providing bounty.

D.8.6. Mänibhadra Vir

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.

D.8.7. Ghantäkarna Vir

This deity is worshipped for protection and for driving away evil influence created by the malicious Yaksha and Yakshini. 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. The name sometimes creates confusion between Bhagawän Mahävir and Ghantäkarna Vir. However, he is not connected to Bhagawän Mahävir in any way.

D.8.8. Näkodä 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. This deity's main idol is Nakoda Parshvanäth.

D.8.9. Bhomiyäji

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.

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E.1. Bhagawän Mahävir

E.1.1. Previous Lives

We begin counting the lives of Bhagwän Mahävir from his life as Nayasär, when he attained self-realization (Samyaktva). Notable lives are Nayasär (life #1), Marichi (life #3), Vishvabhuti (life #16), Triprushtha Väsudev (life #18), Priyamitra Chakravarti (life #23) and Nandan Muni (life #25).

As Nandan Muni, he attained Tirthankar Näm-karma. He was born as a Dev in his 26th life. In his 27th and final life, he was born as Vardhamän Mahävir.

E.1.2. Birth and Childhood

About 2600 years ago, religion in India took a very ugly turn. The caste system, consisting of four classes of society (Brahmins, Kshatriyas, Vaishyas, and Shudras) had led to discriminatory behavior and disrespectful conduct. Brahmins considered themselves superior to others, while Shudras, branded as untouchables, were constantly denigrated. The importance of sacrifice as a symbol of giving up and renouncing had been misconstrued, taking on a violent form through animal sacrifices. People believed that these sacrifices would please the Gods, who, in return, would fulfill their wishes.

Under such social and religious conditions, Mahävir was born. It is believed that all Tirthankars are born in the Kshatriya (warrior) class, to a royal family, because such an environment helps the Tirthankar understand that there is no permanent happiness in material comfort.

Queen Trishalä, like all Tirthankar's mothers (as per Shvetämbar tradition), saw 14 dreams: lion, elephant, bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, and smokeless fire. According to Digambar tradition, she also saw a pair of fish and a lofty throne. When her husband, King Siddhärtha, consulted dream interpreters and scholars, they proclaimed that Queen Trishalä would give birth to a Tirthankar.

While in the womb, Bhagwän Mahävir was very still so that he would not disturb or cause any pain to his mother. Not feeling any movement, Queen Trishalä worried that something was wrong with her baby. Realizing his mother's care and concern for him, Mahävir would decide not to take the religious vow of renunciation and leave his family, as long as his parents were alive.

Mahävir was born in the month of Chaitra on the 13th day of the waxing cycle of the moon in 599 B.C., as per the Indian calendar. This day falls in April and is celebrated as Mahävir Janma Kalyänak. Mahävir had an older brother named Nandivardhan and a sister named Sudarshana.

Soon after his birth, Indra (king of heavenly gods) took Mahävir to Mount Meru and performed the birth ceremony (Janma Abhishek) with great celebration before returning the baby to mother Trishalä's bedside.

Since the moment the Tirthankar's soul had been conceived, there was ever-increasing glory, wealth, health and fame for the kingdom, and respect and goodwill for the family. Thus, the baby was named Vardhamän, meaning ever-increasing prosperity.

Vardhamän exhibited courage and forgiveness on multiple occasions as a child and as an adult. One day, Prince Vardhamän, at the age of eight, was playing with his friends from the royal family on the outskirts of the city. At that very moment, Indra started praising the courage and fearlessness of Prince Vardhamän. Another heavenly god challenged the statement and decided to test Vardhamän's courage. He assumed the form of a frightening cobra and slithered towards the children. While the other children started screaming, Mahävir faced the cobra calmly and fearlessly. He gently caught the cobra with his hands and placed it aside on the grass.

The heavenly god, who had failed to frighten Prince Vardhamän in the form of a cobra, decided to test his bravery once more. Assuming the form of an ordinary child, he joined the group of children and suggested racing to a target tree.

The winner was to piggyback ride on one of the losers and return to the base. The heavenly god lost the game to Prince Vardhamän and offered to carry him on his shoulders. However, as soon as he had the prince on his shoulders, the god assumed a gigantic form. Without any fear, Prince Vardhamän gave a mighty blow on his shoulder with clenched fists. The god could not withstand the blow and, assuming his original form, bowed to the prince and returned to heaven. Indra and all the other heavenly gods hailed the victory of prince Vardhamän and exclaimed that he was "Mahävir", meaning "The Great Hero."

When Vardhamän was nine years old, his parents wished to impart formal education upon him. They wanted him to learn martial arts befitting of a Kshatriya prince, so they sent him to school.

When Vardhamän went to school he offered his respects to the teacher just like an ordinary child. Indra came from heaven and asked Vardhamän to recite a few verses. When he fluently recited the verses without being taught, the teacher soon realized that Vardhamän was more knowledgeable than he was. After this, Vardhamän's schooling ended, and he returned to the palace.

E.1.3. Renunciation

E.1.3.1. Preparation for Renunciation

In his youth, Prince Vardhamän lived a very simple and disciplined life. Although he wanted to renounce the world in search of eternal happiness, he had previously decided not to leave his family while his parents were alive, while in his mother's womb.

At the age of 28, his parents died, and he was now ready to take Dikshä. So, he requested permission from his older brother, Nandivardhan. Realizing that his younger brother was not an ordinary person, Nandivardhan requested him to postpone his decision for two years, as he was still grieving for their parents' death.

Prince Vardhamän led a very simple life for one year. When he had exactly one more year of a householder's life left, he began donating all his belongings and wealth to the needy and those that came to him. Every day he would donate many gold coins, jewels, precious stones, and clothes. This unique and unprecedented charity impressed upon the minds of the people that "Charity is a double blessing - it blesses those who give and as well those who receive".

At the end of the year marked by generosity, Prince Vardhamän had attained perfect "Aparigrahatva", freedom from attachments and possessions. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation and the country was filled with great excitement. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers were filled with water from various holy places. The prince was bathed with the holy waters, anointed with perfumed pastes, dressed in royal garments, and decked with precious ornaments. At an auspicious moment on the tenth day of the dark half of the month of Kärtak, Prince Vardhamän left the palace forever in a palanquin carried by Indra and the other gods.

E.1.3.2. Initiation / Dikshä

After alighting from the palanquin, Prince Vardhamän removed all his garments and ornaments and handed them over to Indra. He stood under an Ashok tree and took the solemn vow of renunciation in the presence of thousands of people. He then plucked all the hair on his head in four handfuls and the hair on his chin and lips in one handful, known as Panchmushthi loch. After solemnly reciting the words, "I bow down to all the liberated souls", Mahävir accepted life-long renunciation. He took the five great vows of non-violence, truth, non-stealing, celibacy, and non-possession to avoid accumulating new Karma and to annihilate past Karma. Right after initiation (Dikshä), Mahävir acquired Manah-paryav Jnän, knowledge that allowed him to perceive the feelings and thoughts of all living beings.

E.1.3.3. Rejecting Indra's Protection

Bhagawän Mahävir, an embodiment of perfect renunciation, detachment, and Ahimsä, once reached the outskirts of a village named Kurmäragräm. He motionlessly stood under a tree absorbed in deep meditation and observed the vow of silence. A cowherd approached Mahävir and asked him to look after his bullocks while he visited the village, to which Mahävir gave no response. On his return, the cowherd found that the bullocks were missing. He asked Bhagawän Mahävir about them but received no reply as Mahävir was still observing the vow of silence. The cowherd searched for his bullocks throughout the night but failed to locate them. In the morning he returned to the same spot and found the bullocks seated by the side of the standing saint. Thinking that Bhagawän Mahävir was a thief in disguise, he became furious and rushed towards Mahävir, intending to thrash him with his whip. However, Indra himself appeared and explained to him that the saint is not an ordinary wandering mendicant, but prince Vardhamän, son of king Siddhärtha, who had recently accepted initiation.

Indra asked Mahävir if he could provide protection for future incidents like this. Mahävir replied with humility that an ascetic on a spiritual path reaches his goal of purity with the help of his own practice, courage, and discipline. It is without the help of heavenly gods or humans that one should shed all his karma to attain liberation. On hearing this, Indra bowed with reverence and departed.

E.1.3.4. Afflictions by Sulpäni

When the wandering Bhagawän Mahävir came to a village called Asthikagräm, he wanted to spend the night in the temple dedicated to a demon (Yaksha) called Sulpäni. The villagers warned him that the wicked Yaksha would torture to death any traveler who were to spend the night in the shrine, but Mahävir was not swayed and insisted on staying there overnight. The Yaksha became enraged and furious, thinking that this was a challenge to his powers. Therefore, he tried to frighten Bhagawän Mahävir by assuming various forms of a ghost, an elephant, a cobra, and a lion, but failed. He then tried piercing his eyes, ears, nose, head, nails, and back. Even this extreme agony failed to pierce the serenity of Bhagawän's composure.

At this failure, Sulpäni was drained of all his demonic energy, and a divine spiritual light illuminated him. Slowly his anger subsided, fear dissolved, and a feeling of goodwill took over. He touched Mahävir's feet and humbly begged Mahävir's pardon.

E.1.3.5. Chandkaushik

Leaving Asthikagräm, Mahävir proceeded in the direction of a village called Vachala. The trail to this town passed through a dense and desolate forest. When some shepherds saw Mahävir entering the forest, they warned him about the black cobra with a venomous gaze living on the trail.

The cobra's hissing and gaze were known to burn plants and trees and cause flying birds and standing humans to drop dead. As a result, no one crossed the forest where the cobra lived.

By his divine knowledge, Bhagawän Mahävir knew of the situation. To enlighten the cobra with his universal love, he entered the forest and stood motionless in meditation near the place where the cobra resided. The proud king-cobra rushed out of its hole, hissing, and gazing at Bhagawän Mahävir.

However, Mahävir stood motionless and unperturbed. This made Chandkaushik angrier, and he blew poisonous venom towards Bhagawän Mahävir three times. The venom neither affected Bhagawän Mahävir nor disturbed his meditation.

Blind with rage, the cobra sank his fangs into Mahävir's toe and injected all his venom, but instead of blood, a milk-like substance started flowing from his toe. Bhagawän Mahävir cast a gentle glance of compassion. He tried to enlighten Chandkaushik to help him control his anger and attain peace. When the cobra met Mahävir's gaze, he felt as if a wave of peace and tranquility had engulfed his inner self.

The cobra started contemplating and visualized his past lives (Jätismaran Jnän) and realized that he had suffered excruciating pain and degradation due to extreme anger and acute attachment during his previous two births. He was full of repentance. He vowed not to look at anyone for the rest of his life, nor eat or drink anything. He decided to lie still and atone for all his sins committed during the last three births and improve his future.

Chandkaushik peacefully retreated to his hole with his head inside and a portion of his body outside the hole. After a while, when the people heard that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly, and some started worshipping him by offering milk and food, while others were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. The blood, milk, and food attracted ants, but Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karma. Therefore, at the end of his life, he was born in heaven.

Refer to H.2 - Chandkaushik

E.1.3.6. Chandanbälä

During the twelfth year after initiation, Bhagawän Mahävir entered the city of Kaushämbi after a long penance. He had decided to accept alms only after satisfying the following unspoken conditions: the person offering the food should be a princess, she should be bald, she should be in shackles, she should offer boiled lentils with one foot inside the house and the other foot outside the house, she should have tears in her eyes, and she should have been fasting for three days (Attham tap). Five months and twenty-five days elapsed, but no donor fulfilled these conditions. One day, he came upon Chandanbälä, a princess sold as a slave, shackled, and shaved by the jealous wife of a rich merchant. She fulfilled all the conditions, so Bhagawän Mahävir accepted the alms.

Refer to H.3 - Chandanbälä

E.1.3.7. The Last Calamity: Nails in His Ears

Once, in his thirteenth year of contemplation, on the outskirts of the village Chammani, Bhagawän Mahävir was standing while absorbed in deep meditation.

A cowherd left his oxen near him and asked him to keep an eye on them. When he returned, he did not find the cattle and so he inquired about the missing cattle. When he received no reply to his persistent queries, he became furious and plugged hard grass pegs into Bhagawän Mahävir's ears. Mahävir bore all the pain patiently. From there, Bhagawän Mahävir went to Päväpuri.

While going for alms, he entered the house of a rich merchant named Siddhärtha, who was sitting in the company of an eminent physician named Kharak. The physician immediately realized from the facial expression of Bhagawän Mahävir that he was suffering from some acute pain. With great difficulty Mahävir was persuaded to undergo an operation. He was made to sit in a basin filled with oil, given a massage and then the pegs were removed by means of medicated pincers. The pain was so excruciating that even Bhagawän Mahävir cried out in agony. Afterwards, as the doctor dressed the wound, Mahävir continued to remain calmly and quietly in deep meditation.

Refer to H.4 - Nails in the Ears: Last Calamity for Bhagawän Mahävir

E.1.3.8. Keval-jnän and Nirväna

Mahävir-swämi practiced severe austerities and deep meditation for a period of twelve and a half years. During this period, he resided in parks, forests, and deserted places and observed fasts lasting from a

single day up to six months. Having endured all the obstacles and torture patiently and bravely, he had now reached the highest stage of meditation.

He reached the village Jambhikä and stayed on the banks of the river Rujuvälukä. At that time, he was observing a fast of two days. To annihilate the lingering remnants of the destructive karma, Bhagawän Mahävir sat down in the "cow-milking" posture. His mind was absorbed in the highest type of meditation, and by destroying all his Ghäti Karma completely, he attained absolute knowledge on the tenth day of the bright half of the month of Vaishäkh. He became omniscient, comprehending and visualizing everything in the whole universe. Free from all Ghäti karma, he became an Arihant.

The thrones of Indra and the other heavenly gods trembled the moment Bhagawän Mahävir attained omniscience. Immediately, hosts of gods thronged there to celebrate the fourth Kalyänak, or auspicious occasion.

They constructed a divine assembly hall, known as a Samavasaran, for Bhagawän Mahävir's first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawän Mahävir traveled to Päväpuri and stayed in the garden named Mahäsen. Here, the gods constructed another Samavasaran. Sitting under the Ashok tree, Mahävir delivered a sermon in the Ardha-Mägadhi language.

E.1.3.8.1. Eleven Learned Brahmins Initiated as Ganadhars

Bhagawän Mahävir, endowed with many Atishay, or distinguished attributes, delivered a soul-stirring and heartfelt sermon in the assembly of gods, human beings, and animals. Even though a great sacrifice was in progress simultaneously in another part of the city, huge crowds were seen going in the opposite direction towards the Samavasaran. Indrabhuti of Gautam Gotra, the chief priest at the sacrifice, inquired where they were going and was told about Bhagawän Mahävir's Samavasaran. Upon hearing that it was attracting more people, his vanity was hurt, and he decided to put the so-called omniscience of the saint to a test. Therefore, he decided to visit the Samavasaran accompanied by his disciples.

Mahävir called him by his name and, without being asked, resolved his doubts about the soul, upon which Gautam along with his 500 disciples accepted monk hood. Hearing this, the remaining ten learned scholars at the sacrifice came to the Samavasaran and, upon having their secret doubts resolved, accepted initiation with 4400 disciples. In this way, Mahävir established the four-fold Sangh and preached the path to liberation. Eleven learned Brahmins became his principal disciples, known as Ganadhars.

E.1.3.8.2. Bhagawän Mahävir's Last Sermon at Päväpuri and Liberation

During the thirty years of his life as a Tirthankar, Bhagawän Mahävir preached his gospel of Ahimsä to millions of people and initiated thousands of disciples into monkhood. At the age of seventy-two, he came to Päväpuri to spend his final monsoon season, in the year 527 BC. In the month of Ashwin or Äso, he observed a two-day fast, taking neither food nor water. Sitting in the lotus posture on a golden lotus, he delivered his last and longest sermon which lasted for forty-eight hours before the four-fold Sangh. (This sermon was later compiled in the Jain scriptures and is known as Uttarädhyayan Sutra.)

In the early morning of the new-moon night, Bhagawän Mahävir's remaining four types of non-destructive karma were destroyed. And thus, with all the eight karmas completely annihilated, his soul soared high, reached the pinnacle of Lok, and went to the permanent abode of Siddhas, never to return. And thus, Bhagawän Mahävir achieved the highest goal: liberation.

E.1.3.8.3. Funeral Rites performed by Heavenly Gods and Human Beings

At the time of Bhagawän Mahävir's Nirväna, all the eighteen rulers of the various states were present. When the light of his knowledge was extinguished from the world, they lighted numerous earthen lamps, beginning the tradition of the Festival of Lights known as Deepävali or Diwäli. When Bhagawän Mahävir achieved the fifth Kalyänak, Indra and the other gods flew down to earth to celebrate. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments and adorned it with a crown

and other ornaments. He was carried in a palanquin; millions joined the procession to pay their last homage.

There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood; after the final prayers were offered, the fire was lit. Later, perfumed water was sprinkled to extinguish the fire and the gods carried the molars and the bones to heaven.

E.1.3.9. Teachings

Bhagawän Mahävir's sermons were compiled orally by his immediate disciples in the form of sutras in 12 books. These books are called Anga Ägam Sutras. Later, several learned Ächäryas (Shrut-kevali monks) compiled many more books to further explain the Anga Ägam Sutras. All these books are called gams or Ägam Sutras and are considered as the scriptures of Jain religion. These Ägam Sutras were passed on orally to future generations of ascetics, although over the course of time, some of the Ägam Sutras were lost. Approximately one thousand years later, the memorized Ägam Sutras were organized and recorded on Tädpatris (palm leaves used as paper to preserve records for future references).

Moral:

In each incident of difficulty, we see the conquest of Mahävir's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.

Highlights:

- Previous significant lives:
    - Nayasär (birth no.1, attainment of Samyaktva)
    - Marichi (birth no. 3)
    - Vishvabhuti (birth no. 16)
    - Triprushtha Väsudev (birth no. 18)
    - Priyamitra Chakravarti (birth no. 23) and
    - Nandan Muni (birth no. 25, attainment of Tirthankar Näm-karma, three lives before birth as Mahävir).
- Born to King Siddhärtha and Queen Trishalä, who saw 14 or 16 dreams, in 599 BC
- Brother Nandivardhan, sister Sudarshana
- Incidents of courage and meditation: Cobra in childhood, cowherd, demon Sulpäni, Chandkaushik, nails in the ears
- Important associated names: Chandanbälä, 11 Ganadhars (Gautam Swämi)
- Teachings: Ägam Sutras (12 Anga)
- Achievement of Nirväna at Päväpuri; Diwäli

E.2. Bhagawän Pärshvanäth

About 3000 years ago, King Ashvasen was ruling over the Kingdom of Väränasi, also known as Banäras, situated on the banks of the holy River Ganga. He was a benevolent and popular ruler and lived peacefully with his queen, Vämädevi. On the 10th day of the dark half of the month of Mägashara (which usually falls in December), Queen Vämädevi gave birth to a son. In memory of observing a passing snake during her pregnancy, her newborn son was named Pärshva-kumär, because in the Sanskrit language 'Pärshva' means "nearby or in the vicinity".

Pärshva grew up in the midst of wealth and happiness and became a very attractive young man known for his courtesy, bravery, and valor. Many kings were eager to have their daughters marry him, and eventually Prince Pärshva-kumär was married to Prabhävati, a princess from a neighboring kingdom. The wedding ceremony was performed with much splendor and Pärshva-kumär enjoyed a blissful married life with Prabhävati.

In the vicinity, there lived a mendicant named Kamath. During his childhood he had lost his parents and was raised as an orphan. Disgusted with his miserable life he became a mendicant. As a mendicant, he had no material possessions and lived on the charity of others. He practiced severe penance and performed rituals called Panchägni (five fires). When he came to Väränasi to perform the ritual, many people were impressed by his penance and therefore worshipped him.

When Pärshva-kumär heard about Kamath's ritual, he realized the violence towards living beings involved in a fire. He came to Kamath and tried to dissuade him from lighting the sacrificial fire. Kamath denied that any life could be endangered by his ritual. However, by extra-sensory perception, Pärshva-kumär sensed a snake trapped inside one of the burning logs. He asked his men to remove the log and carefully chop it open. To everyone's surprise, a half-burnt snake came out of the burning piece of wood. The Digambar version of this story says that there were two snakes, a snake couple, in the log. The snake was so severely burnt that he could not be saved. Pärshva-kumär recited the Namaskär-mantra for the benefit of the dying snake. After death, the snake was reborn as Dharanendra, the king of the Näg kumärs (gods or angels that look like snakes) in heaven.

At this event, instead of feeling remorse or pity for the snake, Kamath was very annoyed by the interference of Pärshva-kumär. Since he was powerless at that time, Kamath resolved to seek revenge. He began observing an even more severe penance and, at the end of his life, he was reborn in heaven as Meghmäli, the god of rain.

Observing the miseries that living beings experienced in their worldly lives, Pärshva-kumär developed a high degree of detachment towards worldly possessions and relationships. At the age of 30, he renounced all his possessions and family and became a monk. Eventually, he was known as Pärshvanäth. He spent most of his time meditating in search of the ultimate truth.

Once, while Pärshvanäth was in meditation, Meghmäli saw him from heaven. He recalled how Pärshva-kumär had interfered in his fire ritual in his earlier life and saw his chance for revenge. Using his supernatural powers, he brought forth all kinds of fierce animals such as elephants, lions, leopards, and snakes to attack monk Pärshvanäth. However, Pärshvanäth, immersed in deep meditation, remained peaceful and untouched. Meghmäli tried a new tactic and brought forth heavy rains. The rainwater touched the feet of Pärshvanäth and started accumulating. The water rose to his knees, then to his waist, and in no time, it reached his neck, but Pärshvanäth remained focused in meditation.

Dharanendra noticed the situation and realized that Pärshvanäth, his benefactor from his last life, was going to drown in the rising floodwater. Immediately, Dharanendra descended and created a lotus-form with his tail so that Pärshvanäth would float on the water (it also said that Dharanendra placed a quick growing lotus flower below Pärshvanäth's feet to make him float on the water). He then spread his fangs over the head and sides of Pärshvanäth in order to protect him from the pouring rain. Dharanendra then severely reprimanded Meghmäli for his wretched actions and asked him to stop the rain.

All of Meghmäli's efforts to harass Pärshvanäth had been in vain. He was disappointed, but then realized that he was unnecessarily creating trouble for the merciful Lord. He withdrew all his supernatural powers and fell at Pärshvanäth's feet with a sense of deep remorse, sincerely begging the Lord to forgive him for his evil acts.

During that period of distress, Pärshvanäth had been deep in meditation. He had not been aware of Meghmäli's attacks or Dharanendra's protection. Pärshvanäth had developed perfect equanimity, so he did not have any special affection for Dharanendra for the protection he had extended or hatred for Meghmäli for the distress he had caused. He continued developing a higher purity of consciousness after this, ultimately attaining omniscience on the 84th day of his renunciation (the 4th day of the dark half of the month of Fägun, usually falling in April).

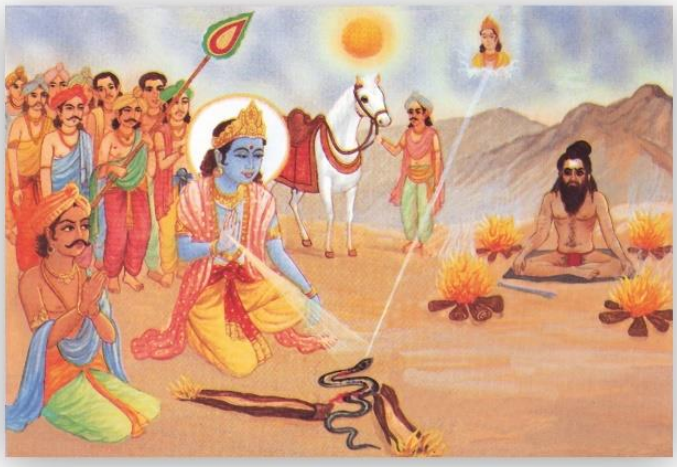
After attaining omniscience, Pärshvanäth began preaching the true religion. He reinstated the Tirth, or the religious four-fold order, and became the 23rd Tirthankar of the Jain religion. He had ten Ganadhars, or principal disciples, and eventually his parents and his wife, Prabhävati, renounced the world and became his disciples as well. Thereafter, he lived long enough to spread the true religion before attaining Nirväna at the age of 100 at Sametshikhar, a hill in the state of Bihar and a famous Jain pilgrimage site.

Moral:

Pärshva-kumär demonstrated a very keen sense of nonviolence and detachment from all material possessions and from relationships with people. These are the qualities essential for attaining self-realization. He showed us that one should be detached and impartial regardless of whether a person is our well-wisher or enemy. We may not always know and understand the reason why a person behaves in a strange way towards us; it may be because of our Karma from a past life.

Highlights:

- Pärshvanäth's parents: Ashvasen and Vämädevi
- Wife: Prabhävati
- Mendicant performing fire ritual: Kamath (reborn as Meghmäli, god of rain)
- Snake found in log; reborn as Dharanendra, god/king of Näg kumärs



E.3. Bhagawän Neminäth

A long time ago, the Yädava clan settled on the banks of the River Yamunä in India. The major centers of the Yädava community were Mathurä and Sauripur, located in the present-day state of Uttar Pradesh. When the Yädava king Samudravijay ruled over Sauripur with his wife, Shivädevi, they had a son, Bhagawän Neminäth, and named him Nemkumär. Because his mother dreamt of a series of black jewels, called Arista when he was in her womb, he is also known as Aristanemi.

King Väsudev, the younger brother of King Samudravijay, was the king of Mathurä. He had two queens; Queen Rohini, who had a son named Balräm (Padma), and Queen Devaki, who had a son named Shri Krishna. Both Balräm and Shri Krishna were the ninth Baldev and Väsudev as per Jain tradition. Shri Krishna is also the incarnation of Lord Vishnu (God) in Hindu religion.

During this time, hunting was a favored sport and gambling was considered a respectable activity. Religious ceremonies included animal sacrifice, and the non-vegetarian diet was very popular. Meanwhile, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive king Jaräsangh of Magadh, a Prativäsudev by the Jain tradition, instigated the worst problems.

In order to protect the people, various kings of the Yädava clan, including Samudravijay, Väsudev, Ugrasen, and Shri Krishna, migrated from Mathurä and Sauripur to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvärkä on the seacoast near the Raivat (Girnär) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful, and unconquerable.

Ugrasen became the king of Junagadh, situated on the other side of the foothills of Mount Girnär. By his wife Dhärini, he had a daughter named Räjimati or Räjul. She was a beautiful and graceful young girl, and many princes were eager to marry her. However, when she came to know of Nemkumär, she became captivated and desired to marry him. King Ugrasen sent a request to Nemkumär of engagement to Räjul. After considerable effort, friends and family persuaded Nemkumär to become engaged to Räjul. Everyone was happy, thinking that Nem and Räjul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony.

For King Ugrasen, the wedding of his beloved daughter was a once-in-a-lifetime occasion and so he made elaborate wedding arrangements. On the wedding day, Nemkumär mounted his chariot, specially decorated for the wedding, and a large number of people joined to witness the gorgeous wedding ceremony. However, as the procession was approaching its destination, Nemkumär heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large, fenced areas and cages full of wailing animals and birds.

Filled with sympathy and compassion, Nemkumär asked the charioteer why those animals and birds were being kept in bondage. The charioteer informed him that the wailing sound was coming from the birds and animals that were to be slaughtered for the wedding dinner. Upon hearing this, Nemkumär could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds and started thinking about how to prevent such violence. “Can there be a way of life that would extend peace and security to every living being?” he asked himself. As he thought deep into the matter, it was clear to him that he should explore a way of life that promoted the well-being of all. He realized that after marriage, he might get too involved in worldly life and it would be hard for him to embark upon such an exploration. Since the present seemed like the right time for him to explore the truth that would lead to the happiness of every living being, he decided not to get married.

Everyone on the groom’s side was taken aback by his decision. His friends and close relatives tried to dissuade him, but he calmly explained that his mission was to explore freedom from misery for all living beings. He further explained, “As these animals were prisoners in their cages, we all are prisoners in the cages of karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages.

Happiness is in freedom, not in bondage. I want to find the path to breaking this bondage of karma and embrace eternal bliss. Please do not stop me." Then, he asked the charioteer to turn back.

After returning to his kingdom, Nemkumär spent a year donating all his belongings to the poor and the needy. At the end of the year, he left his royal palace and went to the nearby Raivat garden (Girnär). Under an Ashok tree, he took off all his ornaments and royal dress and pulled out five fistfuls of hair, becoming an ascetic along with one thousand others. Shri Krishna, deeply touched, blessed his cousin, and wished him success in his mission.

Monk Nemkumär first went to Mount Girnär and entered intense meditation. As he stood motionless, trying to find the cause of all unhappiness, he realized that ignorance of the true nature of the Self (Soul) led to wrong perception, and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep on the Self.

After spending fifty-four days in deep spiritual meditation at Mount Girnär, Neminäth destroyed all his Ghäti Karma, which were obscuring the true nature and power of the soul. He attained Keval-jnän and became an omniscient. He established the four-fold religious order (Chaturvidha Sangh or Tirth) and became the twenty-second Tirthankar of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.

Back at the time when Neminäth was deciding to renounce his worldly life, Räjul was being adorned by her girlfriends. She was eagerly waiting for the arrival of Nemkumär as the bridegroom when they heard the news that he had turned back. No one could understand his decision. Räjul was in utter grief. Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumär for putting their beloved friend in such a miserable condition, while others advised her to forget the unpredictable Nemkumär and look for another suitable match. However, in her heart, Räjul had accepted Nemkumär as her husband and she could not even think of any other person taking his place. She did not like anyone cursing Nemkumär or speaking poorly of him.

She was also spiritually inclined. When she came to know the reason for his renouncement, she was able to overcome her grief. She realized that Nemkumär had left for a commendable purpose. Appreciating his mission, she thought that the best path for her was to follow in his footsteps. She absorbed herself in religious practices.

When Räjul heard that Neminäth had become an omniscient she went to the Samavasaran along with many of her friends and took Dikshä. She absorbed herself in meditation and penance and spent the rest of her life as the head of the order of the nuns. In the end, after destroying all her Karma, she attained liberation.

Moral:

Compassion towards animals is the hallmark of Bhagawän Neminäth's life story. Witnessing the killing and torture of animals on his account ignited his passion to search for a path that freed all from misery. Princess Räjul's story shows that she did not reproach him for his actions but followed him in his search for truth. One should never reproach another for the right actions.

Highlights:

- Neminäth's parents: Samudravijay and Shivädevi
- Alternate names: Aristanemi; Birthplace: Sauripur
- Witnessed cruelty to animals for his wedding and did not get married; decided to search for a path leading to freedom from misery.
- Princess Räjul took Dikshä after him.

E.4. Bhagawän Mallinäth

A long time ago, King Mahäbal ruled over the city of Veetshoka in the Mahä-videha region of Jambudweep. King Mahäbal had six very close childhood friends. The seven of them were so close that they did everything together. None of them would do anything without seeking the advice of the others.

One day, a well-known Ächärya named Dharmaghosh-suri came to Veetshoka. King Mahäbal and his friends went to listen to his sermon and were very impressed. Mahäbal realized that extreme misery and pain exists in living a worldly life, so he decided to renounce worldly life. Upon sharing his intentions with his friends, they agreed to do the same. His friends also renounced their worldly lives along with him. King Mahäbal and his six friends became monks and disciples of Dharmaghosh-suri.

As monks, these seven friends observed austerities and restraints together. Unbeknown to his friends however, Mahäbal sought more than just freedom from the pains of worldly life. He had an intense desire to free every living being from suffering and to guide them all towards liberation.

To achieve his objective, Mahäbal secretly observed longer austerities. Because of this intense penance and strong motivation, Mahäbal acquired Tirthankar-Näm-Karma. At the same time, because of this secrecy, he acquired the karma that he would be born as a female in the future according to Shvetämbar tradition.

All seven friends continued to observe increasingly difficult austerities throughout their lives. At the end of their lives, they all attained a heavenly abode. After completing their heavenly life spans, Mahäbal and his six friends were born as human beings in different places.

During this time King Kumbha was ruling over the city of Mithilä, India. He had a queen named Prabhävati. While she was pregnant, she saw 14 (16 by the Digambar tradition) pious dreams indicating the arrival of a Tirthankar soul.

Since Mahäbal had earned the Tirthankar-Näm-Karma and a female gender, his soul descended into the womb of Prabhävati and was born as Princess Malli. (The Digambar tradition believes that Tirthankar Mallinäth was male and rejects the acquisition of female gender Karma). A few years later, Queen Prabhävati had a son named Malladin.

The six friends of Mahäbal were reborn as princes in different kingdoms. They eventually became powerful kings of the cities of Hastinäpur, Ayodhyä, Champä, Käshi, Kämpilyapur, and Shrävasti. All of these cities were located in the present states of Uttar Pradesh and Bihar.

King Kumbha and Queen Prabhävati lovingly raised their children Malli and Malladin. Princess Malli was exceedingly charming and beautiful and grew up to be a very attractive girl. Malladin respected his elder sister. King Kumbha wanted to give them the best education and therefore entrusted their training to highly respected teachers who taught them all the required arts and crafts.

Princess Malli mastered all the fine arts and became a talented and accomplished princess. Malladin learned all martial arts and became a bold and brave youth. At one point, King Kumbha decided to establish an art gallery in Mithilä. A marvelous building was constructed for this purpose and all the well-known artists were invited to make their artistic contribution to the gallery.

One artist from Hastinäpur possessed a special power to prepare an accurate portrait of anyone by merely seeing one part of his or her body. He once happened to see the toe of princess Malli and from that, he drew an accurate portrait of princess Malli on the wall. Even the smallest details were accurately portrayed. It was so lifelike that when prince Malladin came to see the gallery and looked at the portrait, he felt as if his sister were standing there and folded his hands as a token of respect.

When he realized that it was merely a portrait, he wondered how the artist had obtained such minute details of his sister's body. He was told of the special power and the talent the artist possessed. Although he recognized the rarity of this accomplishment, the prince also foresaw the dangers of such a talent.

Thus, he wanted to prevent the use of that special power. The artist was asked to abandon his art in return for a suitable reward. The artist refused and insisted upon his freedom of artistic expression. To prevent the misuse of the artist's talents, the prince ordered that the thumb of the artist be cut off; the artist decided immediately to take revenge.

The angry artist returned to Hastinäpur without one thumb. He found another artist who could draw a portrait of princess Malli according to his instructions. In time he prepared an even more attractive portrait of Malli and presented it to the king of Hastinäpur (who was Malli's close friend in a previous life). The king was very impressed by the portrait, fell in love with Malli, and decided to make princess Malli his wife. He sent a marriage proposal to King Kumbha of Mithilä.

In the same manner the kings of Ayodhyä, Champä, Käshi, Kämpilyapur and Shrävasti also learned of the exceptional beauty of princess Malli and sent marriage proposals. After considering these proposals, King Kumbha did not find any of them suitable for Malli and rejected them all.

This angered the six kings, who decided to conquer the city of Mithilä together to get princess Malli. King Kumbha faced them with all his might, but he could not withstand the combined strength of the invading forces. He retreated to his kingdom and closed the gates of the city. The invading forces then laid siege on Mithilä, but the city would not be able to withstand the siege for long.

When princess Malli came to know of the situation, she contemplated the issue. Gifted with an enlightened mind, she realized that the root cause of the problem lay in her earlier life. She recalled her life as King Mahäbal and realized that due to their deep affection for her in their previous lives, all six of the kings even now desired to be near her. Malli decided that since she was the cause of the problem, she herself should find a solution. She requested her father not to worry and to leave everything to her.

Upon remembering that the palace had a hall with six doors, Malli came up with a plan. Behind each door she arranged beautifully furnished rooms. The doors of the hall were fitted with a fine screen through which people sitting in the rooms could look in but not see what was happening in the other five rooms.

Malli commissioned a statue of herself so lifelike that anyone looking at the statue would believe that it was the princess herself. The statue was hollow with a hole at the top which could be covered tightly. The statue was placed in the middle of the hall and a maidservant was asked to put a morsel of food twice a day within its cavity and then close its top immediately.

Then, Malli requested her father to send invitations to all six kings to come to the hall to meet her. The plan was to invite them to the hall in the evening and have them wait in the room assigned to them. At the appropriate time, all the kings came and occupied their respective rooms.

As they glanced through the screen, they immediately noticed the beautiful statue of Malli. Each of them thought it was Princess Malli herself and anxiously waited to go inside. They also noticed that Malli was far more beautiful than they had expected and fell even more deeply in love with her.

As they were waiting, princess Malli entered the hall through a secret tunnel and, standing behind the statue, opened the top of the cavity. The food that had been put in the statue had rotted and emitted a foul odor. The smell was so obnoxious that the kings had to cover their noses.

The real Malli then presented herself and asked why they could not stand the smell of the person whom they loved so much. They admitted that they could not bear the foul odor.

Malli then explained that the food she ate was the same food in the statue. The food in her body did not stink because her soul prevented rotting. However, when her soul leaves the body, her body too would start to decay. It is the nature of the body to degenerate, decay, and disintegrate.

Malli asked the kings, "What is the purpose of being attached to a body when it is destined to rot eventually? Is it not worthwhile to pursue something that will last forever?"

As the kings stood there in amazement, she explained that in their past lives they were seven very close friends who had done everything together.

Upon hearing this, the kings recalled their past lives and what they had renounced. The seven of them now felt an acute sense of detachment for the short-lived worldly life. They all decided to renounce the world to enhance the spiritual pursuit that they had left undone in their earlier life.

Very elaborate arrangements were made for the renunciation ceremony of Princess Malli. She gave up everything and adopted self-initiation at a place known as Sahasrämravan.

She destroyed all her destructive (Ghäti) Karma (Karma that affects the nature and quality of the soul) in a very short time and attained Keval-jnän (omniscience) on the very same day, becoming the 19th Tirthankar of the Jain religion.

Thereafter she traveled throughout the country for a long time to show the path of liberation to others. Ultimately, she attained liberation on Mount Sametshikhar.

The Shvetämbar tradition believes that Tirthankar Mallinäth was a female and the other 23 Tirthankars were male. The idols of Tirthankars represent the qualities of the Arihants and not their physical body.

Hence, the physical appearance of the idols of all the Tirthankars is the same without any indication of male or female gender.

Moral:

This body is a mere vessel that holds the soul. Upon death, the soul simply moves to another body unless one attains liberation from the cycle of birth and death. One needs to realize that this veil of skin and flesh is mortal. Physical beauty is deceptive and temporary. Princess Malli made this point through the statue and the rotten food. The importance of our human life is that it is a means of attaining liberation from the cycle of birth and death. One needs to rise above the physical aspects of life and use this life to progress spiritually so that the soul can attain liberation.

Highlights:

- Last life King Mahäbal, with 6 close friends
- Born to King Kumbha and Queen Prabhävati; brother Malladin
- Six friends reborn as kings who desired to marry her; showed them temporal quality of worldly life through statue with food inside.

E.5. Bhagawän Rishabhadev

The Jain time cycle has no beginning or end. It continuously migrates from periods of progress to periods of decline. According to Jain tradition, a period of progress, known as an Utsarpini or an ascending order, is marked with all-around improvements, including longer lifespan, greater prosperity, and overall happiness. On the other hand, a period of decline, known as an Avasarpini or a descending order, is marked with all-around deterioration and decline such as a shorter life span and general gloom. These two periods together make one time cycle. Each Utsarpini and Avasarpini is divided into six eras called Ärä, meaning the spokes of a wheel. We are currently in the fifth Ärä of the Avasarpini period. It is also known as Dukham (Unhappy) Ärä. Hindu tradition calls it Kaliyug.

Until the end of the third Ärä of the current Avasarpini, people led a natural and simple life. The population was small, and nature provided all the necessities for human beings; trees provided shelter and enough leaves and bark to cover their bodies. With the help of the branches, they could erect huts for protection from rain and extreme weather. When they felt hungry, they could pick their food from the trees and bushes. There was enough flowing water to clean their bodies and quench their thirst. As such, there was no struggle for existence or rivalry for survival, and people spent their lives in peace.

The people lived in tribes, each of which had a leader known as a Kulkar or king. Towards the end of the third Ärä, there lived a Kulkar named Näbhiräyä who peacefully managed his community. In due course, his beautiful wife, Queen Marudevi, gave birth to Rishabh.

The world's conditions started changing after Rishabh was born. There was an increase in population and nature no longer remained as bountiful as it used to be. This gave rise to a struggle for the acquisition and accumulation of the necessities of life; the emotions of jealousy and envy arose. Näbhiräyä, as the leader of the community, tried to restrain the struggle to the utmost possible extent. As Rishabh grew up to be a bold, intelligent, and enthusiastic young man, Näbhiräyä entrusted the management of the kingdom to him.

Rishabh was a visionary, a thinker, and an inventor. He foresaw that the struggle for survival would become worse unless some system of producing the necessities of life was created. He realized that people could try to obtain what they need from nature instead of relying exclusively on natural bounties. He therefore evolved the art of crop cultivation and taught people how to grow food and fiber. Thus, he ushered in what we call the age of material civilization. To make the lives of people more comfortable, he taught them how to make utensils, cook food, build houses, make clothes, cultivate land, and raise animals like cows and horses. He also developed different arts and crafts to make a variety of articles from wood, metal, and stone. Due to his efforts, the first city Vinita, later known as Ayodhyä, came into existence.

Rishabh sanctified the system of marriage and institutionalized family life, having married Sumangalä, as well as a woman named Sunandä who had lost her husband. Thus, a social order evolved and Rishabh, as the first acknowledged ruler in human society, came to be known as King Rishabhadev. During his long rule, he laid down equitable rules and regulations for ensuring peace and safety within his realm, gaining the love of his kingdom's people.

Rishabhadev had 100 sons; the eldest two were called Bharat and Bähubali. He also had two daughters, Brähmi and Sundari. These four children were experts in different arts and crafts. Bharat became a brave warrior and a capable ruler. Jain literature indicates that India was named "Bharat" after him. Bähubali, true to his name (Bähu means arm and Bali means mighty), was known for his exceptional arm strength. Brähmi evolved the art of writing and developed the Brähmi script in which most of the scriptures were written. Her sister, Sundari, cultivated an exceptional talent in mathematics.

Rishabhadev was proud and happy of his achievements and felt content with his rulership. However, one day an incident occurred that changed his way of thinking. As he was watching a dance, the dancer suddenly collapsed and died. Rishabhadev was very disturbed by the sudden death and began pondering the death of the dancer. He soon realized that every phenomenon and every situation in the universe undergoes changes—no situation remains permanent.

Upon this realization, Rishabhadev decided to renounce worldly life in search of lasting happiness. He gave Bharat the city of Vinita, entrusted the city of Taxashilä to Bähubali, and distributed the other parts of his vast kingdom to the remaining 98 sons. He then renounced all his possessions and became a monk in search of the ultimate truth. Four thousand of his associates and followers joined him in renouncing worldly life.

As a monk, Rishabhadev traveled from place to place. He remained in a state of continuous meditation, not thinking of food or water. However, his deep meditation meant that he could not guide his followers on how they should live their life as monks. His followers were unable to fast like him, but they did not want to go back. They became confused as to how to behave and decided to live on fruits and vegetables obtained from the nearby jungles.

After some time, Rishabhadev could see their miserable condition. Jain monks are not supposed to pick any fruits and vegetables from trees by themselves, but instead go to laypeople's houses for alms. He therefore decided to demonstrate the way a monk was supposed to live. He started going from house to house for alms in silence. However, people did not know what to offer Rishabhadev, their once beloved king. They offered him ornaments, their homes, and other valuable items, but no one thought of offering food. As a result, Rishabhadev had to continue fasting day after day.

After fasting in this way for 400 days (thirteen months and nine days), Rishabhadev passed by a sugarcane farm located near the town of Hastinäpur. The farm belonged to his great grandson, Shreyäns, who chose to offer Rishabhadev sugarcane juice. Thus, Rishabhadev finally ended his long fast on the third day of the bright half of the month of Vaishäkh. Known as Akshay-tritiya, this day usually falls in the month of May. In commemoration of Rishabhadev's fast, people observe a similar austerity known as Varsitap. As it is not possible for people to fast for 400 consecutive days, they fast on alternate days, and after 400 days they break their fast with sugarcane juice on Akshay-tritiya (Akhätrij) day.

After years of rigorous austerities and the search for truth, Rishabhadev attained Keval-jnän, or omniscience, on the 11th day of the dark half of Mahä. To guide people towards the right path, he established the fourfold religious order comprised of monks (Sädhus), nuns (Sädhvis), laymen (Shrävaks), and laywomen (Shrävikäs). In this order, known as the Jain Sangh, Pundarika, the son of King Bharat, became the head of the monks and Brähmi and Sundari headed the order of nuns. As a founder of the religious order known as "Tirtha," Rishabhadev was the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Ädinäth (Ädi means the first or the beginning and Näth means the Lord). After having founded the religious order, Rishabhadev lived long and taught the truth about everlasting happiness.

Moral:

Along with the rules of ascetic life, Bhagawän Rishabhadev taught the noble and moral ways of a householder's life. The popular Jain austerity, Varsitap commemorates his 400 days of fasting; based on the example of the Dän Dharma (donation) of Shreyäns, offering pure food to a Sädhu is considered one of the noblest acts for a layperson, so that even if we cannot follow the ascetic life, we can show our reverence for those further on the path to liberation in this way.

Highlights:

- Son of King Näbhiräyä and Queen Marudevi
- Born at end of third Ärä; first Tirthankar of current Avasarpini
- 100 sons, eldest Bharat and Bähubali; two daughters, Brähmi (script) and Sundari (mathematics)
- Shreyäns' offering of sugarcane juice; Varsitap & Four-fold Jain Sangh. Nirväna at Mount Ashtäpad

SECTION F. GANADHARS & ÄCHÄRYAS STORIES

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F.1. Ganadhar Gautam-swämi

In 607 B.C., in a village named Gobar in the state of Magadh, lived a Brahmin couple named Vasubhuti and Prithvi Gautam. They had three sons: Indrabhuti, Agnibhuti and Väyubhuti. All three sons were well versed in the Hindu scriptures (Vedas) and were experts in the performance of Hindu rituals. They were great scholars at an early age, and each one of them had 500 disciples.

F.1.1. Somil's Yajna

Once, in the nearby city of Apäpä, a Brahmin named Somil had organized a Yajna (sacrificial ceremony). About 4, 400 Brahmins gathered for the occasion. Out of the eleven most popular scholars, Indrabhuti Gautam stood out as the head priest conducting the ceremony.

The whole town was excited by this event in which they planned to sacrifice sheep and goats. As Indrabhuti was about to begin his ritual, they noticed many celestial beings from heaven descending towards the sacrificial site. Thinking that this would make the sacrificial ceremony the most famous in history, Indrabhuti inwardly rejoiced, telling the people, "Look at the sky. Even the celestial beings are descending from heaven to bless us." Everyone eagerly looked up at the sky and awaited their arrival.

To everyone's surprise, the celestial beings did not stop at their site. Instead, they continued past the site and headed towards the nearby Mahäsen forest. Indrabhuti soon learned that the celestial beings were not coming for the yajna, but were going to pay homage to Bhagawän Mahävir, who had just attained Keval-jnän and was about to deliver his first sermon in the Ardha Mägadhi or Präkrit language.

Indrabhuti was furious that the celestial beings would not pay their respects to his sacrificial rite. He angrily thought to himself, "Who is this Mahävir? He does not even use the rich Sanskrit language to deliver his sermon but speaks the common people's language of Ardha Mägadhi." He decided to debate with Mahävir in order to prove to the celestial beings that he was more knowledgeable than Mahävir, and so he left the ritual with his 500 disciples to debate with Mahävir.

Even though they had never met before, Mahävir immediately welcomed Indrabhuti by his name. At first, Indrabhuti was caught off guard, but then he thought, "Why shouldn't Mahävir know my name? I am Indrabhuti Gautam, the famous scholar." However, it was really Bhagawän Mahävir's Keval-jnän (omniscience/unbounded knowledge) that allowed him to recognize the Brahmin and know all his thoughts. Mahävir knew that Indrabhuti had come to debate with him. He also realized that Indrabhuti had doubts about the existence of the soul, or Ätmä.

Mahävir mentioned, "Indrabhuti, you have doubts about the existence of the soul." Then he explained that the soul exists and is eternal. He provided the proper interpretation of the Hindu scriptures (Vedas) and convinced Indrabhuti that the soul does exist. Indrabhuti was shocked and surprised that Mahävir had known his doubts about the existence of the soul and gave proper interpretation of his scriptures. Upon realizing how incomplete his knowledge had been, he felt awakened and refreshed and became Mahävir's first and chief disciple at the age of 50. From then on, he was called Gautam-swämi, as he came from the Gautam Gotra (mother's family name).

Meanwhile, Somil and the other ten scholars were at the rite waiting to greet the expected winner of the debate, Indrabhuti Gautam. However, they were stunned to learn that Indrabhuti had become a disciple of Mahävir. The other ten Brahmin scholars, with their disciples, immediately set out one after the other to debate with Mahävir and became his disciples, too. Dejected and abandoned, Somil cancelled the ceremony and set all the animals free. These eleven learned scholars became the main disciples of Bhagawän Mahävir and are known as the eleven Ganadhars.

This event occurred when Mahävir was 42 years old and had just attained omniscience. Mahävir lived for another 30 years. During that period, he continued to travel to different parts of the country in order to spread the message of compassion and explain the path of liberation.

F.1.2. Änand Shrävak's Clairvoyance Knowledge

Gautam-swämi was living his life as a Jain monk, observing all the austerities and following the five great vows. Once, while returning from Gochari (getting food or alms), he learned that many people were going to pay homage to Änand Shrävak (a Jain layman). He also learned that Änand Shrävak had attained clairvoyance knowledge, also known as Avadhi-jnän, by performing severe penance and austerities. Since Änand Shrävak was one of Mahävir's followers, Gautam-swämi decided to visit him.

When Änand saw Gautam-swämi approaching his house, he was very happy. Though weak from his austerities, he got up and welcomed Gautam-swämi, who inquired about Änand's health and asked about his special knowledge. Änand respectfully replied to Gautam-swämi, "Reverend Guru, I have attained Avadhi-jnän. With this knowledge, I can see as high as the first heaven and as low as the first hell."

Gautam-swämi explained to Änand, "A layman (Shrävak) can attain Avadhi-jnän, but not to this magnitude. You need to do Präyashchitta (atonement) for believing you can do this." Änand was puzzled. He knew that he was correct, but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swämi, "Does one need to repent for speaking the truth?"

Gautam-swämi was equally puzzled and replied, "No one has to repent for speaking the truth." Thinking that he would confirm this with Bhagawän Mahävir, Gautam-swämi left Änand.

Gautam-swämi returned to Bhagawän Mahävir and asked about Änand's clairvoyance knowledge. Mahävir replied, "Gautam, Änand was telling the truth. He can see as high as the first heaven and as low as the first hell. Rarely can a layperson attain such a level of Avadhi-jnän. You should repent for your mistake of doubting him."

Gautam-swämi set aside his alms and immediately returned to Änand and asked for his forgiveness.

F.1.3. Offering Food to 1500 Hermits

On another occasion, Gautam-swämi went to a temple on Mount Ashtäpad to pay homage to the 24 Tirthankars. The mountain was very difficult to climb. At the foothill of the mountain, fifteen hundred hermits were trying to climb the mountain but were unsuccessful.

Upon seeing Gautam-swämi climb Mount Ashtäpad using the sun's rays, they were very impressed and decided to be his disciples then and there. Gautam-swämi preached to them about true religion and the correct ways of penance and accepted them as his disciples. All fifteen hundred hermits became Jain monks.

Gautam-swämi realized that they were hungry and offered them kheer (rice pudding) from one small Pätra (bowl). They began to wonder how Gautam-swämi would feed all of them, but Gautam-swämi requested all the hermits to sit down.

Since he possessed a special power called Akshin-mahänisi Labdhi (non-diminishing power), he served everyone kheer from one small bowl. While serving kheer, he kept his thumb in the bowl, invoking the power. To everyone's surprise, the kheer in this small pätra was able to serve all of them well.

F.1.4. Gautam-Swämi's Keval-jnän

As time passed, all the disciples of Gautam-swämi attained Keval-jnän, the ultimate knowledge. However, Gautam-swämi still had not attained it. He was worried about when he would attain Keval-jnän in this life.

One day, Gautam-swämi asked Bhagawän Mahävir, "Ten other scholars joined me on the day that I accepted Dikshä and all eleven of us became your disciples.

Nine of them have attained Keval-jnän. All my disciples have attained Keval-jnän. Why am I so unlucky that I am not able to attain Keval-jnän?"

Bhagawän Mahävir replied, “Gautam, it is because you have too much affection for me. In order to attain Keval-jnän you must overcome all types of attachment, including attachment to your beloved Guru. Until you give up your attachment towards me, it will not be possible for you to attain Keval-jnän.”

On the day that Bhagawän Mahävir was going to attain Nirväna (liberation), he sent Gautam-swämi to a nearby village to preach to a man named Devsharmä. On his way back, Gautam-swämi learned that Bhagawän Mahävir had attained Nirväna.

He lapsed into a state of shock and sorrow, “Bhagawän Mahävir knew that this was his last day on Earth. Why did he send me away?” Gautam-swämi could not stop his tears. He also thought, “I could not attain Keval-jnän while Mahävir was alive. What will happen to me now that he is gone forever?” However, within a few minutes he realized his mistake and began thinking, “No one can live forever. No relationship is permanent. Why am I so attached to Bhagawän Mahävir?”

He realized that he was wrong and gave up his attachment towards Mahävir. During this deep thinking, he destroyed his Ghäti Karma and immediately attained Keval-jnän at the age of eighty. He attained Nirväna at the age of ninety-two in 515 B.C.

Bhagawän Mahävir attained Nirväna on the last day of the Jain and Hindu calendar, known as Deepävali or Diwäli. Gautam-swämi attained Keval-jnän on the first day of the New Year.

Moral:

Gautam-swämi was a Brahmin by birth and a very well learned Pundit. When he met Bhagawän Mahävir and realized that Mahävir was far more knowledgeable and spiritually advanced than him, he let go of his ego and became his disciple.

Mahävir valued truth and would never conceal the mistake of his disciple to protect his own image. At the same time, Gautam-swämi did not have an ego that would prevent him from going and asking for forgiveness for his acts towards others.

However, because of his attachment for Mahävir-swämi, he took a long time to achieve omniscience even though many other disciples had attained it much earlier. In Jainism, attachment to any individual is considered a passion. To attain omniscience, one must get rid of all passions. When Gautam-swämi realized this and became detached, he attained Keval-jnän.

Highlights:

- Parents of Gautam-swämi: Vasubhuti and Prithvi Gautam
- 2 brothers of Gautam-swämi – Agnibhuti and Väyubhuti
- Original name: Indrabhuti Gautam
- Foremost Ganadhar (chief disciple) out of 11 of Bhagawän Mahävir
- Änand Shrävak’s Avadhi-jnän
- Mahävir Swämi’s Nirväna on Diwäli; Gautam Swämi’s Keval-jnän on New Year’s Day

F.2. Ganadhar Sudharmä-swämi

Gautam Swämi was not Bhagawän Mahävir's only Ganadhar; in fact, there were eleven Ganadhars. When Bhagawän Mahävir attained Nirväna, only two of the eleven Ganadhars were alive: the first Ganadhar, Gautam-swämi, and the fifth Ganadhar, Sudharmä-swämi.

Of the two, Gautam-swämi attained Keval-jnän the day after Mahävir's Nirväna. It is a Jain tradition that a Kevali monk or nun remains in a meditative state for the rest of his/her life and does not takea leadership role in heading all monks and nuns. Hence, Sudharmä-swämi became the leader of all the ascetics and the entire Jain community.

Sudharmä-swämi was the son of a learned Brahmin named Dhammil and his wife Bhaddilä. They lived in a village called Kollag, now known as Kollua, in the state of Bihar. Dhammil and Bhaddilä had both been longing for a child, and Bhaddilä worshipped goddess Saraswati (goddess of knowledge) faithfully. It is said that the goddess, pleased by her devotion, blessed Bhaddilä by promising her a highly accomplished son. Soon after that, Bhaddilä became pregnant, and in due course gave birth to a son named Sudharmä. He was born in 607 BC, making him 8 years older than Bhagawän Mahävir.

Sudharmä grew up under the loving care of his parents. At an appropriate age, he went to a well-known Äshram (boarding school), where he diligently studied the Vedas, Upanishads, and all other Hindu (Brahmanical) pieces of literature. By the time he returned from school, he was famous and well respected as a learned Brahmin Pundit. He then started his own school, which became a center of great learning. Over 500 pupils from all over the country came to study under his tutelage.

As a well-known Brahmin scholar, Sudharmä was invited to the same yajna conducted by Somil that Indrabhuti was to preside over. After Indrabhuti left to debate with Mahävir, his brothers and other eminent attendees left as well, one by one becoming Mahävir's disciples. Soon, it was Sudharmä's turn.

Sudharmä believed that every living being would reincarnate into its own species. In other words, human beings would be reborn only as human beings. His theory was based on the analogy of plant life. An apple tree produced seeds from which only other apple trees could grow, so living beings should only reincarnate into the same species.

Bhagawän Mahävir welcomed him too and knew his doubts. He calmly and patiently explained to Sudharmä that human beings could be reincarnated as humans or heavenly beings or even as animals depending upon their karma. He addressed all Sudharmä's doubts and explained to him the theory of karma. Sudharmä saw the wisdom of Bhagawän Mahävir's words and was convinced with the explanation, and he too became a disciple of Bhagawän Mahävir along with his five hundred disciples. As a Ganadhar of Bhagawän Mahävir, he came to be known as Sudharmä-swämi.

In the following years, Sudharmä swämi always sat in front of Mahävir during his discourses and carefully listened to what Bhagawän Mahävir had to say. This enabled him to compose Mahävir's teachings in the form of Jain scriptures known as Ägam.

After Mahävir's Nirväna in 527 BC, the leadership of the Jain order was given to Sudharmä-swämi, who efficiently managed the Jain order set up by Bhagawän Mahävir and spread his message far and wide. He was an Ächärya for 12 years.

Shvetämbar tradition believes that during the period of his stewardship, Sudharmä-swämi organized Bhagawän Mahävir's teachings into 12 scriptures, known as the 12 Anga Ägam. These original scriptures (Ägam) are collectively known as Dvädashängi. Dvädash means 12, and Anga means limb (part).

Many of the Ägam are composed in the form of questions asked by Jambu-swämi (Sudharmä-swämi's disciple) and replies given by Sudharmä-swämi, representative of Bhagawän Mahävir's words. Sudharmä-swämi attained omniscience in 515 B.C. and attained Nirväna in 507 B.C. at the age of 100. After attaining omniscience, the religious order was entrusted to his principal disciple, Jambuswämi.

Moral:

Jainism has deep roots, and we practice it based on the scriptures that have been passed down for many generations. The scriptures known as Ägam, compiled by the Ganadhars, comprise of the preachings of Mahävir-swämi. We do not have the benefit of the presence of such great monks as Gautam-swämi and Sudharmä-swämi in this era, but we do have the benefit of learning those principles from the scriptures. Thus, we should take advantage of the scriptures that have been passed down through many generations.

Highlights:

- At Mahävir's Nirväna, he became the head of the Jain order and later achieved Keval-jnän
- Organized Anga Ägam by Shvetämbar tradition
- Disciple: Jambuswämi

F.3. Kevali Jambuswämi

During the time of Mahävir-swämi, there lived a wealthy merchant named Rushabhadatt in the city of Räjgrihi. In 542 B.C., his wife, Dhärini, gave birth to a very handsome son whom they named Jambu. He grew up to be a very bright and intelligent young man well-liked by everyone. When he became older, many families were eager to have their daughters marry him. It was a normal practice in those days for a man to have more than one wife, so his parents selected 8 girls from reputed families. Jambu was duly engaged to all of them. It was a joyous time for all.

One day, Mahävir-swämi's Ganadhar, Sudharmä-swämi, came to Räjgrihi to deliver a sermon, and Jambu attended the assembly. The sermon encouraged him to develop a very high sense of detachment towards worldly objects and family members, and he decided to renounce his worldly life. However, Jambu's parents were dismayed to hear of his intentions to renounce the world at such a young age. The parents of the eight girls who were engaged to Jambu were also very worried about their daughters' futures if Jambu became a monk.

They all tried to convince Jambu to relinquish his plans of becoming a monk, telling him that the rigors of an ascetic life would pose a challenge for him and that he did not realize what he was sacrificing. They advised him to live a comfortable family life, reminding him of his obligations towards them and his future wives. Jambu patiently listened to them, but he remained firm in his decision.

Finally, the parents made one last effort to persuade him. Thinking that Jambu would change his mind after being married, they requested that he get married before they gave their blessing for his renunciation. Jambu agreed to get married with one condition: he would become an ascetic the day after his marriage. His parents agreed to this condition since they thought he would fall in love with the girls once he was married and would give up the idea of renouncing the world.

The wedding took place on a grand scale. Jambu's parents and those of the girls vied with each other to best show their prosperity. Highly distinguished guests graced the occasion. The jewelry and other precious gifts showered upon the newlyweds were the envy of everyone in attendance. Räjgrihi had rarely witnessed such pomp and splendor. Everyone congratulated Jambu for marrying such beautiful and glamorous wives and wished him perfect happiness.

Jambu spent that night in an elegantly decorated bedroom with his wives. However, he was unaffected by the glamour of the wedding and the beauty of his wives. He had firmly decided to renounce the world the next day and wanted to make use of the night to orient his wives for spiritual pursuit, so he began explaining the transitory nature of life and the miserable nature of worldly relationships.

While Jambu was engrossed in a discussion with his wives, a famous burglar named Prabhav and his 500 companions entered his palace. Prabhav was once the prince of a neighboring city named Vindhya. He had a disagreement with his parents and left his palace, becoming a thief and a leader of 500 devout followers. Prabhav had acquired special skills that were very useful for his current profession. He could put anyone into a deep sleep and could break any lock.

Upon hearing of Jambu's wedding, Prabhav had come to town to steal the fabulous treasures accumulated. He used his skills to put everyone in the palace into a deep sleep and opened the locks. Then, he and his 500 followers quickly entered the palace to steal the wedding treasures. But as Prabhav approached Jambu's suite, he heard Jambu talking to his wives. He came closer to the door to listen closely. To his utter astonishment, Jambu was talking about renunciation and the misery associated with worldly life. His words were so powerful that Prabhav became interested and continued listening.

He pondered over the irony of how hard he worked to steal wealth, while the owner of such wealth was planning to renounce everything. Jambu continued to preach to his wives, and Prabhav quietly listened to the conversation. His men finished stealing from the rest of the palace and urged Prabhav to finish the job of stealing the jewelry located in Jambu's bedroom so they could leave before the guards discovered them.

By now, Prabhav had lost his desire for wealth, had developed a disdain for the life of a burglar, and was ready to change. He told his followers that he had decided to give up burglary. They were free to go on their own. However, they said that they would not go anywhere without him. If he gave up robbing and stealing, they would also give it up.

When Jambu finished the religious discussion with his wives, all eight of his wives were ready to renounce the world. At that time, Prabhav came inside and said that he had come there to steal but had decided to renounce everything after listening to Jambu's talk with his wives. He and his 500 followers made up their mind to become Jambu's disciples.

The next morning, the citizens of Räjgrihi awoke to some surprising news. Jambu, his eight wives, the famous thief Prabhav, and his 500 followers were ready to renounce their worldly lives that day. Jambu's parents were at first saddened and disappointed that their wish had not materialized, but they quickly realized the importance of Jambu's message and decided to join him.

Hearing the news and understanding the message, the parents of the eight brides also renounced the world. A spectacular procession followed Jambu on his way to see Sudharmä-swämi. Jambu bowed to Sudharmä-swämi and became his disciple. Prabhav and his colleagues became Jambu's disciples as well.

Jambuswämi studied the entire teachings of Bhagawän Mahävir. Most of the original Jain scriptures (12 Anga Ägam) are composed in the form of dialogues between Sudharmä-swämi and Jambuswämi.

Jambuswämi became the head of the religious order when Sudharmä-swämi attained omniscience. He remained the head of the Jain order for 44 years according to Shvetämbar tradition and 38 years according to Digambar tradition, and then attained Keval-jnän. He was the last omniscient (Kevali) of the current time cycle. He attained Nirväna at the age of 80.

Moral:

Jambuswämi firmly believed in renouncing worldly life from the moment he listened to the sermon of Sudharmä-swämi. In fact, his thoughts were so convincing that he ultimately led hundreds of others to follow him in their pursuit of liberation through the disciplined life of an ascetic. He realized that material happiness and enjoyment of physical beauty is all superficial and temporary. Also noteworthy was the burglar's decision to change his life from that of immorality to that of purity. The key is to focus on purifying the soul and helping others do the same.

Highlights:

- 528 people which included Jambuswämi + 8 wives, thief Prabhav + 500 followers, Jambuswämi's parents (2) + his wives' parents (16), all renounced worldly life after Jambu's wedding
- Sudharmä-swämi's disciple, head of Jain order after Sudharmä-swämi attained Keval-jnän
- Jambuswämi was the last Kevali of the current time cycle.

F.4. Ächärya Sthulibhadra

The kingdom of Magadh, in the state of Bihar, possessed a long and rich history. During Mahävir's time, it was ruled by King Shrenik of the Shishunäg dynasty. This dynasty ended with the death of Shrenik's great-grandson Udayi. Magadh then passed into the hands of the Nanda dynasty. Nine generations later, Dhanänand ascended the throne. This was around 300 BC, about 200 years after Bhagawän Mahävir's Nirväna.

The greedy Dhanänand was far from being a just and noble ruler. He had heard a legend about a hidden treasure that belonged to one of his predecessors and was desperate to get his hands on it. Unfortunately, he had no idea where this treasure was hidden. However, he knew that the old Prime Minister Shaktäl, who had served his father, had knowledge of the treasure's whereabouts. Dhanänand therefore tried everything he could to get the information from the prime minister and locate the treasure, but Shaktäl refused to provide any information about the whereabouts of this treasure. Therefore, the king forced him to retire, and the administration was entrusted to the other ministers.

Shaktäl was a wise, highly respected person in the kingdom. Many scholars and high-ranking officials admired him and were eager to consult him on important matters. However, they avoided communicating with him because they feared that the king would not approve of this.

Shaktäl had seven daughters and two sons, Sthulibhadra and Shriyäk. Sthulibhadra was smart, brilliant, and handsome, but unambitious. From a very young age, Sthulibhadra had watched the performance of a beautiful dancer named Koshä in Pätliputra, the capital city of Magadh. Eventually, they fell in love with each other.

Though his family disapproved, Sthulibhadra was deeply in love and left home at the young age of 18 to live with Koshä. He was infatuated with her and abandoned all interest in his career and other family members. As time passed, things began to look grim for Dhanänand's reign.

The citizens of Magadh witnessed major political upheavals and turmoil. People felt dissatisfied with the current regime and looked for the end of the Nanda dynasty. King Dhanänand felt insecure and was suspicious of all his ministers and advisors, including Shriyäk and his father Shaktäl.

Aware that the king was very suspicious of him, Shaktäl became worried about the political future of his younger son. Shaktäl therefore decided to sacrifice his life to provide proof of Shriyäk's loyalty to the king. He requested his son, Shriyäk, to kill him in the presence of the king and other ministers. This way, the king would have proof that Shriyäk was loyal to him.

Prior to the execution, he explained to Shriyäk that he would swallow some poison so that Shriyäk would not truly (morally and religiously) be responsible for his father's death. Meanwhile, the king would feel that Shriyäk was very loyal to him because he had seemingly killed his own father for the king. Thus, Shaktäl died seemingly at the hands of his own son to prove his son's loyalty to the king.

When Sthulibhadra learned about that tragic event, he was taken aback. By that time, he had spent twelve years with Koshä and had never cared for anyone else. His father's death opened his eyes, and he started reflecting on his past. "Twelve long years of my youthful life! What did I get during this long period?"

Sthulibhadra realized that in his youth he had not acquired anything that would endure. The tragic death of his father brought home the reality that all life comes to an end. "Is there no way to escape death?" he asked himself. "What is the nature of life after all? Who am I, and what is my mission in life?"

Thinking deep into these questions, he realized that the body and all worldly aspects are transitory, and physical pleasures do not lead to lasting happiness. He looked at his image in the mirror and noticed the unmistakable marks of a lustful life.

Having realized that he was wasting his youth, he decided to search for lasting happiness. King Dhanänand had intended to appoint him to a high position in the court, but Sthulibhadra declined the offer. The king therefore appointed his younger brother, Shriyäk, to the position.

Sthulibhadra left Koshä and went straight to Ächärya Sambhutivijay, the sixth successor to Bhagawän Mahävir. Surrendering himself to the Ächärya, he said that he was sick of his lustful lifestyle and wanted to do something worthwhile with his life.

The Ächärya considered his request carefully. Here was a young man of thirty who seemed to have lost the vigor of youth. The lustful life he led had taken a toll on his body, but the brightness inherited from his illustrious father still glowed on his face. Seeing Sthulibhadra's determined and humble state, the learned Ächärya saw in him a great future for the religious order and accepted him as his pupil.

Sthulibhadra quickly adjusted to the new pattern of his life. The ambition that he had lacked in his youth soon emerged in his adulthood. Keen to make up for lost years, he devoted all his energy to spiritual upliftment. He worked diligently, and in no time gained the confidence of his guru. He had successfully overcome his senses of attachment and lustfulness and gained control over his inner enemies. It was time for his faith to be tested.

The monsoon season, which generally lasted four months in the Indian climate, was approaching, and the monks had to settle in one place during this season. Sthulibhadra and three other Sädhus who had attained a high level of equanimity wanted to test their faith and determination by spending this time under the most adverse conditions.

Each one chose the most adverse conditions for themselves. One of them requested permission from his Ächärya to stay at the entrance of a lion's den. Another wanted to spend the time near a snake's hole. The third wanted to spend the four months on top of an open well. The Ächärya knew that they could withstand these hardships and permitted them to do this.

However, Sthulibhadra humbly asked to spend the monsoon in the picture gallery of the residence of Koshä. The Ächärya knew how difficult this test would be for Sthulibhadra, but he also knew Sthulibhadra's determination and felt that spiritually, the monk would progress immensely if he passed this test. Therefore, he permitted Sthulibhadra to spend the monsoon at Koshä's house.

Sthulibhadra approached Koshä and asked her for permission to stay in the picture gallery during the monsoon season. Koshä was surprised to see him. He had left her in such an ambivalent state that she had not been sure if she would ever see him again. Anyhow she was missing him and was happy to see him again, not knowing the true purpose of his return. For that monsoon season, they each had different goals.

Koshä endeavored to win him back into her life, using all her seductive skills. She felt that having him live in her picture gallery was to her advantage. In contrast, Sthulibhadra's goal was to overcome the strong temptation of Koshä's beauty. Who would win?

Sthulibhadra's strong faith and determination served him well during this test. He focused his mind on spiritual meditation, contemplating the transitory nature of life and the need to break away from the cycle of birth and death. Ultimately, Koshä realized the wastefulness of her life and became his disciple, and Sthulibhadra emerged spiritually stronger from this experience.

At the end of the monsoon, all the monks returned and described their experience. The first three monks described their success, and they were congratulated. But when Sthulibhadra reported the success of his test, the Ächärya rose from his seat in all praise and hailed Sthulibhadra for performing a formidable task. The other monks became jealous. Why was Sthulibhadra's feat so much more impressive than theirs?

After all, they had endured physical hardships while he had spent the monsoon in comfort and security. The Ächärya explained that it was an impossible feat for anyone else.

The first monk then boasted that he could easily accomplish the same task the following monsoon. The Ächärya tried to dissuade him from his intent, knowing that it was beyond his capability. The monk, wanting to prove his spiritual strength to the Ächärya, persisted and was reluctantly given permission for the next monsoon season.

The next monsoon, the monk went to Koshä's place. The immodest pictures in the gallery were enough to excite him. When he saw the glamorous Koshä, his remaining resistance melted away and he begged for her love. After seeing the pious life of Sthulibhadra, Koshä had learned the value of an ascetic life.

To teach the monk a lesson, she agreed to love him only if he gave her a diamond-studded garment from a town in Nepal about 250 miles north of Pätliputra. The monk was so infatuated that he left immediately for Nepal, forgetting that monks were not supposed to travel during the monsoon.

With considerable difficulty, he procured the garment and returned to Pätliputra, confident of receiving Koshä's love. Koshä accepted the beautiful garment, wiped her feet on it and threw it away in the trash. The monk was stunned. He asked, "Are you crazy, Koshä? Why are you throwing away the precious gift that I have brought for you with so much difficulty?"

Koshä replied, "Why are you throwing away the precious life of monkhood that you have acquired with so much effort?" The humbled monk realized his foolishness and returned to his Ächärya to report his miserable failure. From that day onwards, there was immense respect for Sthulibhadra throughout the community.

Sthulibhadra played a major role in later years in preserving the oldest Jain scriptures, known as the twelve Anga Ägam and the fourteen Purva. Jain history indicates that Ächärya Bhadrabähu, the successor of Ächärya Sambhutivijay as the head of the religious order, was the last monk to have complete knowledge of all the Jain scriptures. Both Ächärya Sambhutivijay and Ächärya Bhadrabähu had been the disciples of Ächärya Yashobhadra.

In those days, the Jain scriptures were memorized and passed down orally from guru to disciple. They were not documented in any form. Under the leadership of Ächärya Bhadrabähu, Sthulibhadra thoroughly studied eleven of the twelve Anga Ägam. However, an extended famine prevented Sthulibhadra from studying the twelfth Anga Ägam, known as Drashtiväd, which contained the 14 Purva.

During the famine, Ächärya Bhadrabähu migrated south with 12, 000 disciples. Ächärya Sthulibhadra succeeded him as the leader of the monks who stayed behind in Pätliputra. The hardships of the famine made it difficult for the monks to observe their code of conduct properly. In addition, many of the monks' memories failed them and many parts of the Anga Ägam were forgotten. The famine lasted for twelve years.

After the famine, Sthulibhadra decided to recompile the Jain scriptures. A convention was held in Pätliputra under the leadership of Sthulibhadra. Eleven of the twelve Anga Ägam were orally recompiled at the convention, but none of the monks at the convention could remember the twelfth Anga Ägam and its 14 Purva. Only Ächärya Bhadrabähu had this knowledge; he had left southern India and was now in the mountains of Nepal to practice a special penance and meditation.

The Jain Sangh therefore requested Sthulibhadra and some other learned monks to go to Ächärya Bhadrabähu and learn the twelfth Ägam. Several monks undertook the long journey, but only Sthulibhadra, who was able to memorize and understand the teachings, remained in Nepal to learn the twelfth Anga Ägam and its 14 Purva under Ächärya Bhadrabähu.

Once, Sthulibhadra's sisters, who were nuns, decided to visit him in Nepal. By that time, Sthulibhadra had completely learned 10 of the 14 Purva. He wanted to impress them with the miraculous power he had acquired from learning the 10 Purva and twelfth Ägam. Therefore, he transformed his body into a lion and waited for them to arrive. When his sisters entered the cave, they found a lion instead of their brother. Fearful of what may have happened to him, they went directly to Ächärya Bhadrabähu. Ächärya

Bhadrabähu realized what had happened and asked the sisters to go back to the cave again. This time, Sthulibhadra had resumed his original form and the sisters were joyful to see him alive and well.

However, Ächärya Bhadrabähu was disappointed because Sthulibhadra had misused his special power for such a trivial purpose. He felt that Sthulibhadra was not mature enough in his spiritual progress and therefore refused to teach him the remaining four Purva. A chastised Sthulibhadra tried to persuade him to reconsider, but Ächärya Bhadrabähu was firm. It was only when the Jain Sangh requested Ächärya Bhadrabähu to reconsider his decision that Sthulibhadra could learn the remaining four Purva. But Ächärya Bhadrabähu attached two conditions for Sthulibhadra:

- He would not teach Sthulibhadra the meaning of the last four Purva.
- Sthulibhadra could not teach these four Purva to any other monk.

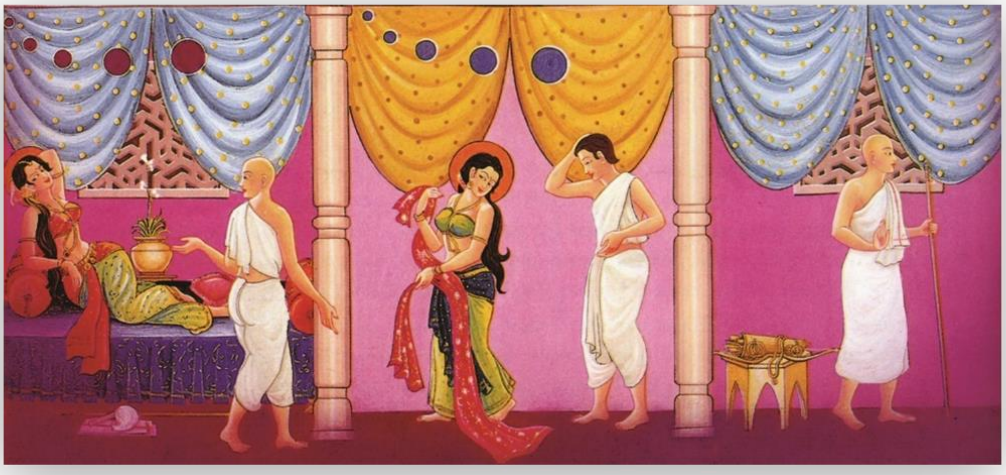
Sthulibhadra agreed and learned the remaining four Purva. Since Jain scriptures were not written down and Ächärya Sthulibhadra-swämi made significant efforts to save them after the famine, his name stands very high in the history of Jainism. Even today, his name is recited next to Bhagawän Mahävir and Gautam-swämi by the Shvetämbar tradition.

Moral:

It is never too late to set high goals in life, and with determination, there is no adversity too difficult to overcome. Though he was 30 at the time and had wasted 12 years of his life, Sthulibhadra still renounced the world and successfully pursued an austere spiritual life. With resolve, he also conquered his biggest inner enemy, desire, by returning to the place where his desire had previously gotten the best of him. Ultimately, he became a famous Jain saint whose name is still repeated in prayers for his great religious work.

Highlights:

- Sthulibhadra endured temptation in his former love's palace, becoming a respected monk for it.
- Convened first Vächanä of Ägam at Pätliputra after a famine caused some Jain monks to go south/knowledge of Ägam to be lost.
- Learned the Ägam from Ächärya Bhadrabähu, the last Shrut-kevali (one with full knowledge of the Ägam); due to a misuse of his power, could not teach the 4 Purva to any other monks.



The monk was unable to stay detached seeing Koshä's beauty and forgot his vows in the hope of receiving Koshä's love

F.5. Ächärya Kundkund

Mangalam Bhagawän viro, mangalam gautamo gani |

Mangalam kundakundäryo, Jain dharmostu mangalam ||

Bhagawän Mahävir is auspicious; Ganadhar Gautam Swämi is auspicious.

Ächärya Kundkund is auspicious; Jain religion is auspicious.

Ächärya Kundkund is one of the most famous Jain Ächäryas.

As a descendant of Ächärya Bhadrabähu, he was born around the beginning of the first century A.D. in southern India in a place named Konda-konda in Andhra Pradesh, India. Kundkund belonged to an ancient order called the Nandi Sangh, wherein most monks assumed names ending in "Nandi". His official name after becoming a Jain monk was Padma-nandi, but he is better known by the place of his origin. Punya-Shrävak Kathä Kosha mentions that in his previous life, Kundkund was a cow herder who had found and preserved ancient texts and had been blessed by a wandering monk.

He renounced the world and became a monk at the age of 11, and after 33 years of meditation and penance, at the age of 44, he was bestowed the honor of Ächärya. He lived to the age of 95 and transferred his Ächärya status to his disciple Umäsvämi (Digambar tradition). Ächärya Kundkund's intense learning and moral character attracted royal disciples such as King Shiva Kumär. The story of Kundkund is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism. In ancient India philosophical debates were a standard feature of intellectual life. To these, Kundkund brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism's most advanced scientific principles such as atomic structure, cosmic dimensions, cosmic ethers, and psychology. Hindu and Buddhist thinkers were challenged to respond to his explications of Jain philosophy and conduct. Thus, Kundkund elevated the level of scholarship and debate in India's overall philosophical discourse.

A great organizer of the highly complex concepts of Jain philosophy, Kundkund wrote five renowned books:

- Samaysär (Treatise on the True Self)
- Pravachansär (Treatise of Preaching)
- Niyamsär (Treatise on Rules of Conduct)
- Panchästikäy (Treatise on Five Universal Substances)
- Ashta-pähuda (Eight Steps), a collection of eight texts

All his works are written in an ancient dialect known as Saurseni Präkrit, similar to Ardha-mägadhi Präkrit. The organizing of Jain ideas into certain relationships and structures, taken for granted in recent centuries, was a product of his thought. So extraordinary was this idea that many other books written in this style by his pupils and other Jain scholars are popularly ascribed to him. In the Digambar tradition, he is praised immediately after Bhagawän Mahävir and the preceptor Gautam-swämi in the auspicious blessing (Mangalächaran) prayer. Some Jains of the Digambar tradition dub their tradition Kundkund Anvaya (the order of Kundkund). However, scholars of all Jain traditions study his books with deep veneration.

Ächärya Kundkund has been called "Light of this Dark Age". Several commentaries on his Samaysär have been written in Sanskrit and in modern languages. In recent centuries, the Samaysär has greatly moved leaders and scholars like Banärasi Das, Taran Swämi, Shrimad Räjchandra and Gurudev Shri Känji Swämi. Ächärya Jaysen wrote in his commentary of Samaysär that through his spiritual powers, he traveled through his Ähärak-sharir to Videha-kshetra and listened to the sermons of Simandhar swämi to enlighten his knowledge.

Today, in the southern state of Tamilnadu in India, on a large stone under a certain Champä tree on the hill Ponnur Malai, pilgrims may stumble upon an engraved pair of footprints (Charan). These footprints are symbolic of a thinker who, nearly two thousand years ago, composed some of Jainism's most influential philosophical books.

Highlights:

- Ächärya Kundkund became a monk at the age of 11 years and was bestowed the honor of Ächärya at the age of 44 years.
- He elevated the level of scholarship and debate in India and greatly added to Jain literature by adding wrote five renowned books.
- He has been called "Light of this Dark Age".

F.6. Ächärya Haribhadra-suri

During the sixth century A.D., there lived a learned Brahmin named Haribhadra. He was highly intelligent and proficient in the philosophies of all religions. Among his many talents, he had the ability to determine the point of his opponent's argument almost immediately. During that time, it was common for scholars to travel and engage others in debate to increase their wealth of knowledge. Therefore, Haribhadra traveled and debated many brilliant scholars. Other scholars were unable to win debates with him. His talent allowed him to dominate all conversations. It was not long before he earned a formidable reputation, and scholars began avoiding debating with him.

When no one came forward to counter him, he concluded that he had no rival in the entire country. Confident in his ability to comprehend any subject being discussed, he issued a public challenge that if anyone could present a topic that he could not understand, he would readily become his/her pupil.

One day, as he was walking through the village, he came across a royal elephant so angry that it was completely out of control. His keeper was trying his best to bring him under control, but the elephant was not responding to his efforts. The elephant was running directly towards Haribhadra. In grave danger of being trampled, Haribhadra frantically looked around for a safe place and saw a Jain temple. He entered just in time to avoid being crushed by the charging elephant.

Once inside, he paused to regain his breath and then looked around the temple with disrespect. Haribhadra had no regard for Jainism. Because of his prejudice, he remained ignorant of Jain philosophy. Brahmins were usually staunch Shaiväites (followers of Lord Shiva in Hinduism) and looked down upon those going to Jain temples.

As he looked around, he saw the white marble idol of Bhagawän Mahävir facing him. Instead of seeing the graceful compassion flowing from the eyes of the Tirthankar's idol, Haribhadra only noticed that the stomach of the idol did not epitomize the slim body of an austere saint. He surmised that Jain Tirthankars must have enjoyed sweet foods. He therefore made the following remarks:

"Vapurevatavächashte Spashtam Mishtänn-Bhojitämit"

"Your stomach clearly indicates that you must enjoy eating sweet foods."

When the elephant left the area, Haribhadra stepped outside the temple. On his way back, he passed the Upäshray of Jain nuns (Sädhvis). He heard the following verse recited by a Sädhvi named Yäkini Mahattarä:

Chakkidugam Haripanagam Panagam Chakki Ya Kesavo Chakki

Kesav Chakki Kesav Du Chakki Kesi Ya Chakki Ya

Mahattarä was explaining the order in which the Chakravartis (sovereign emperors) and Väsudevs were born in the current Avasarpini time cycle. Jain philosophy believes in time cycles of very long durations occurring one after another. One half of a cycle is called Utsarpini, or the ascending order marked with continuing improvements, and the other half is called Avasarpini, or the descending order marked with continuing deterioration. Tradition also holds that 24 Tirthankars, 12 Chakravartis (sovereign emperors), 9 Väsudevs or Näräyans, 9 Prativäsudev or Prati-Näräyans (enemies of Väsudevs) and 9 Balräms are born in every Utsarpini and in every Avasarpini time cycle.

As a student, Haribhadra had studied some Jain philosophy. However, his understanding was very shallow, and he could not comprehend the meaning of what Sädhvi Mahattarä was reciting. Haribhadra was at a loss. Finally, he had stumbled upon a subject he did not understand, but seeking more knowledge required him to become a pupil of Jain Sädhvi Mahattarä. Despite his arrogance, Haribhadra was also a man of his word, and without further hesitation, he presented himself to the Jain nun Mahattarä. He explained his pledge and requested her to accept him as a pupil. Mahattarä explained that Jain nuns could not have males as pupils. She advised Haribhadra to go to her guru, Jinabhatta-suri, who could explain the meaning

of the verse and he could become a pupil of her guru. Accordingly, Haribhadra went to Ächärya Jinabhatta-suri, who explained the verse with proper interpretation.

The Ächärya's explanation of the verse inspired Haribhadra to learn more about Jainism, and he asked the Ächärya to accept him as a pupil. Jinabhatta-suri agreed to accept him only if he obtained the consent of his family and other close relatives.

Haribhadra knew that it would be an ordeal to get their consent to study Jainism. Indeed, his family immediately opposed his decision. His father challenged him, "But you have studied so much to become a Brahmin scholar. Why would you want to give that up now?" His relatives, who had been so proud of his reputation, cried, "But you are the best debater. Who will you be now?"

However, Haribhadra persevered in the face of this resistance. He explained to them that his knowledge would remain incomplete without gaining knowledge of Jainism in detail. For that purpose, as well as for adhering to his word, it was necessary for him to become a Jain monk. He ultimately succeeded in gaining the consent of all his family members. Then, he renounced his worldly life and became a disciple of Ächärya Jinabhatta-suri.

He diligently studied Jain scriptures and other sacred books. His intelligence and perception soon allowed him to achieve proficiency in Jain scriptures. The study of the Ägam showed him the depth of Jain philosophy in seeking the truth. Once he mastered all the relevant Jain literature, and when his guru Jinabhatta-suri was thoroughly convinced about his true faith, his guru bestowed upon Haribhadra the title of Ächärya.

As Ächärya Haribhadra-suri, he managed the Jain order very capably and efficiently. By virtue of his knowledge and intelligence, he attracted many people to Jainism. Many of them also renounced worldly life and became his disciples. Under his stewardship, Jainism gained a newfound popularity.

Amongst his many pupils there were two pupils named Hans and Paramhans, who were his sister's sons. They were very intelligent, and Haribhadra-suri had high expectations of them. Once, Hans and Paramhans requested him to allow them to go to a well-known Buddhist monastery to study the weak points of Buddhism. Then, they could defeat the Buddhist monks in debate.

Initially, Haribhadra-suri did not approve, but Hans and Paramhans persisted and ultimately secured his permission. They went to the monastery disguised as Buddhist monks. Unfortunately, their secret was quickly revealed. They decided to leave the monastery in disguise, but Buddhist people chased them, which ultimately resulted in the loss of their lives.

When Haribhadra-suri learned about the tragic fate of his nephews, he was furious and vowed to punish the Buddhist monks for their cruelty. He challenged them to a debate in the royal court, with the stipulation that whoever lost would be put to death. Haribhadra-suri's violent reaction to his nephews' deaths saddened Guru Jinabhatta-suri and Sädhvi Mahattarä. Haribhadra-suri won the debate.

Luckily, Sädhvi Mahattarä convinced him to abandon the idea of killing. Haribhadra-suri realized from this episode that his undue attachment for Hans and Paramhans had led him to indulge in a violent attitude. He therefore begged for atonement, and Guru Jinabhatta-suri advised him to compose verses that would enlighten people to the right faith. This became another major turning point in his life.

Haribhadra-suri was a prolific writer. He wrote 1444 religious' books, covering many aspects of Jainism. Unfortunately, only about 170 of his books are presently available. The commentaries on Dasha-vaikälika-sutra, Tattvärtha-sutra, Panch-sutra, and Ävashyaka-sutra are among his well-known compositions.

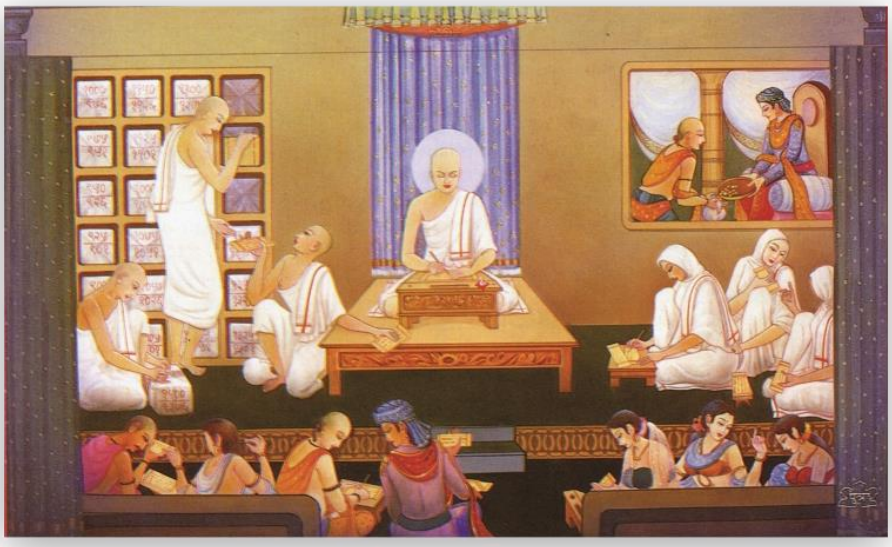
Moreover, he wrote Lalit-vistarä, Dharma Sangrahani, Upadeshapad, Shodashtaks, Dharmabindu, and Anekänta-Jayapatäkä. He was probably the first Jain scholar to write on yoga in the compositions. Yogabindu, Yoga-vinshikä, Yoga-shatak and Yogadrashti Samuchchaya were among these compositions. With such prolific compositions, Haribhadra-suri will always be remembered for his valuable contribution to Jain literature.

Moral:

The entire life of Haribhadra-suri depicts his keen desire for learning. Even though he was an established Brahmin scholar, he was humble enough to learn from a simple Jain Sädhvi. This is a great lesson in humility. One should not let pride come in the way of acquiring knowledge. Jain Ägam describe the essence of Jainism in a logical and convincing manner. A deep understanding of the Ägam will lead one to practice the principles of Jainism with more discipline and faith. The various compositions of Haribhadra-suri are very precious and help us gain a better understanding of this complex but well-defined and logical religion.



Haribhadra-Suri listening to Yäkini Mahattarä's explaining Jain philosophy



Haribhadra-suri accepting monkhood under Ächärya Jinbhatta

F.7. Ächärya Hemchandra

Ächärya Hemchandra was born in 1088 A.D. in the Modha Vanik (merchant) caste in the town of Dhandhuka, sixty miles from the city of Ahmedabad in the state of Gujarat. His parents were Chachadev and Pähini. While Pähini was pregnant, she had a beautiful dream. She narrated her dream to Jain Ächärya Devasuri who was in Dhandhuka at that time, and the Ächärya predicted that Pähini would give birth to a son who would make great progress in the areas of spiritual knowledge, conduct, and logic. When her son was born, she named him Chängdev.

The next time Ächärya Devasuri was in Dhandhuka, he saw Pähini carrying her son. He said to Pähini, "Let me take care of this brilliant son. He has the potential of being a great spiritual leader." Pähini initially refused to relinquish her son to him, but the Ächärya persisted and reminded her that her son would become a famous monk and would glorify the Jain order. He requested her to sacrifice her self-interest and love for the child for the good of the people at large. Finally, Pähini surrendered and gave her son to the Ächärya. He initiated Chängdev into Jain monkhood and renamed him Somchandra.

Somchandra was very intelligent and quickly mastered various philosophies, logic, scriptures, nyäya, grammar, and more. Simultaneously, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somchandra was incomparable in administration and efficiency, so Ächärya Devasuri made Somchandra an Ächärya when he was only twenty-one years old, changing his name to Hemchandra Ächärya.

The fame of Hemchandra's knowledge gradually spread everywhere. Due to the efforts of Hemchandra and the cooperation of King Siddharäj of Gujarat, a higher and nobler form of culture was established in the region. When King Siddharäj died, Kumärpäl succeeded him. King Kumärpäl and Hemchandra Ächärya were to enjoy a lifelong relation of disciple and teacher. The seeds of this spiritual relation had already been sown earlier; Ächärya Hemchandra had predicted seven years back that Kumärpäl would become king. Additionally, he had once saved the future king's life. Kumärpäl therefore considered Hemchandra his spiritual teacher (guru) and benefactor and gave him exceptional honor. Kumärpäl sought Hemchandra's advice in shaping his kingdom, and in a very short time Gujarat became a center of non-violence, learning, and good culture.

In his efforts, Hemchandra did not think of the development of his own career but always of the welfare of all citizens. However, some Brahmins were jealous of Hemchandra Ächärya's influence over the king and tried to disgrace him and Jainism. They approached King Kumärpäl and said, "Hemchandra Ächärya is a very egotistic person and has no respect for Hindu gods." King Kumärpäl was not ready to accept these accusations against his spiritual guru, so to prove their point, the Brahmins requested King Kumärpäl to invite the Ächärya to the temple of Lord Shiva. They sought to humiliate the Ächärya in front of the king, since they believed that he would not go to the temple and bow down to Lord Shiva. When Hemchandra Ächärya appeared, King Kumärpäl said, "We will go to the temple of Lord Shiva." He accepted the offer without any hesitation. The Brahmins, barely able to conceal their joy, were delighted that their plan was working. To the surprise of the Brahmins, Hemchandra Ächärya bowed down in front of Lord Shiva and said,

"Bhavbijänkura jananä Rägädyähä Kshaymupagata Yasya,

Brahmä Vä Vishnurvä Haro Jino Vä Namastasmai."

"I am bowing down to that God who has destroyed passions like attachment (Räg) and aversions (Dvesh) which are the cause of worldly life whether he is Brahma, Vishnu, Shiva, or Jina."

By this modest act, Hemchandra Ächärya proved his noble attitude with his willingness to respect other faiths and pray to the virtues of other deities. This generous attitude is inherent in Jain philosophy. Jainism does not hold itself as superior to other religions, but as peacefully coexisting with them. Under Ächärya Hemchandra's influence, King Kumärpäl accepted Jainism as his religion. He prohibited violence and the

killing of animals in his kingdom and instituted many laws that nurtured Jain religion. Vegetarianism was soon a trait not only of Jains but also of all the people of Gujarat.

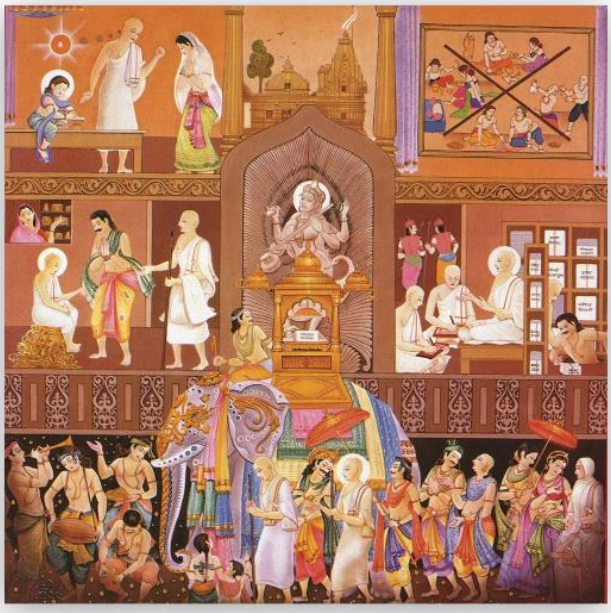
Ächärya Hemchandra composed several literary works consisting of many verses. He was the first to put non-violence on a political platform and was the architect of the greatness and unification of Gujarat. In the field of metaphysics, he was a Yogi. His work, Yoga-shästra, a treatise on yoga, is very famous. People called him "Kali-käl Sarvajna" meaning "all knower in the present era of darkness". He died in 1173 A.D. at the age of eighty-four. Jain culture still shines bright in Gujarat due to the influence of the literary works contributed by the great Ächärya Hemchandra.

Moral:

Mother Pähini's sacrifice of her love for her son is praiseworthy, demonstrating willingness to serve the community over her self-interest or attachment for her son. Because of Hemchandra Ächärya's influence as a teacher, King Kumärpäl accepted Jainism and became a Jain. It is because of this that Jainism and vegetarianism flourish in Gujarat. Hemchandra Ächärya's contribution of numerous literary masterpieces is a treasure for us. Only by studying these books, we can pay tribute to him.

Highlights:

- Born Chängdev in 1088 AD to mother Pähini; renamed by Ächärya Devasuri
- Great influence on Jainism in Gujarat, due to involvement with first King Siddharäj and then, most importantly, King Kumärpäl
- Bowed down to the virtuous attributes of Hindu gods, demonstrating Jainism's ability to coexist with other religions.



Various incidences from Ächärya Hemchandra and King Kumärpäl's life

SECTION G. STORIES PRECEEDING BHAGAWÄN MAHÄVIR

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G.1. Bharat and Bähubali

Before his renunciation of worldly life, Bhagawän Rishabhadev, or Ädinäth, was known as King Rishabh and had two wives, Sumangalä and Sunandä. With Sumangalä, he had 99 sons, of whom Bharat was the eldest, and one daughter named Brähmi. With the second wife, Sunandä, he had one son named Bähubali and a daughter named Sundari. All of them were given proper training in different arts and crafts. Bharat became a great warrior and a politician. Bähubali was tall, well built, and strong, and hence was given his name. In Sanskrit, "bähu" means arm and "bali" means mighty. Brähmi attained a very high level of literary proficiency. She developed the first known script, known as the Brähmi script. Sundari was very proficient in mathematics. After Bhagawän Rishabhadev attained omniscience, both daughters also renounced their worldly lives and became his disciples.

As a king, Rishabhadev had the responsibility of a large kingdom. At the time of his renunciation, he handed over the city of Vinitä, also known as Ayodhyä, to Bharat, and the city of Taxashilä (Potanpur according to Digambar scriptures) to Bähubali. He gave different parts of his vast kingdom to his remaining 98 sons.

Bharat quickly established control over Vinita. He was an ambitious ruler and intended to become emperor of the entire nation. For this purpose, he organized a strong army and started developing different types of fighting equipment. He also possessed a miraculous wheel called Chakraratna ("Chakra" means wheel and "ratna" means precious jewel) that would never miss its target. After developing his army and weapons, he embarked upon his journey of conquest. There was hardly anyone at the time who could withstand his well-equipped army. He easily conquered all the regions around Vinitä. Then, he turned his attention towards the lands of his 98 brothers and asked them to acknowledge his superiority. They all turned to Bhagawän Rishabhadev to ask for advice. Bhagawän explained to them the importance of conquering their inner enemies (passions) and not external enemies. He also advised them on how to attain liberation, a "true kingdom." Having realized the futility of fighting with their elder brother, the sons surrendered their territories to him, renounced worldly life, and became disciples of Bhagawän Rishabhadev.

Now, only Bähubali remained. However, he had a different vision and would not surrender. He was conscious of his right to rule the kingdom handed over to him by his father. Moreover, he had the will and capacity to fight any invader. Therefore, when he received Bharat's request to accept a subordinate status, he refused and began preparations to fight.

Both brothers were strong, and war between the two was sure to result in large-scale bloodshed. Therefore, counselors on both sides tried to dissuade their masters from resorting to war, but neither of them would give up their ground. War seemed inevitable as the brothers brought their armies face to face on the battlefield. Everyone shuddered at the prospect of the heavy casualties that would result from the imminent war.

The counselors then made one last effort. They explained to their masters that the main point of contention was to determine which brother was superior. Instead of assembling a large-scale war for that purpose, a fight between the two brothers would just as easily settle the issue and would avert unnecessary bloodshed. Both brothers thought this was an excellent idea and immediately agreed. The plan was to engage in a duel, and the victor would be acknowledged as the leader.

On the day of the duel, Bharat tried to beat Bähubali by using his various permissible weapons, but all his attempts to defeat Bähubali failed. Bharat contemplated on how unbearable and shameful his defeat would be. His ambition to rule the entire world was also at stake if he did not defeat his brother. He grew desperate and ignored the rules of the duel by unleashing his miracle wheel, the Chakraratna, at Bähubali. However, he had forgotten one important characteristic of the miracle weapon: it would not harm any blood relatives of the bearer. Therefore, Bähubali remained unharmed.

Bähubali became enraged by Bharat's violation of the rules of the duel, and he thought of smashing his elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled at the thought of Bharat's imminent death.

But just as he was about to unleash his wrath, a flash of insight came to him. "What am I doing?" thought Bähubali. "Have I gone mad? Am I going to kill my elder brother for the sake of some worldly possessions that my revered father willingly abandoned and which my other brothers have given up?" He shuddered at the prospect of the imminent death of Bharat, seeing the evil in killing a respected brother. At that very moment he changed his mind. Instead of lowering his hand to hit his brother, he used it to pull out his hair (as the monks do during Dikshä) as a symbol of giving up everything and renouncing the worldly life.

However, Bähubali had not lost all of his pride and ego. He realized that if he went to his father and stated his intention of renouncing the world, he would be required to bow down and be subservient to his 98 younger brothers who were senior to him in monkhood. This was unacceptable to him. Instead, Bähubali decided to seek enlightenment on his own and started meditating on the very same spot upon which he stood. He became so immersed in his meditation that he lost track of time and could not remember how long he had stood there. He was motionless for so long that plants and creepers began to grow around his feet.

A year passed with Bähubali standing in that posture of meditation, yet he did not gain enlightenment. How could he gain it without shedding his ego? At last, Bhagawän Rishabhadev sent Brähmi and Sundari to bring him to the right path. They came to the place where Bähubali was meditating. Seeing their mighty brother standing like a rock, they calmly told him, "You cannot achieve enlightenment while sitting on an elephant. You need to get off the elephant." As their familiar voices reached Bähubali's ears, he opened his eyes in amazement and looked around but did not find himself on an elephant. He then realized that the elephant they were referring to, was his ego. He immediately dissolved his ego and decided to go to Bhagawän Rishabhadev and was ready to bow down to his 98 younger brothers.

During his long penance, he had overcome all other defiling passions except ego, which still remained between him and enlightenment. Now his ego was dissolved, and humbleness prevailed in its place. Therefore, as he took the first step towards the Lord, he achieved full enlightenment and became omniscient. (By Digambar tradition, Bähubali later became the first person to attain liberation in this era. However, Shvetämbar tradition indicates that Rishabhadev's mother, Marudevi, attained liberation first in this era.)

In memory of this event, a gigantic, 57-foot upright statue of Bähubali stands on the hill of Vindhyagiri at Shravanbelgola, near Bangalore in southern India. It is made out of a single rock of granite and was erected about 1000 years ago. Pilgrims and visitors marvel that the statue, even under the open sky, stands spotless today.

At the same time as Bähubali was carrying out his intense meditation, Bharat had become the undisputed emperor, or Chakravarti, of the world. He was the first Chakravarti of the current time cycle of Avasarpini Ärä. As a ruler, he ruled equitably and in the interest of all, and the people were happy under his administration. India was recognized as Bharatvarsha. He himself was happy in every respect and ruled for a very long time.

One day, a ring slipped off his finger while he was in his dressing room. He noticed that the finger looked rather odd without the ring. His curiosity overtook him, and he removed all his rings. Seeing that his fingers were no longer beautiful, he took off his crown and other ornaments decorating his body and looked in the mirror. He realized that he did not look as handsome as he used to look.

This set off a train of thoughts. "I consider myself handsome and strong, but this entire look is merely due to the ornaments which do not belong to the body. The body itself is made up of blood and bones. Then why am I so attached to my body?" He thought further. "My body will not last forever and will decompose sooner or later. At that stage, I will have to leave everything behind. The only everlasting entity is the soul." He realized that nothing in the world, including his body, really belonged to him, and soon came to a major decision. "Why not detach from all of the temporary things in life and instead focus on something that lasts forever like my father did?" Thus, he developed an acute detachment for the worldly life. As per Shvetämbar tradition, this reflection led to the rise of true enlightenment from within. As a result, he attained

omniscience, or Keval-jnän, in that very room as a lay person. According to Digambar tradition, after he attained an acute detachment of worldly life, he renounced that life and became a monk, immediately achieving Keval-jnän. At the end of his life, he attained liberation.

Moral:

The focus of this great story is on ego and self-realization. Ego and pride build negative karma and lead one to destructive behavior as detailed in the story. Ego also causes anger and leads one to irrational behavior. Ego and superficial pride must be overcome on the path to enlightenment and omniscience. We should all strive for cultivating humility, one of the fundamental principles of Jainism.

Highlights:

- Bharat as Chakravarti
- Bharat and Bähubali's duel and Bähubali's realization not to harm an elder brother over material possessions.
- Bähubali's "elephant" or ego
- Bharat's attainment of Keval- jnän



Incidences in the lives of King Bharat and King Bähubali

G.2. King Meghrath

One day, during an assembly of demigods, Indra, the king of heavenly gods, praised the bravery and mercifulness of King Meghrath on Earth. He mentioned that King Meghrath would not hesitate to give up his own life to protect those who came to him for shelter.

Two demigods doubted Indra's statement, so Indra asked them to go to Earth and see for themselves. Since they could not appear on Earth in their heavenly forms, one of them decided to take the form of a pigeon, and the other took the form of a hawk. The demigods, due to their miraculous power, can assume any form they desire and can reach anywhere in the world in a split second.

Down on Earth, King Meghrath was sitting in his court surrounded by his courtiers. Suddenly, a pigeon flew in through an open window and started circling the hall. To the King's surprise, it landed on his lap. It was shaking uncontrollably. The King realized that the pigeon was shaking with fear and had flown into the palace to seek refuge.

At that very instant, a hawk flew into the king's court. He said to the King, "This pigeon is my food. Let me have him." The king was dumbfounded to hear a bird talk, however, he replied, "It is true that this pigeon is your food, but now it is under my shelter. I will not give you this pigeon, but I can give you other food." He ordered his servants to bring a basket of fruits and vegetables. However, the hawk said, "I am not a human being, and I am not a vegetarian. I need meat 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 meat from a butcher." The king replied, "No, because the butcher 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 also my duty to see that no one else is harmed in the process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his knife and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned, however, the hawk said to the king, "Oh king, I want the same amount of flesh as the pigeon." The King ordered for a weighing scale to be brought to the court. He put the pigeon on one side and a piece of his own flesh on the other and kept adding more and more of his flesh on the scale, but it was not enough.

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

As soon as the king began meditating, the pigeon and the hawk assumed their original divine forms. Both demigods bowed to the king and said, "Oh great king! You are blessed. You deserve all the praise given by Lord Indra. We are convinced that you are a brave and merciful king."

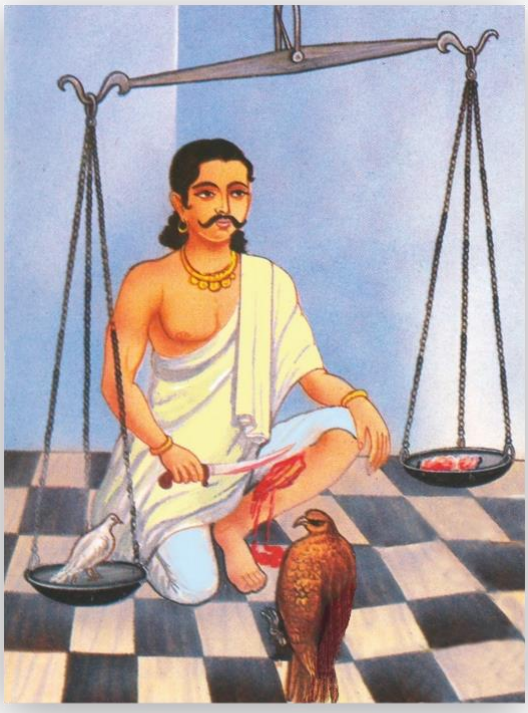
With these words, they praised and saluted the king again and left. The whole court resounded with cheers of joy, "Long live King Meghrath". Later, the soul of King Meghrath became the sixteenth Tirthankar, Bhagawän Shäntinäth.

Moral:

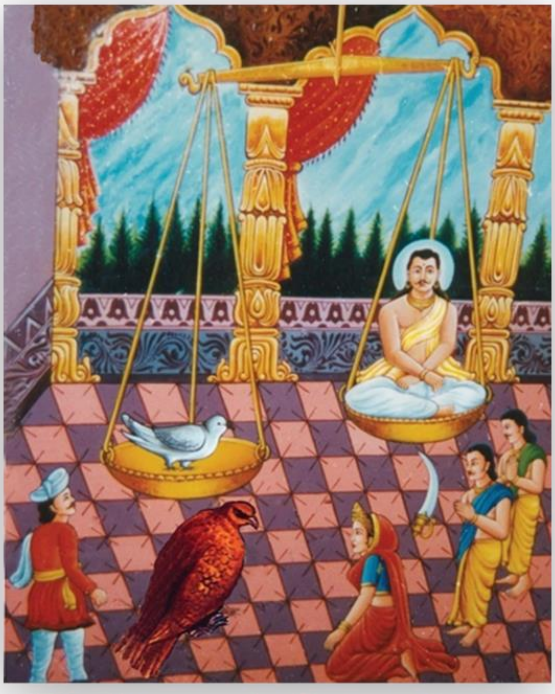
This story teaches us that it is the chief duty of everyone to protect and help those who are less fortunate. A merciful person is someone who is not only influenced by seeing the misery and suffering of others but goes a step further and attempts to alleviate the pain. He gives financial aid to those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

Highlights:

- Demigods test King Meghrath, who is ready to give up his life to save another's
- King Meghrath's soul later becomes Shäntinäth Bhagawän (16th Tirthankar)



King Megharath offering his own flesh to save a bird's life



King Megharath offering his own life to save a bird's life

G.3. Sage Nandisen

Sage Nandisen was a great ascetic and well versed in scriptures. He took a vow to serve other monks with utmost devotion. His devotion in serving the monks was popular even in the heavenly abode. One day, Indra commended his services during an assembly of demigods. One of the demigods was surprised at such high praise for a mere mortal. Therefore, he decided to see the worthiness of Sage Nandisen.

The demigod arrived at the outskirts of the village and assumed the form of two monks, one very old and injured and the other young and healthy. Sage Nandisen had just returned from collecting Gochari (alms) and was about to break his fast when the young monk came to him and said, “Oh blessed one! There is a very old monk suffering from diarrhea, extreme thirst, and hunger. He is weak and needs your help.”

Hearing these words, Sage Nandisen immediately got up, took clean water, and went to the old monk. Seeing Nandisen, the old monk raged, “Oh you wretch, I am lying here suffering and you did not even care to see if anyone needs help.”

Sage Nandisen was not offended by these words due to his virtues of tolerance, forgiveness, and compassion. He calmly replied, “Oh, the best of monks, kindly excuse my oversight. I have brought clean water for you to drink.”

He helped the old monk drink the water, and then cleaned his clothes, his body, and helped him sit up. The old monk again became irritated. He frowned, “Oh you fool, do you not see that I am too weak to sit? What are you doing to me?”

Sage Nandisen replied politely, “I will help you.” After helping the old monk sit up, he said, “Oh revered monk, if you desire, I shall carry you to the Upäshray (a place where monks stay temporarily) where you will be more comfortable.”

The monk replied, “Why are you asking me? You may do so if you wish.”

Sage Nandisen therefore seated the monk on his shoulders and slowly proceeded towards the Upäshray. He walked slowly, watching every step carefully. The demigod was determined to test him, so he vomited, urinated, and defecated on Sage Nandisen. The old monk said, “Oh you wretch, what is wrong with you? Can’t you see that I am sitting in my own filth? Is this the way to serve the sick?

Despite the old monk’s actions and his harsh words, Sage Nandisen was not disturbed at all. He said, “Pardon me. Let me clean your clothes again.”

After cleaning the monk’s clothes, Sage Nandisen also cleaned his clothes and made sure the old monk was comfortable. Then he continued walking and took care not to offend the monk with any more of his actions. On the way, he thought of ways to cure the monk. During all this, the old monk was watching Sage Nandisen and did not see any change in the helping nature of the sage even after all the aggravation. When they arrived at the Upäshray, the old monk turned back into an angel and bowed down at once to Sage Nandisen, saying, “You are blessed. Oh Sage, you are the illustration of a real monk. You deserve all the praise given by Indra. I am very pleased with you and will grant you whatever you wish.”

“Oh, heavenly angel, this human life is very precious. Nothing is more valuable than human existence. I am content. I crave nothing,” said Sage Nandisen. The heavenly angel bowed his head at the feet of the Sage and returned to his abode, applauding the merits of the Sage.

Moral:

This story teaches us the importance of tolerance, discipline, and contentment which are all fundamental values of Jainism. First and foremost, Sage Nandisen chose to devote his life to serving monks, an admirable goal requiring the utmost level of dedication and discipline. He demonstrated his tolerance and willingness to serve others without even knowing that the demigod was testing him. This means that he was truly dedicated to monks and believed in what he was doing. He also indicated his contentment with the human life when asked for a wish. This contentment is symbolic of the principle of non-possessiveness.



Sage Nandisen helping and serving the old monk



Heavenly beings praising the act of Sage Nandisen

G.4. King Shripäl and Mayanä-sundari

At one time, the kingdom of Champä-nagar was ruled by King Singhrath, who had a son named Shripäl with his queen, Kamal-prabhä. When Shripäl was five years old, his father died. King Singhrath's ambitious brother, Ajitsen, was very ambitious and took this opportunity to seize the throne. In order to make his position as king secure, he was eager to get rid of Shripäl. When Kamal-prabhä became aware of Ajitsen's vicious plan, she fled from Champä-nagar with her son. Learning about her escape, Ajitsen sent his trusted soldiers to pursue her.

As the soldiers got close, she did not know how to save her son. She saw a group of lepers, and in desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them.

Shripäl grew up to be very bold and handsome. The people of the leper colony became very fond of him and took great care of Shripäl. Ultimately, Shripäl contracted leprosy. When he became a youth, the people made him their leader, and named him Umar Ränä. Under his leadership, the group traveled from place to place and one day arrived at the city of Ujjayini, the capital of the Mälwä region.

It was ruled by King Prajäpäl who had two queens, Queen Rupsundari, who had a daughter named Mayanä-sundari, and Queen Saubhägya-sundari, who had a daughter named Sursundari. Both the daughters were intelligent and beautiful, and the king loved them both dearly. He made adequate arrangements for their training in the arts and crafts, which the girls mastered in due course. One day, the king decided to test their knowledge and called them in the assembly hall. He asked several questions to Sursundari who gave satisfactory replies to all of them. At the end, the king asked her by whose favor she got all her skills and the amenities and luxuries that she enjoyed. The girl humbly replied that she gained all that by the king's favor. Pleased with her replies, the king decided to reward her appropriately.

Then, he asked several questions to Mayanä-sundari. She too gave satisfactory replies to all his questions. At the end, the king asked her the same question that he had asked Sursundari. He had expected Mayanä to give an identical reply and thus please him. However, Mayanä had total faith in the religious philosophy she had studied at length. She firmly believed that everything that she had received had been the result of her karma. She must have earned good karma in the past that resulted in the happy situations that she was undergoing. If she did not have that karma to her credit, no one could bestow happiness on her. She therefore replied:

"O father! The great king! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) karma. Everyone gets whatever is written in his or her destiny due to his or her karma. You yourself cannot give or take away anything."

The king was exasperated to hear the unexpected reply. He repeatedly asked her to consider how she could have obtained anything without his generosity. Mayanä replied that everything, right from her being born as his daughter up to her present situation, could occur solely as a consequence of her good or bad Karma, and no one could have made any difference.

The king grew angry with her unexpected persistence. He could not believe that the girl could have received anything without his favor and did not agree that everything happens according to one's own karma. He therefore decided to teach her a lesson and asked his men to find the ugliest man in Ujjayini. The men spotted Umar Ränä and brought him to the court. In utter disdain, the king instantly got Mayanä married to Umar. He gave them some basic things and a small house and asked Mayanä to undergo the result of her karma. Rupsundari was very unhappy at the sudden turn of events in her daughter's life, but she could not speak against her husband's will. On the other hand, the king looked for a suitable match for Sursundari in appreciation of her replies and got her married to prince Aridaman of Shankhapuri.

Mayanä was deeply religious. She accepted Shripäl in the guise of Umar as her husband and took care of him. She went to temples and heard the sermons of monks along with him. One day, Mayanä Sundari and her husband went to see Ächärya Munichandra and talked to him about their problems and his leprosy disease. The Ächärya was a well-known scholar of the time. He advised them to go through the penance of Äyambil Oli, known as Navpad (nine pious entities) penance, which can cure all types of diseases.

The Navpad Ärädhanä (Pujä) is observed by meditation and practicing a penance called Äyambil. Äyambil is observed by having only one meal a day of very plain food without any spices, milk, sugar, salt, oil, butter, fruits, or vegetables. Meanwhile, one meditates upon the Navpad: Arihant, Siddha, Ächärya, Upädhyäy, Sädhus (Panch Parameshthi), Jnän (knowledge), Darshan (faith), Chäritra (conduct), and Tap (penance).

This penance and meditation are to be observed for nine days, twice a year, during the month of March/April (Chaitra) and September/October (Ashwin or Äso). The couple was to do this penance for four and half years, resulting in Nine Äyambil Olis (one every six months).

Accordingly, Mayanä and Shripäl devoutly observed the Navpad worship and penance with all its vitality. The result was miraculous. Shripäl's skin disease started fading, and in due course, he was totally cured of leprosy and regained the skin that he had before contracting the disease. Now he looked like the handsome prince that he had been.

Mayanä was very happy with this result and blessed her karma for that change too. Since the change was apparently brought about by devotion to Navpad and practicing the penance, both of them continued to observe it even after that.

Once, while they were at a temple, Queen Rupsundari saw them. She was shocked to see that her daughter was with a handsome man instead of the leper to whom she was married. Mayanä understood her confusion and explained in detail everything that had happened. Rupsundari was extremely pleased to hear that. She told the king that Mayanä's persistence about the theory of karma had proved right.

The king now also realized the truth. Deep in his heart, he used to curse himself for bringing misery in his lovely daughter's life. Now, he too became happy and invited his daughter and son-in-law to stay with him in the palace. Shripäl's real identity was revealed to all, and by fortunate coincidence, his mother arrived at the palace and stayed with them.

Once, there was a royal procession in which Shripäl was seated on an elephant along with the king. During the procession, someone pointed a finger at Shripäl and asked a relative who he was. The man replied that he was the son-in-law of the king. Shripäl heard that and became sad that he was being identified by his relationship with his father-in-law.

He felt that one should gain fame from one's own efforts and not from their association with relatives. He therefore secured permission from Mayanä and the king and set off by himself on an auspicious day. He traveled far and wide, visited many places, and boldly faced the adversities that he encountered. During that period, he did not forsake his devotion to Navpad. Consequently, he successfully survived all the ordeals. As was the custom at that time, he married many girls and amassed great wealth and many followers.

Eventually, equipped with that, he came back and camped outside Ujjayini. His army was so large that it virtually surrounded the city; King Prajäpäl initially thought that some enemy had come with a large force to conquer Ujjayini. When he came to the camp, he was greatly pleased to recognize his son-in-law. Shripäl then entered the city, where he was given a hero's welcome. His mother and Mayanä were anxiously awaiting his arrival and were very happy to see him.

Shripäl first happily spent some time with Mayanä, who was dearest to him. Then, he decided to get back his original kingdom of Champä-nagar. He sent a message to his uncle Ajitsen to leave the throne that he had seized. Ajitsen was, however, too proud to give it up. Therefore, Shripäl invaded Champä-nagar with his vast army.

Ajitsen put up a tough fight. However, his army was no match for Shripäl's. In the fight, Ajitsen was captured and Champä-nagar was taken over by Shripäl, who then gracefully released his uncle from captivity. Ajitsen now felt that his days were almost over and decided to renounce the worldly life. Thereafter, Shripäl happily passed the rest of his life as the king of Champä-nagar.

Moral:

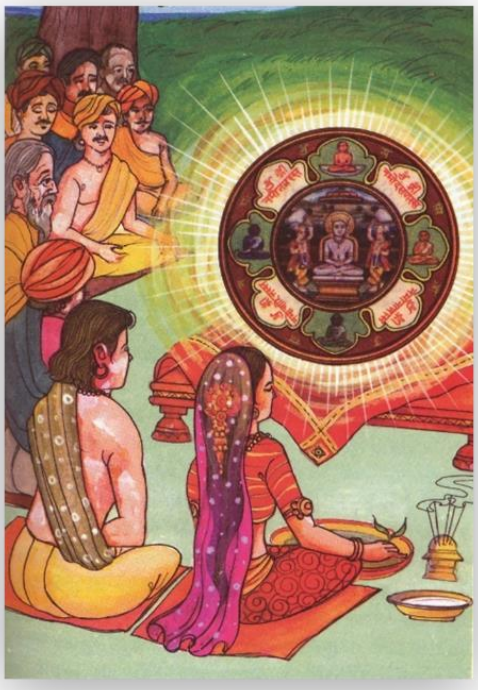
This story describes the faith of Mayanä Sundari on the philosophy of karma and her devotion to Navpad. It stresses the importance of her effort and determination to change her fate. Mayanä understood the nature of karma. However, she was not content with her fate. She and her husband, Shripäl, exerted their own self-efforts into prayer and practice to improve his condition and were ultimately successful. They accepted that karma had put them into their current condition, but they also knew that they could change their future if they only put effort into acquiring good Karma and destroying bad Karma. Happiness and misery are states of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of karma is essential to be content and happy.

Highlights:

- Prince Shripäl grew up in leper colony and became a leper Umar Ränä; picked by Mayanä-sundari's father in his displeasure at her answer to his question (karma, not the king, is the reason for her happiness)
- Observation of Navpad / Äyambil Oli cured Shripäl due to the devotion
- Shripäl eventually reconquered his home city, Champä-nagar, and became the king



Princess Mayanä marrying Shripäl



Shripäl and Mayanä are ardent worshippers of Navapad

G.5. Ilächikumar

In ancient times, there lived a wealthy businessman named Dhandatt in the town of Ilävardhan. His wife, Ilächi, gave birth to a lovable son. As he was the only son, the parents deliberately kept him nameless as per the customs of the times. Eventually, as the son of Ilächi, he came to be known as Ilächiputra and then Ilächikumar. He was raised with care and attention and never lacked any luxuries, growing up to be a handsome youth. Soon, his parents felt it was time to find a wife for him. Luckily, they did not need to look very far as they were a prosperous family and Ilächikumar was their only son. Many families wanted their daughters to marry him. His parents prepared a list of selected names and asked Ilächikumar to choose the one that he liked the most. However, Ilächikumar could not make a selection.

One day, a party of acrobats came to Ilävardhan. In those days, there were no stadiums where acrobats could perform, so they performed their routines for their audience on the open streets. Beating drums to announce their arrival, the acrobats planted poles in an open square off the main street and connected them with ropes while a large crowd gathered. They then began their routine, climbing the pole one after another, demonstrating their skills, walking, and jumping over the high rope with ease above the fascinated audience.

Attracted by the commotion, Ilächikumar also went to watch the show. While enjoying the performance, his attention was drawn to the chief acrobat's beautiful young daughter, who was dancing gracefully to the drums with bells on her feet. Ilächikumar was so mesmerized by her beauty and charm that he could not take his eyes off her. At the end of the show, the acrobats descended the rope and started collecting money from the audience.

People were very pleased with the performance and paid accordingly. After collecting a large amount of money, the acrobats left the square to camp for the night and everyone else went home. Though Ilächikumar also returned home, his mind was still on the beautiful girl he had seen that day. At dinner, his parents found him silent and unresponsive; they had never seen him so dazed. His father questioned his absent-mindedness, but he did not answer. When his mother persistently asked for the reason for his silence, he finally replied that his heart was attracted to the acrobat girl, and he wanted to marry her.

His mother was taken aback to hear that. She said that she could find him a very beautiful and lovable girl from a high caste and respectable family and asked him to forget the lower caste acrobat girl, but Ilächikumar replied that he had never met any other girl who attracted him, and he wanted to marry her. Acknowledging his resolve on the matter, she told her husband about their son's intentions.

Dhandatt was shocked to hear this. He tried to dissuade his son from his intentions, but Ilächikumar remained firm. Since Dhandatt was a sensible man, he could see that Ilächikumar would not be at peace without that girl. He did not want to lose his son for the sake of prestige. Therefore, he called the chief of acrobats and requested him to give his daughter in marriage to Ilächikumar.

However, the acrobat refused, saying that he was bound by a condition of his tribe. Dhandatt thought that he might be looking for money for the girl and offered to give as much wealth as the acrobat wanted in return for agreeing to marry his daughter to Ilächikumar. The acrobat, however, declined the offer and again replied that he could not break the condition, so Dhandatt then asked him what this condition was.

The acrobat said that he could give his daughter only to a person who could win an award from a royal court by pleasing the king with his acrobatic skill and then use the prize money to give dinner to his community. Dhandatta was disappointed to hear a condition that was apparently impossible for his son to fulfill. After he explained to his wife what had happened, she told her son and said that the girl would only marry an expert acrobat and asked him to forget her.

Ilächikumar was silent, but his mind was racing with thoughts. He felt that he would not be able to live happily without the girl and was willing to make any sacrifice for her. He decided that he was prepared to learn acrobatic skills for that purpose. His parents misunderstood his silence as disappointment and

thought that in time he would recover. For a time, they tried to divert his attention to other matters to help him forget and Ilächikumar allowed them to believe that they were succeeding, but his mind was made up.

When the acrobat group decided to leave the town of Ilävardhan, Ilächikumar secretly left his home and joined them. He discarded his fancy clothes for the acrobats' uniform and began learning their skills. Since he was smart and diligently worked to learn acrobatics, the chief's daughter soon fell in love with him and helped him learn. With her help, he easily mastered the art and soon became an expert acrobat.

When the group reached the city of Benätat, he requested the father of the girl to organize a show at the royal court so that he could have a chance to fulfill the condition. The chief went to the king and requested him to watch the performance of the young acrobat and to award him a suitable prize for his skills. When the king agreed, the acrobats erected the poles in the compound of the royal palace and invited the officers of the state and the elite of the city to watch. Just before the show was due to start, the king arrived and took his seat in the balcony of the palace. Bowing to him, Ilächikumar went over to the pole, jumped up and began displaying his acrobatic skills.

Ilächikumar walked on the rope with ease and grace, performing risky jumps and somersaults. It was a superb performance and full of acrobatic feats no one had ever seen before. Everyone was highly impressed with his skill. Ilächikumar felt gratified by the appreciation of the people, thinking that it was enough to please the king as well. He came down and bowed to the king again and the chief went to him to request an appropriate award.

However, during the performance the king's attention had been diverted by the beautiful girl and he had been fascinated by her. Seeing how lovingly she gazed at Ilächikumar throughout the performance, he thought that he could easily gain her if he somehow got rid of Ilächikumar. Therefore, when the chief acrobat approached the king and asked if he had enjoyed the performance, the king pretended that his mind had been occupied with problems of the state. Saying that he had not been able to give his full attention to the performance. He requested Ilächikumar to demonstrate his skills again.

Accordingly, Ilächikumar got on the rope again and displayed his skills, again doing a superb job. But at the end of this second show, the king pretended to be drowsy and asked him to repeat the performance again. Ilächikumar could not believe the situation. He suspected that there was something wrong. However, since he was still eager to accomplish his cherished goal of marrying the girl, he decided to try again.

Once again, he began the ropewalk, triumphantly noting the audience's reaction. While looking around, he noticed a beautiful woman offering sweet food to a young monk. She was in the prime of her youth and was very attractive and highly graceful. However, what surprised Ilächikumar was that the monk was clearly unaffected by her beauty. He compared this to his own situation. Ilächikumar had changed his entire life for the beauty of one girl, yet the monk was impervious to the lovely woman in front of him. He was amazed by the monk's self-control and detachment towards the beautiful woman. What power kept the monk aloof in her presence? In addition, while not only remaining aloof, the monk's face radiated peace.

This attitude of the monk raised a succession of thoughts in the mind of Ilächikumar. "Why do I not feel detachment in the presence of a beautiful young girl?" He also continued to wonder why the king had asked him to repeat his performances, and finally he suspected that the king must be attracted to the girl and must be waiting for him to fall from the rope. "If I fall from the rope, I would be badly hurt and would not be able to perform acrobatic feats. In that case, I will never be able to marry the girl for whom I have abandoned my home and my parents."

Ilächikumar now realized that the happiness he was looking for was merely an illusion. He began to recall his early religious training when he had been exposed to religious principles and had learned about the soul within the body and its immense capabilities. He realized that his achievements as an acrobat must have been due to that inner capability. Similarly, the monk could remain unaffected because he remained tuned to his soul and its abilities, remaining vigilant about potential pitfalls.

"As an acrobat, I have to remain constantly vigilant because the slightest unawareness on my part can result in a fall from the high rope and possibly in my death. Why, then, should I not use the same vigilance for the sake of spiritual upliftment?"

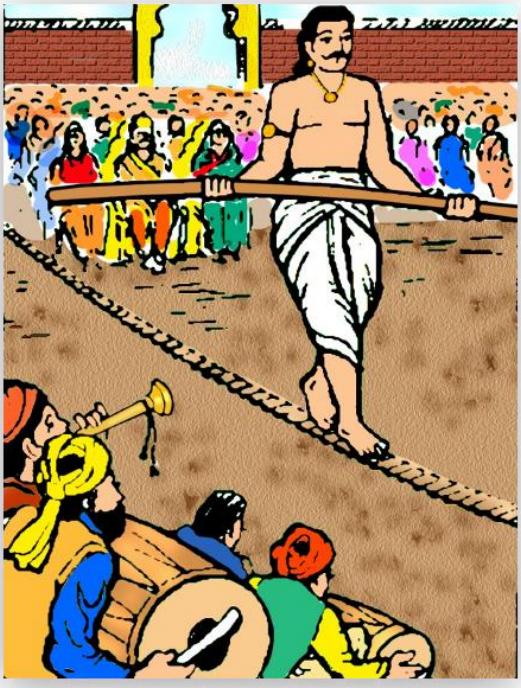
In an earlier life, he had trodden a long path of spiritual pursuit. The impact of that achievement was lying subdued within him, waiting for an opportunity to manifest itself. Now, the sight of the monk provided the needed catalyst, and he became fully awakened to the realization that he was a soul and that all the other situations were simply an illusion. While on the rope, Ilächikumar dwelt deep into his self and attained omniscience, or Keval-jnän. Then, he quietly climbed down the pole and bid farewell to everyone as he left the place.

Moral:

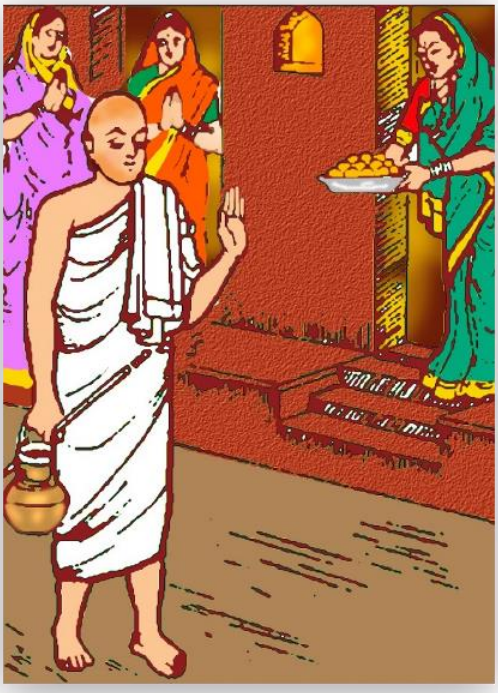
The focus of this story is on the principle of detachment. The monk's detachment towards the beautiful woman guided Ilächikumar onto the right path. Attachment to materialistic things, people, or feelings often causes misery to others and to us. We should strive to minimize our attachment to the outer world (i.e., detach ourselves) and focus on our inner self. Attachment is an obstacle in the path of self-realization.

Highlights:

- Ilächikumar was born to wealthy businessman Dhandatt and wife Ilächi
- Ran away from home and joined a troupe of acrobats in order to marry the chief's daughter
- Realized detachment when witnessing a monk unaffected by a beautiful woman; gained Keval-jnän on a rope.



Ilächikumär walking the rope for the King



Ilächikumär realizing the futility of attachment while observing a monk's action

G.6. Monk Kurgadu

In ancient times, there lived a businessman named Dhandatt who was highly religious and also raised his son to be like him. Once, Dharmaghosh-suri, the highly enlightened Ächärya of that time, came to the town where Dhandatt lived. Dhandatt took his son to listen to the sermon. The boy was so impressed by the Ächärya's sermon that he decided to become his disciple. Accordingly, he renounced worldly life and became a monk at a very young age. The Ächärya realized that the boy had tremendous potential to be a great Jain monk, therefore, he renamed him Kulaguru. In the native language of that area, he came to be known as Kurgadu.

Kurgadu studied the holy books and was able to correctly comprehend their essence. He realized the role of karma in the life of every being and thereby learned to maintain a high level of equanimity. In almost all aspects, he rigorously observed the code of conduct for monks. However, he could not overcome one problem. It was difficult for him to stay hungry and so he could not fast. He needed to eat at least once a day. Even during Paryushan Parva, Kurgadu could not fast even for a single day. As he ate his food on the days of Paryushan, he felt miserable and regretted that he was not able to fast. He attributed his inability to fast to his previous Karma. When the other monks observed their fasts, he praised them and rendered every type of service to them. He wished in his heart that he could someday observe fasts too.

It was during one monsoon season that an event occurred that changed his situation. During the monsoon season, Jain monks forgo traveling and remain in one place for the duration of the monsoon. Paryushan Parva falls during this time. During that year's Paryushan Parva, Ächärya Dharmaghosh-suri, along with many of his disciples including Muni Kurgadu, remained in the town. Many of the monks undertook long fasts, some extending more than a month. Kurgadu felt disappointed that he could not observe such austerities. Especially on the day of Samvatsari, he wished that he could observe a day-long fast.

He began the day in an earnest effort to avoid eating. However, before noon, he felt very hungry and could not do without food. He was surprised at the kind of karma he had acquired where he could not fast even for a day, but he reluctantly approached the guru and begged his permission to go for alms. The guru lovingly tried to persuade him to go without food for just one day, feeling that he should be inspired to observe a fast at least for that day, especially when all the other monks were on long fasts. Kurgadu humbly replied that he did wish to observe a fast and very much regretted his inability to fast. Due to his humility, the guru took pity on his fate and compassionately allowed him to go for alms.

Kurgadu went for alms and accepted the food that was offered to him. Returning, he presented the alms to his guru as part of the monk's code of conduct and modestly begged his permission to eat. Although the guru gave his permission willingly, the other monks made negative remarks. They unsympathetically said that he did not deserve to be a monk for eating on an auspicious day. Kurgadu listened to the remarks quietly, went to a corner and reluctantly started to eat.

While eating, Kurgadu dwelt deeply on the inability of his body to remain without food even for a day. Learned as he was, he could see that it must be the result of his previous karma. He understood that all Karma are shed after extending the appropriate consequence and this karma too would be shed. He made up his mind to passively accept what had been ordained by his karma. Because of his study of the scriptures, he had gained insight about the true nature of his soul.

Before, despising himself for not observing a fast had prevented him from full realization of that true nature. Now, his willingness to accept what was a physical limitation endowed him with the insight of distinguishing the nature of soul from the varying states of the body and mind. His new-found insight gave rise to the manifestation of the true nature of the soul, and his realization was strong enough to destroy all the defiling Karma on the spot and he gained omniscience (Keval-jnän) immediately while he was eating.

When one attains omniscience, the heavenly beings arrive to offer their obeisance. When other monks saw the heavenly beings coming towards them, they thought that the heavenly beings were coming to praise them for their severe austerities. Instead, the heavenly beings turned to Kurgadu and offered their obeisance to him. No one could understand why those observing severe austerity were left out while the one who could not observe it at all had gained full enlightenment.

In amazement, the monks went to Dharmaghosh-suri and asked him the reason for what had happened. The Ächärya said that they were all feeling very proud of their austerities and were unnecessarily disapproving of Kurgadu for not observing a fast. Therefore, they were smeared by perception obscuring karma. He urged them to bear in mind that the primary purpose of observing austerities or any other religious practice was to gain modesty that leads to right perception, which in turn helps to attain equanimity.

The monks had misjudged Kurgadu, who had realized the essence of religion. Earlier, he had acquired obstructing karma that did not allow him to observe the austerity. He sincerely repented for that karma which had become operative in his current life, and by properly comprehending the role of karma, he acquired right perception. By bearing the consequence of those Karma with equanimity, he was able to wipe them out without acquiring new ones. Thereupon, the monks realized that they were indulging in unnecessary vanity that obstructed right perception.

The Ächärya also explained that the soul had nothing to do with the state and activities of the body. The body is obtained as a consequence of the operative karma and should be used simply as an instrument for realizing the true nature of soul. It can be an effective instrument only if it is used purposefully.

Moral:

Understanding the true nature of the soul is the essence of religion and it is the only thing worth pursuing in this life. We should never look down upon anyone who cannot observe austerities and penance or one who cannot follow the religious principles as much as others. Rather than putting these people down, one must encourage them to do so with compassion and realize that it is due to the Karma of that person that they are unable to do so. One must never be proud of the austerities that one is able to perform.

Highlights:

- Renounced life at an early age; studied hard but could not fast; other monks wrongly took pride in fasting and looked down upon him.
- Could not observe fast on Samvatsari; while eating, meditated on his karma, and attained Keval-jnän.

SECTION H. STORIES DURING BHAGAWÄN MAHÄVIR'S LIFE

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H.1. Mahävir-swämi and the Cow Herder

One day as Mahävir-swämi was going from one place to another, he stopped near a big tree to meditate. While he was meditating, a cow herder came with his cows. He needed someone to look after his cows so he could go for some errands. He asked Mahävir-swämi if he would look after his cows for a few hours. Mahävir-swämi was in deep meditation and did not respond to the cow herder. However, the cow herder went away thinking that Mahävir-swämi had heard him and would look after his cows.

In the meantime, the cows started wandering away looking for grass. A few hours later, the cow herder returned and found all his cows were missing. He asked Mahävir-swämi, "Where are my cows? What did you do with them?" Mahävir-swämi was still in meditation and did not reply. The herder started wondering where the cows could have gone.

Since Mahävir-swämi did not reply, the cow herder searched for them everywhere but could not find them. While he was looking for the cows, the cows returned to the place where Mahävir-swämi was meditating. When the cow herder came back, to his amazement all his cows were standing near Mahävir-swämi. Mahävir-swämi was still meditating.

The cow herder became very angry with Mahävir-swämi because he thought that Mahävir-swämi had been hiding his cows. Therefore, he took out his rope and was about to whip Mahävir-swämi with it. Just then, Indra from heaven came down and held the rope.

"Can you not see that Mahävir-swämi is in deep meditation?" Indra asked.

"But he tricked me!" said the cow herder. Indra replied, "He is in meditation and did not hear you. He was prince Vardhamän before becoming a monk. He did not do anything to your cows. You would have acquired bad Karma for hurting him." The cow herder realized that he had made a mistake. He apologized to Mahävir-swämi and went away silently.

Then, Indra bowed down to Mahävir-swämi and requested, "Oh Lord, I would like to be at your service as you will have to undergo many hardships during your spiritual journey." Mahävir-swämi answered, "One cannot progress spiritually and attain Keval-jnän using others help and support. To attain Keval-jnän and become an Arihant one has to undertake all the efforts personally on the journey towards omniscience and liberation."

Indra went back to heaven feeling happy that he could stop Mahävir-swämi's suffering. Mahävir did not have any bad feelings towards the cow herder because he held no anger towards anyone.

Moral:

We should not make hasty decisions because we could be wrong. One should think from all perspectives before acting. Secondly, we should not hurt anyone for any reason, but should forgive instead of displaying anger. This is the way we can stop the inflow of bad Karma to our souls.

H.2. Chandkaushik

This is a story about Bhagawän Mahävir when he was a monk. He used to fast, meditate, and perform penance. He traveled bare feet from place to place and village to village. Bhagawän Mahävir once decided to go to the village of Vachala. On his way, he would have to go through a forest where a poisonous snake named Chandkaushik lived. It was said that Chandkaushik could kill a person or animal just by casting an evil and angry glance at them. All the people of the villages near that forest lived in absolute fear.

When the villagers learned about Mahävir's intention to pass through the forest, they begged him to take another longer route. However, Mahävir had no fear. He practiced supreme non-violence. He had no hatred towards anyone and considered fear and hatred as violence to oneself. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on his face.

He convinced the people that everything would be all right and he proceeded to the forest where Chandkaushik lived. After a while, he noticed the beautiful green grass fading. The forest looked like a desert. Trees and plants were dead so he thought that this must be near the area where Chandkaushik lived. Mahävir stopped there to meditate. Peace, tranquility, and compassion for the well-being of each and every living being flowed from Mahävir's heart.

Chandkaushik sensed that someone had come near his land and so he came out of his burrow. To his surprise, he saw a man standing there. He became furious, thinking, "How dare he come this close to my land?" Chandkaushik started hissing to threaten Bhagawän Mahävir. He did not understand Bhagawän Mahävir's tranquility. He became angry, came closer to the Lord, and swayed his head, ready to strike. He saw no sign that this man would be threatened or would run away.

This made Chandkaushik even angrier, and he blew poisonous venom towards Bhagawän Mahävir three times. The venom neither affected Bhagawän Mahävir nor disturbed his meditation. So Chandkaushik became even more irritated and bit Bhagawän Mahävir's toe. When he looked at the man again, he was surprised to see that not only had nothing happened to him, but instead of blood, milk flowed from his toe.

Bhagawän Mahävir opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and said, "Bujh, Bujh, Chandkaushik" There was love and affection in those words which were meant to make him realize what he was doing. Chandkaushik calmed down and felt as if he had seen this kind of monk before. He suddenly remembered his two previous lives. Chandkaushik then realized the truth of life and what anger and ego from his last two lives had done to him. He bowed his head respectfully to the Lord.

Chandkaushik peacefully retreated to his hole with his head inside while portion of his body remained outside the hole. After a while when the people came to know that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly. Some started worshipping him by offering milk and food, while some were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. Blood, milk, and food attracted ants.

Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karma. Therefore, at the end of his life he was born in heaven.

Moral:

Fear, hatred, and ego are violence to oneself and not to anyone else. Chandkaushik depicts this from the anger and ego he had committed during his past lives. Self-realization through the help of Bhagawän Mahävir made him realize his mistake and led him to repent for his deeds. This ultimately washed away his bad Karma and led him to heaven. Learning from this story, we should remain calm and avoid anger, ego, and all forms of violence. We should be fearless of evil and approach them with tranquility.

H.3. Chandanbälä

Once upon a time, there was a beautiful princess named Vasumati. She was the daughter of King Dadhivähan and Queen Dhärini of the city of Champäpuri in the state of Bihar, India.

One day, a war broke out between King Dadhivähan and King Shatänik of the nearby city of Kaushämbi. King Dadhivähan was defeated in the war and ran away in despair. When princess Vasumati and Queen Dhärini learned that they had lost the war, they decided to escape, but while they were running from the palace, a soldier from the enemy's army spotted and captured them. Princess Vasumati and her mother were terrified, not knowing what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. The soldier then took Vasumati to Kaushämbi to sell her.

When it was Vasumati's turn to be sold in the slave market, a merchant named Dhanväh happened to be passing by. He saw Vasumati being sold, and upon seeing her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents. He wondered what her fate would be if she were sold as an ordinary slave. Therefore, out of compassion, Dhanväh bought Vasumati and took her home. On the way, he asked her, "Who are you and what has happened to your parents?" Vasumati did not reply. Dhanväh then told her not to be afraid and that he would treat her as his daughter.

When they reached home, the merchant told his wife, Moolä, about Vasumati. "My dear," he said, "I have brought this girl home. She has not said anything about her past. Please treat her like our daughter." Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant's family was very happy with her. They named her Chandanbälä since she would not tell anyone her real name.

While staying at the merchant's house, Chandanbälä's attitude was like that of a daughter. This made the merchant very happy. Moolä, on the other hand, started wondering what her husband would do with Chandanbälä. She thought that he might marry her because of her beauty. With these thoughts, Moolä became increasingly uncomfortable with the idea of having Chandanbälä around.

One day, when the merchant came home from work, the servant who usually washed his feet was not there. Chandanbälä noticed this and was delighted to have a chance to wash his feet for all the fatherly love he had given her. While she was busy washing the merchant's feet, her hair slipped out of her hairpin. The merchant saw this and felt bad that her hair might get dirty, so he lifted her hair and clipped it back. Moolä saw this and was outraged. She felt that her doubts about Chandanbälä were true and therefore, she decided to get rid of Chandanbälä as soon as possible.

Soon, Dhanväh went on a three-day business trip. His wife decided to use this opportunity to get rid of Chandanbälä. She called a barber right away to shave off Chandanbälä's beautiful hair. Then, she tied Chandanbälä's legs with heavy shackles and locked her in a room away from the main area of the house. She told the other servants not to tell Dhanväh where Chandanbälä was, or she would do the same to them. Then, Moolä left and went to her parent's house.

When Dhanväh returned from his trip, he did not see Moolä or Chandanbälä. He asked the servants about them. The servants told him that Moolä was at her parent's house, but they did not tell him where Chandanbälä was because they were scared of Moolä.

He asked the servants in a worried tone, "Where is my daughter Chandanbälä? Please speak up and tell the truth." Still, nobody said a word. The merchant felt very upset and did not know what to do. After a few minutes, an older servant thought, "I am an old woman and will soon die anyway. What is the worst thing Moolä can do to me?" So, out of compassion for Chandanbälä and sympathy for the merchant, she told him everything that Moolä had done to Chandanbälä.

She took the merchant to the room where Chandanbälä was locked up. Dhanväh unlocked the door and saw Chandanbälä. Shocked, he said, "My dear daughter, I will get you out of here. You must be hungry.

Let me find some food for you." He went to the kitchen to find food for her, but found no food left except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbälä. He told her that he was going to get a blacksmith to cut the heavy shackles and left.

Meanwhile, Chandanbälä was thinking about how her life had changed. She started wondering how fate can change a person's life from riches to almost helplessness. Chandanbälä decided that she would like to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside.

To her surprise, she saw Bhagawän Mahävir walking towards her. She said, "Oh revered Lord, please accept this food." Bhagawän Mahävir had taken a vow to fast until a person who met certain conditions offered him food. His conditions were:

- The person offering the food should be a princess.
- She should be bald.
- She should be in shackles.
- She should offer boiled lentils, with one foot inside and the other foot outside the house.
- She should have tears in her eyes.
- She should have been fasting for three days.

When Chandanbala saw Bhagawän Mahävir walking towards her, her eyes teared up with joy. Bhagawän Mahävir saw that all his conditions were met, and he accepted the alms from her. Chandanbälä felt very happy to be able to offer the lentils to Bhagawän Mahävir.

As Bhagawän Mahävir had fasted for five months and twenty-five days, heavenly beings celebrated the end of Bhagawän Mahävir's fast. By magical power, Chandanbälä's shackles broke, her hair grew back, and she was again dressed as a princess. There was music and celebration that drew the attention of King Shatänik. He came to see Chandanbälä with his family, ministers, and many other people. Sampul, a servant from her father's kingdom, recognized Chandanbälä. He walked towards her, bowed, and broke out in tears. King Shatänik asked, "Why are you crying?" Sampul replied, "My Lord, this is Vasumati, the princess of Champäpuri, daughter of King Dadhivähan and Queen Dhärini." The king and queen now recognized her and invited her to live with them.

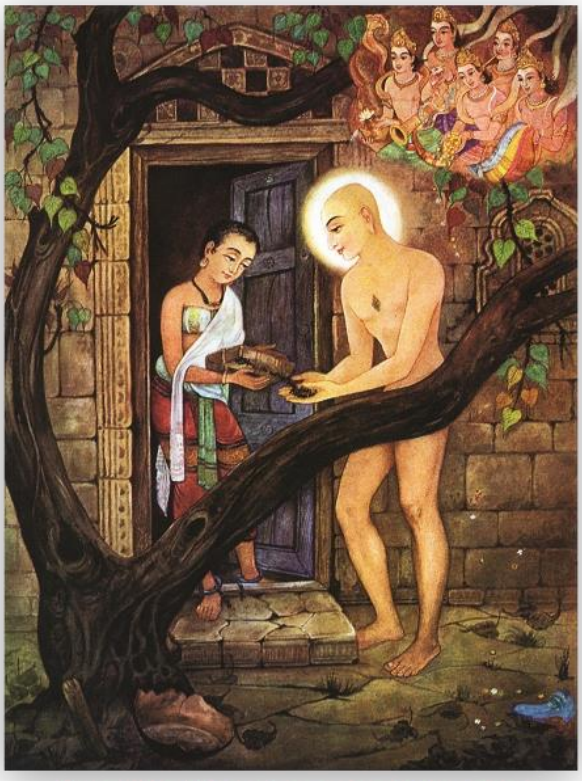
Later, when Bhagawän Mahävir attained Keval-jnän (perfect knowledge), he reestablished the fourfold order of the Jain Sangh. At that time, Chandanbälä took Dikshä and became the first nun (Sädhvi). She became the hea-nun of the Jain order. Later, she attained Keval-jnän and liberation from the cycle of life and death.

Moral:

We can learn about several behaviors that are cited in this story. Moolä's heart was blinded by jealously and therefore she did not understand Chandanbälä's plight, or the role of a mother, or the compassion of a father. This led her to do terrible things resulting in her acquiring bad karma. This depicts the destructive power of jealously and why we should avoid it. Next, the selfless old servant told Dhanväh about what had happened. She did this out of compassion and risked her own demise at the hands of Moolä. This good karma will bind to her soul as punya and demonstrates the principles of Jainism. Similarly, Dhanväh's compassion and treatment of Chandanbälä supports the proper role of a father and the willingness to help an orphan. Lastly, Chandanbälä's offering of food to Bhagawän Mahävir, despite her own pitiful situation, was very selfless and came from the heart. Following the principles of Jainism ultimately led Chandanbälä to the path of liberation.

Highlights:

- Originally Princess Vasumati; captured and sold as slave, but treated as daughter by merchant Dhanväh
- Wife Moolä became jealous and decided to get rid of her.
- She ended up in conditions of shaved hair, locked in shackles, and (after the merchant's return) offered Bhagawän Mahävir food of boiled lentils, with one foot inside and one foot outside the house, and tears in her eyes.
- Became the first and head Sädhvi in the Jain Sangh established by Bhagawän Mahävir



Bhagawän Mahävir accepting alms from Chandanbälä

H.4. Nails in the Ears: Last Calamity for Bhagawän Mahävir

Twelve years of meditation and penance passed with great success for Bhagawän Mahävir. His life was exemplary. He put forth unsurpassable examples of truth, non-violence, forgiveness, compassion, fearlessness, yoga, and true knowledge.

In the thirteenth year he faced another calamity. Near the village of Chammani, he stood in a meditation posture. Just like at the beginning of his asceticism, he met a cowherd who left his oxen in the care of Bhagawän Mahävir. The cowherd went into the village and returned a little later. The oxen had drifted away while grazing. Not finding his oxen, he asked, "Ascetic, where are my oxen?"

Bhagawän Mahävir was in deep meditation and unaware of all this. The cowherd asked again, and once again he did not get a response. He was irritated and shouted, "You hypocrite! Are you deaf? Don't you hear anything?" Mahävir still did not respond. The cowherd became very angry, "You pretender, it seems that both your ears are useless. Wait a minute! I will fix your ears." He picked long nail-like thorns from a nearby shrub and pierced the ears of Mahävir deeply by hammering the thorns in. Even such excruciating agony did not move Mahävir from his meditation or evoke any feeling of anger or aversion in him.

Completing his meditation, he went to the nearby village of Päväpuri for alms. He arrived at the door of a trader named Siddhärtha. A doctor named Kharak was sitting with him. Both gave food to Mahävir-swämi with due respect.

The doctor told Siddhärtha, "Friend, the face of this monk has a divine glow, but there is a shade of tiredness too. Some inner pain is visible in his eyes. I feel this great sage suffers from some inner agony." Siddhärtha replied, "Friend, if such a great sage suffers from some kind of pain, we should immediately go with him and treat him."

After taking alms, Mahävir-swämi returned. The doctor and Siddhärtha followed him to the place where Mahävir-swämi rested. During examination, the doctor found the thorns stuck in his ears. Seeing this, they arranged for the necessary instruments and medicines. They used some medicated oil and tongs and pulled out the thorns. This caused such unbearable agony to Mahävir that an anguished cry was forced out of him. The doctor dressed the wound with some coagulant. Mahävir continued to stand there calm and quiet in deep meditation.

The reason Mahävir-swämi had to bear this calamity was because of what he did as Triprushtha Väsudev (birth no. 18). At that time, he liked to sleep while listening to music. He told his servant to stop the music once he fell asleep. However, his servant was enjoying the music and forgot to stop it. When he woke up and still heard the music playing and was furious. To teach his servant a lesson, he had hot lead poured into his servant's ears so he would not be able to hear anything anymore. This servant was reborn as the cowherd who then proceeded to put the thorns in Mahävir-swämi's ears.

Moral:

Whenever we do any karma, we must bear the consequences. In each incident of difficulty, we see the conquest of Mahävir's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.

Highlights:

- In Birth #18 as Triprushtha Väsudev, Mahävir-swämi poured hot lead in his servant's ears.
- He had to bear the consequence of that karma in his last life, and it was his last calamity before attaining Keval-jnän

H.5. Meghkumär

King Shrenik of Magadh region in the state of Bihar had a beautiful queen named Dhärini. Once, while she was sleeping, she dreamt of a white elephant entering her mouth. She immediately woke up and told the king about her dream. King Shrenik knew that it was an auspicious dream. He called the dream experts who predicted that the queen would give birth to a very handsome and intelligent son who will excel in everything. The king and queen were very pleased to hear this.

During the third month of her pregnancy, queen Dhärini had an irresistible urge to ride an elephant in the country with the king with the sky decorated with clouds of colorful hues, lightning flashing, and rain pouring. In most parts of India, it only rains during the monsoon season, which is usually from June to October. Dhärini, however, had the urge during the off-season. The fulfillment of her urge was therefore a problem.

In order to see that her health and well-being were not affected by the unsatisfied urge, the king asked his eldest son, Abhaykumär, who was also the Prime Minister of the state, for a solution to satisfy the queen's urge. Abhaykumär had a friend who could do miracles. The friend arranged events exactly according to Dhärini's urge. She was therefore able to ride on an elephant with the king and satisfy her urge.

In due course, Queen Dhärini gave birth to a very handsome and adorable baby boy. Rain in the Indian language is called Megha, so in commemoration of her urge during pregnancy, the boy was named Meghkumär. At the age of 8, he was sent to school, where he learned all 72 types of arts and crafts and became an accomplished youth. He got married and enjoyed all the pleasures of worldly life.

Once, Bhagawän Mahävir came to Räjgrihi, the capital city of Magadh, and stayed in the Gunashil monastery. Almost every resident of Räjgrihi went to listen to his sermons. Meghkumär went as well. The sermon made an impression on him. He realized the transitory nature of worldly situations and decided to renounce his worldly life. His parents were sad to hear about his plan.

They tried everything possible to prevent him from renouncing worldly life. However, he remained firm. Nevertheless, in order to satisfy his parents' wish, he agreed to become the king for one day. He was ceremoniously crowned king with all the royal pomp. Immediately after that, he left everything, renounced worldly life, and became a disciple monk of Bhagawän Mahävir.

At night, as a junior monk, he was given a place to sleep near the entrance. During the night, other monks using the restrooms had to walk past his side. Since no lamps are allowed in the Upäshray (the monks' residence), they happened to trample on his bed and sometimes their feet accidentally touched his body in the dark. Poor Meghkumär could not sleep for the whole night. He had grown up in luxuries. Therefore, it was difficult for him to bear the accidental kicking by the monks and his bed and body being smeared in dirt. He felt that he could not bear that sort of a miserable life and decided to give up the life of a monk.

In the morning, he went to Bhagawän Mahävir to seek permission to return home. Mahävir was aware of the discomforts that Meghkumär had faced the previous night and told him, "Meghkumär, you do not remember, but let me describe to you the discomforts that you faced during your previous life."

"In your previous life you were Meruprabha, the king of elephants. Once there was a terrible forest fire from which you narrowly escaped. You decided to make a shelter that all the animals could use in case of another fire. You cleared up a vast stretch of land by removing all the plants, bushes, and trees. You also weeded out the grass that grew there."

"Once again there was a wildfire in the forest. All the animals came running and took refuge on that stretch. You were also there. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down, you saw the rabbit jump into that space and decided to hold your foot up in order to save the rabbit. The fire raged for two and a half days during which you continued to hold your foot up out of compassion for the rabbit."

"At the end of the fire, as the animals retreated, you tried to lower your foot. However, it was so stiff by then that you could not keep your balance and fell down. You felt agonizing pain and could not get up.

You spent three days and nights suffering from severe pain. Ultimately, you died, and in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could face that much distress for the sake of a rabbit and attain this priceless human life in return, how can you not face the accidental kicking and the dirt from the feet of your fellow monks? Do you realize that by renouncing this worldly life and by becoming a monk you have taken the first step towards the long journey of liberation? Remember that all these sufferings and happiness are only due to our own Karma. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation."

Meghkumär was spellbound by the Lord's words and realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring worldly life. The Lord did so, and Meghmuni, as he was called thereafter, started leading a rigorous, austere life. Fasting for days at a time, he stayed in meditation a lot in order to eradicate his Karma.

When his body became very weak and he could no longer observe the rigors of ascetic life, he decided to observe the fast until death. This vow is called Sanlekhanä. He fasted for a month on mount Vaibhärgiri near Räjgrihi. Upon death, he was born in heaven. Bhagawän Mahävir has stated to Gautam-swämi that at the end of the heavenly life, Meghkumär would be reborn as a human being and would attain liberation.

Moral:

Here is a splendid example of compassion or Karunä Bhävanä. An elephant bears discomfort and pain to save a little animal. As we are more developed and more rational beings, we should learn from these animals to be helpful to each other. In addition, when one takes an oath to lead the life a monk, one should not revert to a worldly life or even entertain thoughts of doing so. An ascetic life is a very tough and rigorous life which makes one realize and understand the true nature of the soul. In order to achieve this understanding, one must put aside the worldly life permanently because it tends to distort things. Suffering occurs because of one's past karma, so one should bear it with patience and focus on the soul for self-realization.

Highlights:

- Son of King Shrenik and Queen Dhärini
- He was an elephant in his previous birth and saved a rabbit from a wildfire.
- Died because he held up his foot for 3 days and reborn as a prince.
- Observed Sanlekhanä at the end of his life.

H.6. Aimuttä Muni

Once upon a time in the streets of Polaspur, India, an eight -year-old child named Aimuttä was playing with his friends. He was the son of King Vijay and Queen Shrimati. While playing, he saw a monk. The monk's name was Gautam-swämi, the chief disciple of Bhagawän Mahävir. He was barefoot and bald. He was going from one house to another to get alms (food).

Aimuttä ran to him and invited him to his palace to get food, saying this would make his mother and him very happy. Gautam-swämi agreed, and they went to the palace. Aimuttä's mother, Queen Shrimati, was standing in the balcony overlooking the garden. She saw Gautam-swämi and Aimuttä coming towards the palace. She was very happy and came down to receive Gautam-swämi. She welcomed him with devotion and said, "Matthaena Vandämi (my salutation to you)." She asked Aimuttä to go and get his favorite food to offer Gautam-swämi. Aimuttä brought ladoos (sweets) and started putting them in the container even though Gautam-swämi said he didn't need that many. Aimuttä was very happy to be offering food to the monk.

As Gautam-swämi started to leave, Aimuttä said, "Your bag is heavy. Please let me carry it for you." Gautam-swämi said, "Aimuttä, I cannot give it to you because it can only be carried by those who have taken Dikshä and have become a monk." Aimuttä asked, "What is Dikshä?"

Gautam-swämi explained to him that when someone takes a vow of Dikshä, he renounces the worldly life, his house, his family, and all other social and economic ties. Then he becomes a monk. People take Dikshä to avoid the accumulation of bad karma and to attain liberation. In normal everyday living, people are involved in various activities, which cause them to accumulate Karma. On the other hand, monks and nuns avoid all the activities of householders in order to avoid accumulating such Karma.

Aimuttä became curious and asked, "Gurudev, you do not commit sins! However, don't you need to eat? Don't you need a place to live? All these activities cause sins which acquire bad Karma."

Gautam-swämi was pleased with the child's interest to learn more. So, he explained, "We take food, but we do not accept food which is made especially for us. We stay in a place, but we do not own it, and we do not stay there for more than a few days at a time. We do not keep money, and we do not take part in any business or any organization. Thus, as a monk, we do not do any activity that causes sins.

Aimuttä said, "In that case, Gurudev, I want to take Dikshä."

Aimuttä and Gautam-swämi walked to the place where Bhagawän Mahävir was giving a sermon. Aimuttä joined the others to listen to his teachings. In that sermon, Aimuttä learned what life is all about and what one can do if he or she wants to eliminate worldly suffering. Aimuttä expressed his desire to become a monk to Bhagawän Mahävir. Bhagawän Mahävir said, "We cannot let you take Dikshä without your parents' permission." Aimuttä replied, "That is easy. I will go home, get their permission, and come back."

Aimuttä went home. He told his mother, "Mother, I want to take Dikshä. Remember you used to say that our household life is full of violence and causes sins? Gautam-swämi and Bhagawän Mahävir also said the same. I want to be free of sins. Therefore, please give me permission to take Dikshä."

Aimuttä's mother was surprised by his words. She was happy in her mind for his fear of sins and his desire to take Dikshä because she was a religious woman. However, she wanted to be sure that Aimuttä understood what "taking Dikshä" meant. So, she said, "My son, to take Dikshä is a very hard and disciplined life. You will not have a mother or a father to take care of you. How will you be able to handle such suffering?"

Aimuttä said, "Mother, this household life also has a lot of suffering. At least we know that as a monk the suffering will help destroy Karma and lead to liberation." His mother was very happy to hear this. However, she wanted to test Aimuttä's determination further. She said, "Son, why are you in such a hurry? Wait for a while. You need to take care of us when we get old, and you will have your own family too."

Aimuttä said, "Mother, I learned from Bhagawän Mahävir that no one is young or old. I also learned that no one knows what is going to happen tomorrow. No one knows who will die first or last. So why wait and miss the opportunity which is available to me today?"

His mother was very happy that her son fully understood what Dikshä meant and what his desire was. She said, "Congratulations, my son. I am very proud of you. You will be a good monk. We should not forget that our goal is to attain liberation and to observe Ahimsä (non-violence) throughout our life. You will be a good monk, but I still wish to see you being crowned as the prince and enjoy the royal pleasures for a few months, after which you have my permission to take Dikshä."

Aimuttä's quietly accepted his mother's decision and remained as a crown prince for over a year. Around the age of eight years, with the blessings from his parents, he took Dikshä and became a monk called "Bälmuni (young monk) Aimuttä".

One day Bälmuni Aimuttä saw some children playing with a paper boat in a water puddle. He became excited about playing and forgot that as a monk he could not play with water. He ran towards the children and asked if he could play with them. The children became excited that a monk wanted to play with them.

He took the lid off his container and started playing with it as if it were a boat. He said, "Look, my boat is also sailing." Meanwhile, other monks came there and saw him playing with water. They said, "Bälmuni, what are you doing? Did you forget that as a monk you should not play with water? Playing with water causes harm to many living beings that live in the water. As monks, we have taken a vow not to hurt any living being. You have violated your vow and have accumulated some bad Karma."

Bälmuni Aimuttä realized his mistake. He immediately started repenting, "Oh! What have I done? I had taken the vow that I would not do any sinful activity. These monks were kind enough to remind me of my mistake! What would have happened if these monks had not seen me?"

He was truly regretful for what he had done. He left with the other monks. Monks have to recite the Iriyävahiyam Sutra after returning to their place from outside. Therefore, Bälmuni also recited this sutra. Years passed by as he thoroughly studied the 11 Anga Ägam. One day, he was reciting the Iriyävahiyam Sutra, he came to the part:

If I have hurt any living beings of water, green grass, and clay, I am asking for forgiveness.

He remembered the sins he had committed while playing with the water as a monk many years earlier. His repentance had no bounds. He was extremely sorry for what he had done. He began thinking, "What did I do? I have hurt so many living beings just for fun. How can I be free of these sins? How will I face Bhagawän Mahävir? Oh, living beings, I have caused harm to you. Please forgive me for my sins. I will never commit these sins again."

Because of his sincere repentance, all of his bad Karma were destroyed, and he attained omniscience, or Keval-jnän (infinite knowledge). Now he became a Kevali monk.

After this, Kevali Aimuttä Muni went to Bhagawän Mahävir's assembly and started walking towards the place where other Kevali monks sit. Some senior monks noticed this and told him, "Oh, Aimuttä!! Where are you going? That is the place for Kevali monks to sit. Go over there, where the other monks are sitting."

Bhagawän Mahävir interrupted them and said, "Monks, you should not disrespect a Kevali. Aimuttä Muni is no ordinary monk now. While reciting Iriyävahiyam Sutra, he destroyed all of his destructive Karma and became a Kevali."

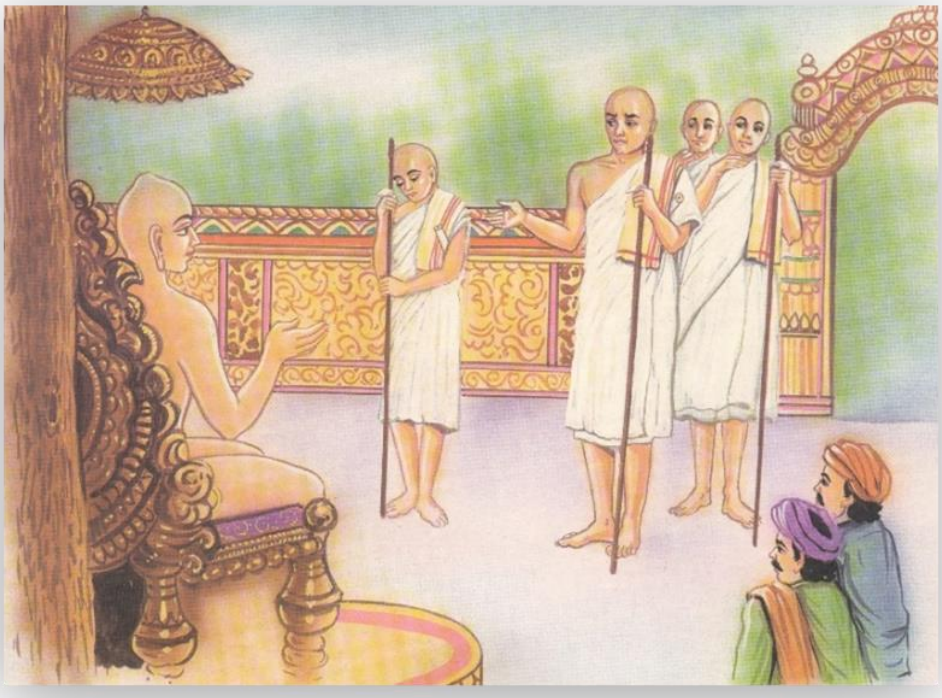
The monks realized their mistakes, bowed down to him, and thought, "There is no age barrier to be a Kevali". At the end of his life, Bälmuni Aimuttä attained liberation.

Moral:

The pursuit and understanding of Jainism has no age limit but is rather driven by one's own true faith, understanding, and the passion to learn and practice the principles of Jainism. All of us make mistakes, which cause bad karma. Mistakes can be intentional or unintentional. It is possible that karma resulting from unintentional mistakes can be eliminated by true and sincere repentance. However, one should not intentionally make a mistake knowing that they plan to repent for it later. Such repentance will be in vain since it is not true or sincere.

Highlights:

- Son of King Vijay and Queen Shrimati
- Took Dikshä at the age of 8
- Was playing in the water, forgetting he was a monk
- Attained Keval-jnän while reciting Iriyävahiyam Sutra



Lord Mahävir explained to the other monks that Aimuttä Muni had destroyed his destructive karmas and become a kevali

H.7. Änand Shrävak

Once upon a time, there lived a king named Jitshatru in the city of Vänijya, India. A rich householder named Änand also lived in the same city. He was so rich that he had 4 million gold coins, an equal amount of cash, an equal amount invested in business, lots of jewelry, and many other assets. He also owned 40,000 cows. He was highly respected by the king as well as by the people of Vänijya.

One day Bhagawän Mahävir visited Vänijya and delivered a sermon. After listening to the sermon, Änand decided to follow Jainism by accepting the twelve vows of a householder. Änand observed these vows for fourteen years and progressed spiritually.

One day Änand Shrävak attained a special ability known as Avadhi-jnän (clairvoyance) by performing severe penance, austerities, and meditation. His Avadhi-jnän was more pure and powerful than that acquired by other laypeople in their spiritual progress.

At that time Bhagawän Mahävir and his disciples were in town. While returning from Gochari (getting food or alms), Gautam-swämi learned that many people were going to pay homage to Änand Shrävak for his newly acquired spiritual ability (Avadhi-jnän) and his austerities. He decided to visit him. Änand was very happy to see Gautam-swämi, his guru (spiritual teacher). Though weak due to his austerities, he got up and welcomed Gautam-swämi warmly.

Gautam-swämi inquired about his health and then asked about his new special ability. With due respect, Änand replied to Gautam-swämi, "Revered guru, I have attained a special ability (Avadhi-jnän) with which I can see as high as the first heaven and as low as the first hell."

Gautam-swämi explained to Änand, "A layman (Shrävak) can attain the special ability of Avadhi-jnän, but not of this magnitude. You need to do Präyashchitta (atonement) for imagining these visions." Änand was puzzled. He knew that he was correct, but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swämi, "Does one need to repent for speaking the truth?" Gautam-swämi, equally puzzled, replied, "No one has to repent for speaking the truth." He then left Änand thinking that he would reconfirm this with Bhagawän Mahävir.

Gautam-swämi returned to Bhagawän Mahävir and asked about Änand's special ability. Mahävir replied, "Gautam, Änand was telling the truth. He has acquired Avadhi-jnän of such magnitude. Rarely does a layperson attain such power and knowledge. You should repent for your mistake." Gautam-swämi set aside his alms and immediately returned to Änand and asked for his forgiveness for doubting his honesty and truthfulness.

It is characteristic in Jain religion that if a guru makes an error, he should ask forgiveness from the disciple. Also, if monks make an error, then they should ask forgiveness from the lay people.

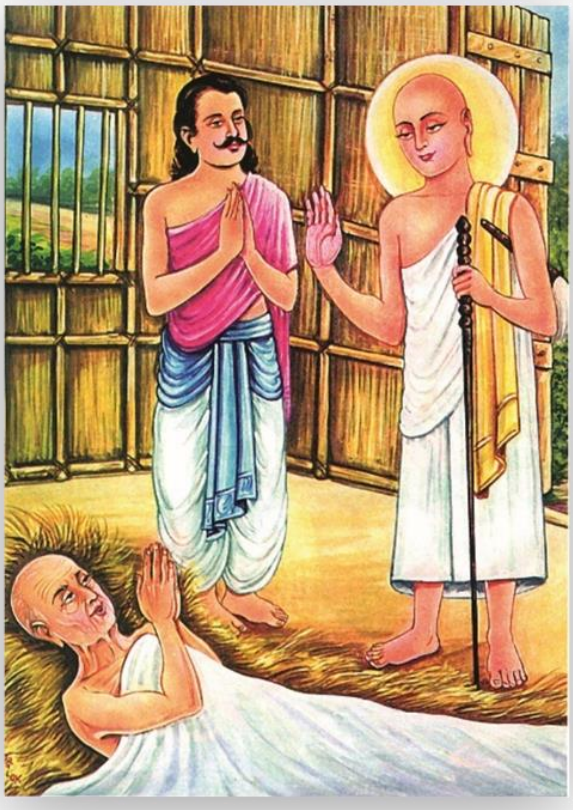
In the later part of his life Änand fasted until death and was then reborn as a heavenly being in Saudharma Devlok (a heavenly region). After the completion of that heavenly life, he would be reborn as a human and would attain liberation.

Moral:

The essence of human life is to practice one or more of the twelve vows in daily life. This story tells us how householders (Shrävaks) should have faith in truth. It also shows that Gautam-swämi was simple, humble and a true follower of Bhagawän Mahävir. When Bhagawän Mahävir pointed out his mistake, Gautam-swämi went to Änand without any hesitation to ask for forgiveness even though he was the chief disciple of Mahävir-swämi. It also shows how impartial Bhagawän Mahävir was because even though his chief disciple had made a mistake, he did not cover it up. On the contrary, he took the side of truth and explained his mistake to Gautam-swämi. Anyone can make a mistake, but one must accept it and make up for it.

Highlights:

- Änand Shrävak followed the 12 vows of a Shrävak religiously for 14 years and attained a special ability known as Avadhi-jnän (clairvoyance) which was more pure and powerful than other laypeople.
- Gautam-swämi did not believe Änand at first, but after Mahävir-swämi corrected Gautam-swämi he asked Änand for forgiveness for doubting him.



Gautam swämi visiting Änand Shrävak

H.8. Puniä Shrävak

Puniä Shrävak and his wife were poor villagers by their own choice. They lived in a small hut made of mud and grass. Puniä had taken a vow not to earn more than the minimum needed to survive, which at that time was 12 dokada (1/12 of a rupee) a day, which he earned by spinning and selling cotton yarn. He had also taken another vow to offer food to virtuous people daily. As they could not afford to have more food to satisfy this vow, he would fast one day, and his wife would fast the next day. In spite of their being so poor, they always offered their hospitality to fellow beings. In this way, the couple helped deserving people every day.

Puniä Shrävak did Sämäyik (48 minutes of meditation and equanimity) daily. Once during Sämäyik he could not meditate properly. He wondered what he had done that was disturbing his meditation but could not think of a reason. Therefore, he asked his wife, "What have we done different today that I cannot meditate properly?" At first his wife could not think of anything either. But as she continued thinking, she remembered that while returning from the market, she had picked up dry cow manure from the street and used that as cooking fire. She told Puniä about this. He told her that they should not take anything from anywhere unless it is bought from their own daily earnings. Even though dry cow manure lying on the street has no value and does not belong to anybody, they did not have the right to take it. Puniä could do a true Sämäyik because he lived a life of such high morals. Even Bhagawän Mahävir praised his Sämäyik ritual in his sermon.

Once King Shrenik asked Bhagawän Mahävir how he could destroy his bad Karma to avoid being born in hell in his next life. He was ready to give up his entire kingdom for that. Bhagawän Mahävir knew that it is not possible to change such karma (birth karma of the next life) once acquired by a person. However, to convey this message properly to the king, he said, "If you can buy the punya karma of one Sämäyik from Puniä Shrävak then it may be possible to change the birth karma of your next life."

King Shrenik went to Puniä Shrävak and requested the punya karma of one of his Sämäyik. King Shrenik was ready to give his entire kingdom for this purchase. Puniä Shrävak said, "Sir, I do not need any money. You have given us all the things we need in our life. I am ready to give everything I possess including my life for you. You are a great and merciful king. However, I do not know how to give my Sämäyik punya to you. Good karma cannot be purchased. One has to do good karma personally."

Now King Shrenik realized that all his wealth could not buy punya karma of even one Sämäyik from a very poor man of his kingdom. King Shrenik left disappointed but with admiration for Puniä's real faith in religion.

Moral:

This story shows that one can live a life of contentment even with limited earnings. We should not take anything that is not given to us. We should not accumulate more money than necessary to live. Vows or rituals are done for spiritual upliftment and not for monetary gain. To gain benefit from Sämäyik and other forms of meditation and penance, they should be motivated by one's inner self and not by any motives that conflict with Jain principles. Puniä Shrävak's story tells us about two of the five Anuvrat that he and his wife followed: Asteya, or non-stealing, and Aparigraha, or non-possessiveness.

Highlights:

- Puniä Shrävak and his wife fasted on alternate days because he had taken a vow not to earn more than minimum needed to survive and to offer food to virtuous people daily.
- He did a Sämäyik every day.
- King Shrenik came to "buy" his Sämäyik

H.9. Shälibhadra

Once upon a time, there lived a poor woman and her son in a small village. One day, there was a festival in the village and all the kids, including the poor boy, were playing together. After playing, all except the poor boy, started to eat kheer (rice pudding) that they had brought with them. The poor boy did not have kheer to eat. He felt bad and ran home to his mother. He asked her if she would make some kheer for him since all other children were eating it. His mother said that she could not make kheer and told him to eat whatever she had cooked. He started crying and insisted on having kheer. His mother could not bear to see him cry. Therefore, she went to a neighbor's house and borrowed some milk, sugar, and rice, and made kheer for her son. She poured the kheer into a dish and left to bring some water from the well.

As the boy was about to start eating, he heard the words, "Dharma Läbh" (meaning, may you be blessed with spirituality, usually spoken by Jain sädhus and sädhvis when they arrive at a lay person's house for Gochari). He saw a Jain sädhu at the door. Without hesitation, the hungry boy invited the monk in and offered him the kheer.

He poured all the kheer from his plate into the monk's container. He was happy that he could offer this to the monk even though nothing was left for him to eat. That night, he had a terrible stomach-ache. His mother tried to cure it but nothing that she did would help and he died later that night. His good intentions and his pious action helped him earn good Karma.

In his next life he was born as Shälibhadra in a very rich family. His life was like being in heaven. His parents were Bhadrä Shethäni and Gobhadra Sheth. His father had renounced the world to become a monk when Shälibhadra was a young boy. His mother provided him all the comforts and luxury and never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to 32 beautiful women.

One day, some merchants from Nepal came to town to sell some very exquisite diamond studded shawls. They went to King Shrenik's court where the king told them that he could not afford to buy such expensive shawls. The merchants returned from the court in utter disappointment because they were hoping to sell some shawls to the king. The merchants also thought that since the king could not afford to buy them, none of his people would have enough wealth to buy their shawls in this city and decided to leave town.

When Bhadrä Shethäni heard this, she sent a messenger and requested the merchants to visit her. The merchants were reluctant to go because if the king could not buy a shawl, how could any of the residents buy such expensive shawls? When they reached the house, Bhadrä Shethäni asked, "How many shawls do you have?" They said they had sixteen shawls. She said, "Only sixteen? I need thirty-two shawls because I have thirty-two daughters-in-law."

The merchants thought she was joking believing that she would not even buy one. She said, "Please take out those shawls." They took out the sixteen shawls. The merchants were surprised that, without a second thought, she bought all sixteen shawls. They were further astounded to see her tearing such precious shawls into two pieces in front of them and giving a piece to each of her daughters-in-law to wipe their feet. The merchants were stunned but left with joy. The daughters-in-law used the pieces once and threw them away.

One of the servants at Shälibhadra's palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls, and he was also very proud of such rich people upholding the good name of his kingdom. He invited Shälibhadra to his court to honor him. When Bhadrä Shethäni found out, she went to the king and told him that her son was very shy and invited the king to come to their palace. King Shrenik accepted the invitation and went to Shälibhadra's palace. When King Shrenik reached there, he realized that his own palace was nothing compared to Shälibhadra's palace. Bhadrä Shethäni offered him a place to sit and asked Shälibhadra to come down to honor and respect the king.

Shälibhadra did not know anything about the king or his kingdom and thought that there was some sort of merchandise that his mother wanted to show him. So, he said, "I do not want to see it, but you go ahead and buy it." His mother said, "This is not merchandise. He is our king, our master, and you need to come down to greet and honor him." The word "master" started ringing in his ears. He wondered, "Why should I have a master over me? I should be the master of myself." While thinking like this, he came down and paid his respect to the king, but he did not stay very long.

He kept thinking that he was not a free person because there was someone like a king and master over him. He started to think about his father, who had become a monk, and the real meaning of life. He decided at that very moment to become a monk and told his family about his decision. His mother and all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions at once, he decided to give them up over a period of 32 days and then become a monk.

Shälibhadra had a sister named Subhadrä. She was married to Dhannä. Dhannä had eight wives. One day Subhadrä was giving her husband Dhannä a bath and suddenly tears rolled down her face and fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk. He was going to give up his possessions over a period of 32 days and then become a monk after that.

Dhannä laughed and told Subhadrä, "Your brother is a coward. If he wants to become a monk, then why wait for 32 days?" Subhadrä was upset to hear that, and told her husband, "It is easier said than done." This sparked awareness in Dhannä's mind and he told her, "I am giving up everything I have right now to become a monk." Subhadrä was taken by surprise. She thought that her husband was joking. However, Dhannä said, "It is too late now. I am determined to become a monk. If you all want to join me, you are welcome." Seeing Dhannä's determination, Subhadrä and his seven wives decided to become nuns.

Dhannä then went to his brother-in-law's palace and challenged him, "Hey Shälibhadra! If you really want to leave your family and possessions, then what are you waiting for? Join me."

Shälibhadra heard him and accepted the challenge. He told his wives and other family members, "I am leaving you all today." He went down to join his brother-in-law. His wives joined him too. All of them went to Bhagawän Mahävir, accepted Dikshä, and became monks and nuns.

After observing severe penances as monks, Dhannä and Shälibhadra were born as heavenly beings in heaven. From there, they would be born again as human beings and attain liberation.

Moral:

Selfless service always pays off. Neighbors helping neighbors reflects a caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Shälibhadra. As a result, he was able to leave everything easily. Virtuous deeds always leave an imprint on the soul. Doing virtuous deeds and practicing penance ultimately leads to the liberation of the soul.

Highlights:

- Shälibhadra was very poor but earned a lot of punya Karma a result of offering kheer to a Sädhu and staying hungry himself in his previous life.
- He was living a life of luxury when King Shrenik came to visit him and made him realize the real meaning of life.
- He took Dikshä with his brother-in-law Dhannä and both their wives joined them as well.

H.10. King Shrenik and Queen Chelnä

This is a story from the time of Bhagawän Mahävir. At that time, King Chetak was the ruler of Vaishäli. He had a beautiful daughter named Chelnä. Once, an artist painted a picture of Chelnä and showed it to King Shrenik of Magadh. Charmed by Chelnä's beauty, Shrenik fell in love with her. One day Chelnä came to the city of Magadh where she saw king Shrenik, and she too fell in love with him. They soon got married.

Queen Chelnä was a devoted follower of Jainism, while Shrenik was influenced by Buddhism. The king was very generous and had a big heart, but he was not happy with his queen's devotion to Jain monks. He wanted to prove to Chelnä that Jain monks were pretenders. He strongly believed that Jain monks could not follow the practice of self-restraint and non-violence to the extent that Jain philosophy claims, and that the equanimity shown by Jain monks was superficial. Chelnä was greatly disturbed by this.

One day King Shrenik went on a hunting trip where he saw a Jain monk, Yamadhar, engaged in deep meditation. Shrenik let his hunting dogs go after Yamadhar, but the monk remained silent and in deep meditation. On seeing the calmness and composure of the monk, the dogs became quiet.

King Shrenik got angry and thought that the monk had played some trick on them. Therefore, he started shooting arrows at the monk, but they kept missing him. Becoming more upset, he finally put a dead snake around Yamadhar's neck and returned to his palace.

The king narrated the whole incident to his queen Chelnä. The queen felt very sorry for Yamadhar and took the king back to Yamadhar's place of meditation. Because of the dead snake, ants and other insects were crawling all over the monk's body, but the monk did not even stir.

The couple witnessed the limits of human endurance. The queen gently removed the ants and the snake from the monk's body and cleaned his wounds. She applied sandalwood paste. Sometime later Yamadhar opened his eyes and blessed both of them.

The monk did not distinguish between the king who had caused him pain and the queen who had alleviated his pain. King Shrenik was very impressed and became convinced that Jain monks were truly free from attachment and aversion. Later, King Shrenik became devoted to Jainism and Bhagawän Mahävir.

Moral:

If one cannot perform a comparable level of penance and devotion, one should not doubt the willpower and devotion of someone who is more religious. In fact, one should be very respectful of such individuals. It is important to serve and support these people rather than cause them pain and suffering. This will help to avoid the accumulation of bad karma. Learn to accept and appreciate virtues in others.

Highlights:

- King Shrenik had a wife Chelnä who was a follower of Jainism, but he doubted the ability of Jain Monks.
- He harassed Yamadhar, a Jain Monk, who was deep in meditation, but the monk did not react to his harassment and instead blessed him and Queen Chelnä.

H.11. King Shrenik and Anäthi Muni

King Shrenik of Magadh set out for a forest-outing on a horse. As he entered the Madikuli garden, he saw a saintly person in meditation under a tree. He was surprised at the sight of such a pleasant face and glowing forehead and was impressed by the monk. The king wondered what heart-rendering and shocking experiences of worldly life might have led him forsake the joys and pleasures of youthful life and resort to a saintly way of life dedicated to penance.

The king bowed before the monk and asked politely, "I request you kindly to set at rest the doubt agitating my mind. What has compelled you to take Dikshä in the prime of your life? As I look at the unusual beauty of your body and your youthful age, I am prompted to ask what compelled you to forsake your family, wealth, and dear ones at such a young age."

In a loving tone, the monk said, "O king, I was absolutely lonely and helpless in this world. There were no protectors, nor friends. I abjured the worldly life because of such helplessness."

King Shrenik laughed and said, "O monk, if you feel so insecure and unprotected (Anäth), I shall be your protector (Näth). Moreover, a person like me being your protector will make all the difference and ensure you will have sincere friends and dear ones. In their company, you shall be able to enjoy all pleasures, like wealth, power, and peace. Renounce this sainthood you accepted in your youth and come with me to my pleasure place."

To this, the monk said, "O king of Magadh, how shall you be my protector when you yourself are unprotected? I also possessed invaluable wealth and riches as you do, but when I once had severe pain in my eyes and burning sensations in my limbs, none could help me. Not my father's riches, nor medical help, nor my mother's sweet love. My devoted wife had renounced all her ornaments, and my brothers and sister wept and wailed helplessly. I was helpless. They were helpless too.

To avoiding such helplessness, I decided to take Dikshä, which I thought was an unfailing remedy to all my pains. I made up my mind to renounce the world if my pain subsided that night. To my utter surprise, it started subsiding immediately. By the time the day dawned, the pain vanished completely. I was perfectly healthy. As per my decision of the earlier night, I took Dikshä, and thus one totally unprotected (Anäth) found his protector (Näth) in Bhagawän Mahävir."

Deeply impressed by Anäthi Muni's preaching, King Shrenik decided to seek the refuge of Bhagawän Mahävir.

Moral:

This story of Anäthi Muni shows that a person suffering from worldly pains and tortures, despite his numerous dear ones and immense riches, can feel unprotected and helpless. A person having his soul awakened is indeed a Sanäth, forever a protected person. Scriptures say that having attained the ultimate state of spiritual bliss, Anäthi Muni achieved Siddha-pad, the ever-lasting state of being in bliss.

Highlights:

- Anäthi Muni turned to Jainism when he felt helpless and all else had failed him.
- King Shrenik was very impressed by him and why he became a Jain Monk and decided to become Jain and follow the teachings of Bhagawän Mahävir.

H.12. King Shrenik's Destiny

Once, in response to King Shrenik's question about his next birth, Bhagawän Mahävir stated that he will go the hell. On further inquiry about why, Bhagawän Mahävir pointed out the following incident, due to which King Shrenik had acquired that type of Äyushya karma.

Once, the king had gone hunting. He spotted a fleeing deer. The king spurred his horse and pursued it. Ultimately, he located it taking rest under a tree. He wielded his arrow with all his might. The arrow pierced the body of the deer, thereby killing the deer, as well as the unborn child in its body. The arrow emerged out of the animal and then pierced a tree trunk and came out its other side, too. Instead of regretting this violence, the king felt proud and elated at his abilities. His arrogance around this violent deed led to him acquiring the karma of leading an infernal life.

The king remembered this incident and felt very sorry for what had happened. Anxious to wipe out that karma, he asked Bhagawän Mahävir what he could do about the matter. Bhagawän Mahävir pointed out that his karma was indelible and bound to become operative. Such intense Karma cannot be erased without bearing the fruits. The law of karma is supreme, and no one has authority over its operation.

King Shrenik could not reconcile his fate. He repeatedly asked Bhagawän Mahävir for a way to avert going to hell. Bhagawän Mahävir said that some methods existed, but that the king would be unable to successfully execute any of them due to the indelible nature of his karma. Upon the king's insistence, Bhagawän Mahävir suggested the following four alternatives:

Four Alternatives

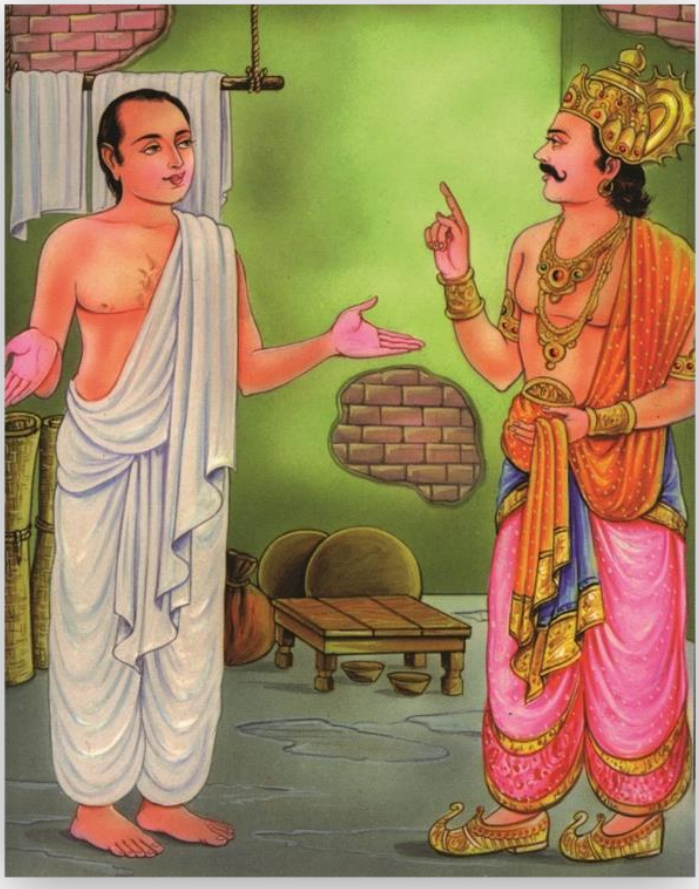
- There was a highly religious householder, known as Puniä Shrävak, in Räjgrihi. He had given up all desires and was leading a spiritual life. His livelihood depended on the innocent occupation of making cotton slivers. These slivers, known in the Indian language as Puni, led to his namesake as Puniä Shrävak. He earned very little but felt content with what he gets. He spent most of his time in Sämäyik. Bhagawän Mahävir suggested that the king obtain the merit of one Sämäyik from Puniä Shrävak. The king thought it was very simple. He approached the man and requested him for the merit of only one Sämäyik. Puniä said he had no objections, but could not as merits and demerits are non-transferable? The king was disappointed.
- The king had a servant named Kapila. She never gave anyone alms. Bhagawän Mahävir suggested that the king make her give alms on at least one day. Therefore, the king asked her to do so accordingly. She replied saying she would not even hold alms in her hand. The king arranged to tie a scoop to her hand and asked her to give alms. While doing so, the servant murmured that the king's scoop was giving the alms, not her. Thus, this plan also failed.
- The king had a butcher named Kälsaurik who loved slaughtering animals. Bhagawän Mahävir suggested to that the king make sure the butcher Kälsaurik did not slaughter on at least one day. This seemed very easy to the king. He ordered Kälsaurik to avoid killing the next day. The butcher replied that he was so conditioned to kill that he could not go one day without killing. The king ordered his men to put him in a dry well so he could not commit slaughter. However, Kälsaurik could not keep himself from killing, and made animals from wet clay in the well and pretended to kill them. Thus, the king could not stop that effort and failed.
- Bhagawän Mahävir then asked the king to observe the restraint of one Navakärashi, in which one is not supposed to eat or drink anything until 48 minutes after sunrise. The king agreed to do so on the next day. In the morning, he went to his favorite garden and saw ripe berries. Forgetting the Navakärashi, he thought about eating the berries. By merely thinking of eating, he broke the restraint. He was unable to complete the last suggestion.

Moral:

This story tells us about how King Shrenik acquired his Äyushya karma, which was indelible. Once it is acquired, it cannot be changed, no matter how hard one tries.

Highlights:

- King Shrenik acquired his indelible Äyushya karma while hunting.
- When he learned about this, he begged Bhagawän Mahävir to help him change his karma.
- Bhagawän Mahävir knew this was impossible, but indulged King Shrenik and suggested 4 alternatives, knowing that King Shrenik would fail.
    - Buying the merits of one Sämäyik from Puniä Shrävak
    - Asking his servant Kapila to give alms.
    - Asking his butcher Kälsaurik to go without slaughtering animals for one day.
    - Observe Navakärashi for a day.



King Shrenik asking for one sämäyik punya from Puniä Shrävak

H.13. Monk Prasannachandra

One day King Prasanna was observing the clouds. Soon, all the clouds vanished from the sky. This helped the king realize the nature of life, which is like clouds and can end anytime. The clouds can also reappear, like the cycle of birth and death never ends. He decided to renounce his worldly pleasures and become a monk. He transferred his royal authority to his son, who was still a teenager.

Once, Prasannachandra, now a monk, came to Rajgrihii with Bhagawän Mahävir. He stood on one leg with his arms raised, engrossed in meditation outside the Samavasaran. A large number of people, including King Shrenik, passed by without disturbing his deep meditation to see Bhagawän Mahävir.

Seeing the calm, quiet face of Prasannachandra, resplendent in meditational pose, Durmukh, a minister of King Shrenik, became possessed by a fit of mad jealousy and intended to disturb the monk's tranquility. He taunted, "Having left your son, a minor, at the helm of affairs of your kingdom, you have become a carefree monk. Do you know how fearful your young son is in such a situation? Enemies have surrounded him on all sides! The kingdom and his life are both at stake! If you have any worth, show it. It is your duty to save your child from these perils, after which you should think of spiritual attainments."

Outwardly, Prasannachandra was unperturbed, but inwardly, his mind grew restless. He visualized the frightened face of his young, helpless child and was mentally present at Pottanpur to protect his son. In his mind, he ordered the army to prepare for battle and saw his army carry out the order. Even he came onto the battlefield with arms and wounded or imprisoned all who threatened to harm his son.

This agonizing state of mind, full of violence and fear, contradicted the peaceful nature he outwardly manifested. New thoughts perpetually fueled the fires of wrath and vengeance burning in his mind. However, he heard the appreciative words of a humble layman thanking him for his exemplary lifestyle. "Leaving all worldly luxuries and practicing sädhanä is noble indeed."

The monk began to really think: Whose son? Whose empire? Of what am I thinking? Why do these earthly cares plague me? What good can come of wishing harm upon others? Such attachment is unwise. I must repudiate such inane feelings of victory and defeat. Such are the thoughts of irrational men. I wish to be beyond such trifles. His thoughts were now focused on proper ideas. Prasannachandra had pure thoughts and new visions. His mental enemies disappeared, and his delusion was over. The veils obscuring knowledge and perception were flung aside, thus clearing his path of all obstructions. Prasannachandra had attained omniscience.

When Prasannachandra was mentally in battle before attaining omniscience, King Shrenik had asked Bhagawän Mahävir "If the monk Prasannachandra were to die right now, where would his soul go?"

Bhagawän Mahävir replied," Oh King! If Prasannachandra were to die now, then he would be reborn in the seventh hell!" The king was surprised by this answer.

He once again asked the same question, but by this time Prasannachandra had cleansed his thoughts. Mahävir replied that if the monk were to die now, he would be reborn in the 12th heavenly region!

King Shrenik was very surprised by these answers. He soon heard sounds of joy. The king asked Bhagawän Mahävir about these strange sounds and Bhagawän Mahävir replied, "Oh King! The monk Prasannachandra has attained omniscience!"

Then, Bhagawän Mahävir explained what had happened to the king. "When you asked me where he would go the first time, I said he will be reborn in the seventh hell because at that moment, he was mentally fighting and killing an army. Then, he controlled his mind and was repenting for these negative contemplations. At that time, you once again asked where he would be born if he died immediately, and I said he would be born in the 12th heaven.

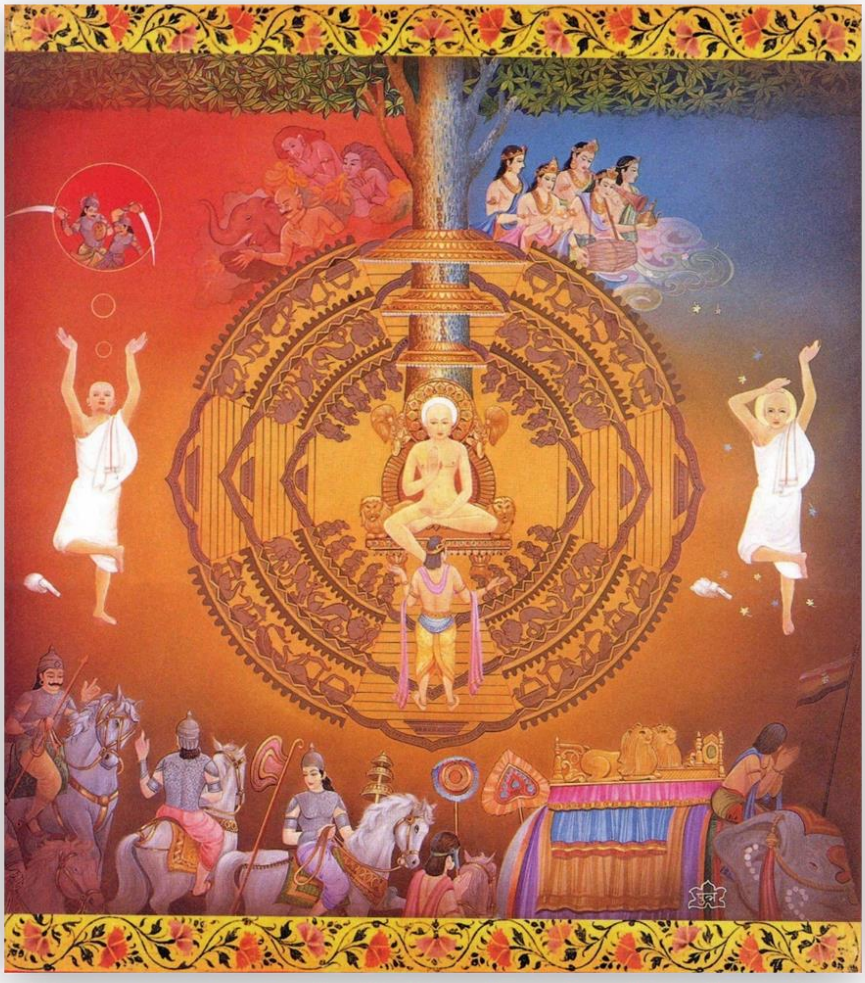
Monk Prasannachandra continued to purify his thoughts and eventually attained omniscience, and then you heard the celebrations!"

Moral:

Thoughts can lead us to hell and thoughts can lead us to heaven. Thoughts can even lead the soul to liberation.

Highlights:

- Monk Prasannachandra's thoughts were so violent that he could have been condemned to hell.
- However, realizing his mistake, he repented, and his pure thoughts entitled him to life in heaven.
- He repented even more and, in the process, destroyed all his karma and attained Keval-jnän while meditating.
- More information on Leshyä can be found in the Conduct Section.



Monk Prasannachandra thinking about the minister's words

H.14. Abhaykumär and Thief Rohineya

During the time of Bhagawän Mahävir, there was a burglar named Lohkhur. He lived in a remote cave in the Vaibhärgiri hill near the city of Räjgrihi. He was a clever robber and never left any traces of his burglary. He and his wife, Rohini, had a son named Rohineya. As Rohineya grew up, he learned how to be a burglar, as well, eventually becoming an expert, even surpassing his father in intelligence.

It was almost impossible to recognize him when he was in disguise, and if someone pursued him, he could outrun them. He robbed the rich and hid the treasures in the most unexpected and inaccessible places. He extended help to the poor from the wealth he accumulated. Many felt grateful and were pleased with him, and therefore, were not willing to help government officials track him down.

Lohkhur was now very old and could see that his life was ending. When he was on his deathbed, he called Rohineya and said that he was very happy with his expertise in committing burglary. To remain successful, he advised his son to never listen to the sermons of Bhagawän Mahävir because his teachings were not advantageous to their profession. Rohineya promised his father to abide by his advice.

After Lohkhur died, Rohineya increased his burglary, so much so that it became almost impossible for rich families to ensure the safety of their property. They were constantly afraid that Rohineya would go to their homes when they were out and steal their jewelry and other valuables. Some people asked King Shrenik to take an action and protect them from Rohineya's burglaries, since police officers had failed to address the matter. The king therefore asked his most intelligent chief minister, Abhaykumär, to take charge of arresting Rohineya.

Once, while Rohineya was covertly on his way to Räjgrihi, he had to pass by Bhagawän Mahävir's assembly hall. He remembered his father's advice (never listening to Bhagawän Mahävir's sermon) and put his hands over his ears. Unfortunately, he stepped on a sharp thorn that deeply pierced his foot. He had to take his hands off his ears to take out the thorn. During this time, he heard the following words:

- Human life is the best of all lives. It is possible to attain liberation only as a human.
- Every human being can attain salvation irrespective of caste, creed, or color.
- By virtuous deeds one can gain a life in heaven where all sorts of pleasures and happiness exist.
- When heavenly beings walk their feet do not touch the ground.
- Their bodies are without shadow, their eyes remain steady, and their garlands do not wither.
- However, the life of a heavenly being does not lead to ultimate liberation, which provides eternal bliss and happiness. Therefore, heavenly beings crave a human life."

By then, Rohineya had removed the thorn from his foot. He once again covered his ears with his hands and proceeded towards the city.

In the city, Abhaykumär had secretly posted trained soldiers in disguise at the gates and at all important locations. He remained watchful, too. When Rohineya entered the city, a trained soldier recognized him although he was disguised as a farmer. The soldier sent a message saying that an unidentified person had entered the city to Abhaykumär, who became very alert.

As Rohineya passed by, Abhaykumär glanced at him from a secret hideout. He recognized the burglar in disguise and instructed his men to surround him. Since Rohineya was very smart, he quickly recognized the danger and ran towards the city wall. Unfortunately, there were soldiers near the wall. He was easily apprehended and was put in jail.

The next day, Rohineya was presented in the royal court. As he was in disguise, it was hard to identify him as the burglar. Abhaykumär felt sure, but how could the accused be punished without proof of his identity? When the king asked him about his identity, Rohineya replied that he was a farmer named Durgachandra from the Shäligräm village. He had come to Räjgrihi to visit the capital and was returning home when the

security guards apprehended him. Rohineya had planted his assumed identity with the residents of the village. When inquiries were made in the village, people confirmed what Rohineya had stated in court.

Abhaykumär had to devise a plan to get Rohineya to confess to the burglaries. He learned that Rohineya was fond of drinks. He, therefore, arranged to serve the thief an excessive amount of wine and indulging it that he got unconscious. While unconscious, Rohineya was cleaned, dressed in extravagantly perfumed royal garments, and adorned with valuable jewelry. He was then placed on a luxurious velvet bed of sandalwood on the top floor of a palatial building.

As Rohineya regained his consciousness, he saw himself in heavenly surroundings with breathtaking views. The walls, ceiling, and floor were crystalline. Beautiful maidens were waving scented air with diamond-studded fans, soft, serene music was heard in the background, fairy-like dancers swayed with the music, and divine musicians were preparing for a concert.

Rohineya could not tell where he was. He asked one of the girls where he was and why they were all lavishly serving him. The girl replied that he was their new king in heaven. He had attained all the divine comforts, which now belonged to him. He could live like Indra, the king of heaven, and enjoy life with heavenly damsels.

"Could this be true for a burglar like me?" he asked himself. However, he then remembered that he was helpful to the poor and needy, and he was sure that some god had been just. "Or could this be the plan of Abhaykumär?" he thought again. It was hard for him to determine the truth. He decided it was best to wait and see.

After some time, a luxuriously clad person entered with a golden staff and book in his hands. "Is your new lord awake?" he asked one of the damsels. The girl replied that their new lord had just awoken and that they were getting ready to celebrate his arrival in heaven by presenting the divine concert. "Let me make sure that all preparations pertaining to his arrival have been completed before you start your concert. Let me also get some information from him that the heavenly realm needs to know." As he was saying this, he came to Rohineya. Opening his book, he asked Rohineya to narrate his deeds from his previous life before he could enjoy the amenities of heaven.

Meanwhile, Rohineya was looking around. He remembered what he had heard from Bhagawän Mahävir's sermon about heavenly beings when taking off hands placed on his ears. He observed the movements of heavenly beings before him, and noticed that their feet were touching the ground, their bodies had shadows, and their eyes blinked like human beings. He immediately figured out this heaven was only an illusion created by Abhaykumär to gain evidence of his burglaries.

He replied that he gave donations to worthy causes, constructed temples, went on pilgrimages to holy places, and rendered service to deserving people in his previous life. The person noted this and asked him to narrate any wrong deeds he may have indulged in. Rohineya said that he had scrupulously avoided misdeeds and, therefore, was born in heaven. Abhaykumär's plan failed and Rohineya was set free as the innocent farmer he pretended to be.

After being released, Rohineya constantly thought about what had happened. He realized that what he had accidentally heard from Bhagawän Mahävir had saved his life. How could his father's advice be right? Bhagawän Mahävir must be a very great entity. "If those words, which were accidentally heard, were so helpful, imagine how helpful his teachings would be?" he asked himself. Had he wasted his years avoiding the sermons of Mahävir-swämi?

After pondering at length, he decided to go to Bhagawän Mahävir and serve at his feet. He went to the assembly and humbly requested Bhagawän Mahävir to accept him as his disciple. He also requested to become a monk. Mahävir-swämi asked him to disclose his real identity and confess all his past sins to the king before renouncing his worldly life.

He disclosed his real identity to the king, who was present in the assembly, and was ready to accept any punishment. He also asked Abhaykumär to accept all the treasures collected during his burglaries.

Since Rohineya had voluntarily confessed and had willingly returned everything that he had taken, the king decided to pardon him and permitted him to become a monk. Rohineya deeply repented for his deeds. He started observing severe austerities to erase the Karma acquired by his misdeeds. In his old age, with permission from Bhagawän Mahävir, he adopted Sanlekhanä (avoiding food and staying in meditation until death). After his death, he was reborn in heaven.

Moral:

The themes here fare the principles of honesty and non-stealing. One should not steal from others, even if one intends to donate the stolen items to the poor. Wrongdoing is still wrongdoing, regardless of how much good you do in other areas. One must repent in order to destroy the bad Karma accumulated as a result of wrongdoing.

The second thing we learn from this story is that liberation can only be attained as a human. Even heavenly beings cannot attain liberation without being reborn as human beings. So, we should realize how fortunate we are to have this human birth and make the most of it, while also washing away as many bad Karma as we can.

Also, note the power of Bhagawän Mahävir's sermon. A few words from his sermon saved, and ultimately changed, Rohineya's life forever. Imagine the benefit of listening to all his teachings. Unfortunately, we cannot listen to his sermons directly, but we have his teachings available to us through the Ägam. We should study and understand the Ägam to the greatest extent so our lives can change for the better, just like Rohineya's.

Highlights:

- Rohineya was born in a family of thieves and grew up to be the best thief.
- He promised his father to never listen Bhagawän Mahävir but was forced to listen due to his fate.
- Those few words saved his life when Abhaykumär had him apprehended.
- He realized the value of Bhagawän Mahävir's teachings, took diksha, ultimately went to heaven.
- He also adopted the vow of Sanlekhanä – avoiding food and staying in meditation until death.
- In Rohineya's case, his päp, or bad Karma were such that they evened out with his punya, or good Karma. Hence, he was able to go to heaven.

SECTION I. STORIES AFTER BHAGAWÄN MAHÄVIR

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I.1. Vajrakumär

In the city of Tumbivan, there lived a rich Brahmin named Dhangiri. He had a beautiful wife named Sunandä. Their life was full of joy. When Sunandä was pregnant, she had a beautiful dream. She told her husband, who was a scholar, about the dream. He told her she would give birth to a bright and charming child, making her feel very happy.

One day, a Jain Ächärya named Singhiri came to the city. Both Dhangiri and Sunandä regularly went to listen to his sermons. Dhangiri's soul was awakened by these sermons, and he lost interest in his wealth, family, and worldly affairs. He decided to give up his worldly life and become a monk. He told his wife about his decision.

She was shocked and tried to convince him to stay and enjoy their life together. She also said that since they were going to have a child, it would be better to stay together to raise the child. Dhangiri did not change his mind. Nonetheless, he made the necessary financial arrangements for his family. Sunandä, daughter of a religious merchant, Dhanpäl, had a deep understanding of religion and accepted his decision. Sunandä was consoled knowing she was the wife of a virtuous man.

A few months later, Sunandä gave birth to a very handsome boy. He was lovable because he always had a smile on his face. Everybody who saw him liked him when they first met. Sunandä celebrated his birth. She felt happy that she had a son to raise, but her happiness did not last long. One day, some ladies from the neighborhood were visiting her and started talking about her husband. One of them said, "If Dhangiri had not taken Dikshä, then he would have celebrated the birth with more extravagance than Sunandä."

The child, although a baby, heard the word "Dikshä" and started thinking. He felt as if he had heard the word Dikshä before. While thinking about it, he suddenly remembered his past life. He realized that he was on the right spiritual path and decided that he should take advantage of being born as a human again and utilize this life to further uplift his soul by becoming a monk like his father. He also realized that his mother would not let him go because he was her only hope and joy. He started thinking about what could be done to get her permission.

At last, he came to the decision that since his mother would not let him go willingly, he should create a situation in which she would get tired of him and give him up. He was still a little boy in the crib when he thought, "If I keep crying all the time, she will get tired of me and maybe she will try to get rid of me." He put his thoughts to work right away and started crying. His mother came running to comfort him, but he just kept crying.

She tried everything but nothing helped quiet him down. She took him to the doctors and took advice from others, but nothing worked. Even their neighbors, who had liked this child very much, got tired of him. Finally, fed up with him, his mother did not know what to do. The child was now six months old, and monk Dhangiri (the child's father) and Ächärya Singhiri visited the city again. Sunandä came to know about this and thought of giving the child to his father.

At the usual time for alms, Dhangiri Muni asked permission from the Ächärya to go for alms. Ächärya Singhiri told him, "Dhangiri, today you may accept even a live thing if it is offered." The Ächärya possessed a special power, and he knew what alms monk Dhangiri was going to receive, so he gave him permission ahead of time. Although Muni Dhangiri did not understand what his guru meant, he left for alms.

On his route to various houses, he arrived at Sunandä's house. When he said, "Dharma Läbh" (May you follow the proper religion), Sunandä recognized his voice. She welcomed Muni Dhangiri to enter the house for food and expressed happiness at seeing him again. The young boy also heard Muni Dhangiri's words: "Dharma Läbh." He thought that this was the best opportunity for his trick and started crying. This irritated his mother, and she told the monk, "You are lucky to be able to uplift your soul, but I am tired with the burden of your child. He does nothing but cry. He does not let me rest and I am very unhappy. Please accept him so there will be peace in this house."

The child heard these words and became very happy in his mind. He hoped that his dad would accept her proposal. Muni Dhangiri remembered the words of his guru spoken right before he left for alms. Now he understood what his guru meant. He said, “Sunandä, if you really want to give this child away, I will accept him, but please think twice. Once you give him away, you will not be able to get him back. You will have no right to this child after that.” On hearing this, the child started crying even louder. She said, “I do not want to hear this crying anymore. I am so sick and tired of him that I do not want him around at all. You can take him forever.”

She picked up the child and put him in the muni’s cloth bag. As soon as the boy was handed over to the muni, he stopped crying and started smiling. Sunandä was surprised by this and kept looking at the boy. However, she was determined to give him away. Muni left with the child to go to the Upäshray. On arrival, Ächärya Singhiri saw that Muni Dhangiri was carrying something heavy, so he asked him, “Why is your bag so heavy?” When the muni opened his bag, his guru saw the handsome, smiling boy. Since he was so heavy, the Ächärya named him “Vajrakumär.”

Ächärya Singhiri requested a prominent Jain shrävak to take care of Vajrakumär to make sure that he was taught Jain religious teachings, since he had the potential of being a great Ächärya in the future. The shrävak brought Vajrakumär home and told his wife what Ächärya Singhiri wanted them to do. She was a very religious woman and happily agreed to the wishes of the Ächärya. She loved the boy so much that she would not let him go anywhere without her. She always took him to the Upäshray to see the Sadhus and Sädhvis. Even though he was little, he listened to and memorized all the scriptures the nuns were reciting. By the time he was three years old; he had learned up to eleven Anga Ägam. He was respectful to everybody and spoke very intelligently.

One day, one of Sunandä’s friends came to her house and said, “Do you know that your child, who kept crying, spends a lot of his time at our Upäshray? I have never heard him cry. He is a very charming and lovable child.” Sunandä tried to ignore what her friends told her, but after all she was Vajrakumär’s mother. and longed to see her son again. She started thinking, “How could I have done such a terrible thing? How could I have given up my precious child to a muni? After all, he is my child. I should get him back.”

A few days later, Ächärya Singhiri and Muni Dhangiri came to Tumbivan again. She went to the Upäshray and approached Muni Dhangiri, asking him “Please, give me my son back. I cannot live without him anymore.” Muni Dhangiri said, “I told you at that time that once you give him away, you will not get him back. Remember, you said you did not want him at all. We cannot give back what we take.”

Sunandä said, “I do not know why I did that. I cannot live without my son. Please find a way to give me back my son.” Ächärya Singhiri and Muni Dhangiri tried to convince her to forget him, but she was determined to get him back. At last, she went to the king and requested, “Please help me get my son back. My husband has become a monk and I am lonely. He is the only child I have. Please ask them to return my son.”

The king heard the whole story from Sunandä. He said, “Let me find out what happened, and I will let you know shortly.” He inquired about the situation and found that because Sunandä was tired of her son’s incessant crying, she had voluntarily given away her child. The king called Sunandä and told her, “Sunandä, when Muni Dhangiri came to your house for alms you gave your child away voluntarily because you were fed up with his crying. Once you give something you cannot have it back.”

Sunandä said, “Oh King, this is not a thing. This is my own flesh and blood, and he is the only hope I have. Please do something to get him back. I cannot live without him.” The king could feel the motherly affection and sincerity in her voice. He was also puzzled. Ultimately, he told Sunandä, “I will call you and Muni Dhangiri in the courthouse and let Vajrakumär decide whom he wants to go with. Is it okay with you?” Sunandä agreed.

The next day, the king’s courthouse was full of people curious to see what would happen to the child. Sunandä came with toys, sweets, clothes, and other novelty items to attract Vajrakumär. The king and all

his ministers came. Muni Dhangiri came with the other monks. Everybody in the courthouse, including the king, paid homage to the monks. Then, Vajrakumär entered.

The king told Vajrakumär, "Vajrakumär, although you are little, you are a very intelligent boy." Pointing towards his mother, he said, "She is your mother. She is very affectionate and loving. She has lots of toys, sweets, and good clothes for you. She wants you back." On the other side, pointing towards Monk Dhangiri, he continued, "There is a monk who has given up worldly life. He is full of restraint and lives the life of renunciation. He is very virtuous and revered person. He also wants to keep you with him to teach you about spiritual life. Now you must decide which way you want to go. Do you want to go with your mother or with the monk?"

There was silence in the room. Everybody eagerly waited to see what Vajrakumär would decide. He got up, and as he walked, he glanced at his mother and Muni Dhangiri. Sunandä started screaming, "Son, come here. See, I have brought you toys, sweets, and new clothes. Please, please, come to me."

On the other side, Muni Dhangiri did not have anything with him except an Ogho (a broom to clean the way before walking). He showed that to Vajrakumär. Vajrakumär picked up the Ogho and started dancing with it. He started smiling again. Then he decided to sit down with Muni Dhangiri and looked at everybody with a joyful face.

Everybody in the courthouse, including the King and Sunandä, were amazed that the young boy chose monkhood instead of a luxurious worldly life. Sunandä accepted the decision of Vajrakumär and wished him success. She celebrated Vajrakumär's Dikshä with joy and delight. Later, Vajrakumär became a great Ächärya.

Moral:

A human soul is capable of having high religious values and faith at any age. The story of Vajrakumär clearly shows us that it is never too early to learn religious values and to practice religion.

Highlights:

- Vajrakumär was born in a rich Brahmin family to Dhangiri and Sunandä.
- Dhangiri took diksha after listening to the sermon of a Jain Ächärya named Singhiri.
- As a baby, he heard the word "diksha" and remembered his previous life and decided he wanted to take Dikshä. However, he knew his mother would not let him go easily.
- So, he cried and cried till his mother was sick of him and offered him to his father as alms.
- After a few years, Vajrakumär grew up to be a lovable boy, which his mother later learned.
- Sunandä went to the king and requested that Vajrakumär should be given back to her.
- In the king's court, the decision was left to Vajrakumär – on one side were gifts and toys from his mother and on the other side was only an Ogho from his father.
- Vajrakumär picked up the Ogho and his mother accepted his decision.

I.2. King Samprati

King Samprati was a great Jain king who lived during the second half of the third century and the first half of the second century B.C. He was the grandson of the great King Ashok and the son of King Kunäl.

Jain history provides some details of his life. Buddhist literature also mentions him by the Präkrit name, Sampadi. His name occurs in some Hindu Puräns, where he is variously referred to as Samprati, Sampati, and Saptati, etc. Moreover, coins depicting a crescent and bearing his name have also been found. The crescent represents the Jain symbol of Siddha-shilä, and the three dots are symbolic of the Jain trio of right faith, right knowledge, and right conduct. Some of the coins also show a Swastik below the three dots. This is conclusive evidence of him being a Jain king.

Samprati was raised and educated in Avanti and became the king of Avanti in 232 B.C. While he was prince, he once saw a grand Jain procession led by Ächärya Suhastigiri, who was the head of the Jain religious order. On seeing the Ächärya, Samprati felt that he recognized him. Deeply pondering over it, he faintly remembered that the Ächärya was his guru in an earlier life. Samprati bowed to the Ächärya and asked whether he knew him. The Ächärya thought for a while and likewise remembered that Samprati was his disciple in a previous life.

There was a severe famine when Ächärya Suhastigiri was in the city of Kaushämbi. During the famine, it was very difficult for Jain monks to get alms. Jain householders, however, made sure that monks received alms. At that time, there was a poor man who could hardly get any food and was starving. He noticed that the monks were getting enough food, even during the severe famine. Therefore, he requested the Ächärya to give him some food. Foreseeing that the man had great potential to be a Jain legend in the next birth, the Ächärya told him he could get food if he became a monk.

The man gladly agreed. Accordingly, he was initiated and therefore received enough food to eat. Since he had been starving for many days, he ate too much. Consequently, he had severe stomach pains, which he endured patiently while cursing himself for eating too much. Other monks served him in all possible ways, but the pain did not subside. In fact, it worsened, and the newly initiated monk died of the pain that very night. Due to his adopting the restraints of monkhood and bearing the pain quietly, he was reborn as the grandson of the great King Ashok.

The Ächärya narrated this entire episode to him, which Samprati was glad to hear. He realized the benefits of adopting Jainism, even for a short while, and thus adopted it as his faith and formally accepted the Ächärya as his guru. After he became king, he offered his kingdom to the guru because it was obtained on account of his benevolence. The Ächärya, however, refused to accept it and said that as a Jain monk he did not want to possess anything. He pointed out that Samprati should try his best to promote and encourage Jainism in his kingdom and beyond.

Samprati accepted the advice. He became a devout Jain and followed Jain principles. He was a brave king and expanded his kingdom considerably, up to the Vindhya Mountains in the south, and to the Arabian Sea in the west. He not only constructed many Jain temples in his dominion, but he also encouraged the rulers of Andhra Pradesh, Karnataka, and Maharashtra to do the same.

Jain tradition indicates that during his lifetime, he arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36,000 temples. He also sent his missionaries abroad to Afghanistan, Nepal, Sri Lanka, Burma, and even China to spread the message of Jainism. It is hardly surprising that in the “Early History of India,” Vincent Smith calls Samprati “the Jain Ashok,” as King Ashok is known for spreading Buddhism.

He treated other followers of Jainism affectionately and helped them in every way. Since he vividly remembered his starvation in his previous life, he was sympathetic to all poor people and took care to see that they did not starve. He set up 700 charitable Dharamshäläs where anyone could eat free of charge.

Samprati had no children. He took this as the consequence of his earlier karma and observed religious customs scrupulously. After ruling over his large kingdom for 53 years, he died in 179 B.C. Jain tradition believes that he was reborn as a heavenly being.

Moral:

Service to others is one of the many ways one can follow Jainism, and Samprati certainly demonstrated this quality. He not only helped promote Jainism by renovating and building temples and installing Tirthankar idols in existing temples, but he also helped reduce the pain and suffering of the poor. We should also strive to serve others. His life story demonstrates that a religious deed performed even for a short while gives manifold results. In addition, it creates a chain of virtuous deeds leading to beneficial results.

Highlights:

- King Samprati was reborn as the grandson of King Ashok because he acquired punya karma in his previous life due to becoming a monk and bearing stomach pains quietly.
- He heard about his previous life from Jain Ächärya Suhastigiri.
- He became a devout Jain and followed Jain principles.
- He arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36, 000 temples. He also created 700 Dharamshäläs where people could eat for free.



Various incidences in King Samprati's life

I.3. Temples of Delwädä

Mount Äbu is a beautiful town on a mountain in the state of Rajasthan. Within the town, there are two magnificent Jain temples, known as the Delwädä Temples. The carvings in both of these temples are breathtaking, and the ones in the marble ceilings are so minute and intricate that it is difficult to copy the design, even on paper. These temples are regarded as "poetry in marble."

Vimalshä built the first temple in the 11th century A.D. at a cost of 180 million rupees. The second temple, called Lunaga Vasahi, was built by two brothers, Vastupäl and Tejpäl, in the memory of their elder brother. This temple was built in the 13th century A.D. at a cost of 120 million rupees. The stories associated with the architects of these two temples are presented here.

I.3.1. Vimalshä

The Solanki dynasty was the golden period for the state of Gujarat, in which the authority and prosperity of the state reached its peak. The credit for putting Gujarat in this position mainly goes to the king's chancellors and commanders, who were at the helm of affairs. Interestingly, many chancellors and some commanders of that period were Jains. Vimalshä was one very capable and outstanding commander in several respects.

King Mulräj, the founder of the Solanki dynasty, had an advisor named Vir Mahattam. His wife's name was Virmati. They had three sons named Nedh, Vimal, and Chahil. While they were still very young, their father renounced worldly life and became a monk. Their mother then went to her parents' home and raised her sons with love and care. Nedh was very intelligent and grew up to be a wise, considerate youth. Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts, and in due course turned out to be a well-known equestrian and an accomplished archer.

As her sons grew older, their mother brought them back to the capital city of Pätan so they could pursue careers of their choices. In line with their interests, Nedh joined the royal court and Vimal joined the army. Both quickly rose the ranks and became known for their outstanding capabilities. Since Vimal was particularly handsome and brave, he impressed one of Pätan's multimillionaires, who had a beautiful daughter named Shridevi. He thought Vimal would be a perfect husband for his daughter. Vimal agreed, and Shridevi and Vimal got married.

Luck continued to favor both the brothers. During the reign of King Bhimdev, who came to the throne in 1021 A.D., Nedh became chancellor and Vimal secured the position of commander. Vimal was fortunate to have a beautiful, loving wife and a high-ranking military position at a relatively young age. Moreover, he soon won everyone's hearts with his amicable nature and came to be known as Vimalshä.

Some people at the court could not bear Vimalshä's good fortune. They were jealous and began to look for his drawbacks. They noticed that Vimalshä would not bow to anyone, not even the king, before offering obeisance to the omniscient Jain Tirthankars. Thereupon, they began telling King Bhimdev that Vimalshä was arrogant due to his position, even unwilling to bow to the king. They said his ambition knew no bounds and he might even try to acquire the throne. Unfortunately, Bhimdev started to believe those courtiers and began to look at Vimalshä with suspicion.

When Vimalshä learned of the disaffection of King Bhimdev, he decided to leave Pätan. Accordingly, he went to mount Äbu (which was known as Chandraväti at that time) with his followers. There, he learned that Dhandhuk, the chief of Chandraväti, was aspiring to become independent from the sovereign King Bhimdev. Vimalshä attacked him with the force at his command. Dhandhuk could not fight him and fled. Vimalshä thus occupied Chandraväti. He had no ambition to become king and thus took possession of Chandraväti in the name of King Bhimdev, considering himself governor.

Vimalshä now happily passed his days at Chandraväti with his wife. Shridevi was a very affectionate lady and made him happy in every respect. They had no children. Being religious-minded, however, the couple considered this to be the consequence of their unwholesome karma.

Once, they happened to meet Dharmaghosh-suri, a well-known Jain Ächärya of that time. Vimalshä regularly listened to his sermons, which made him even more religiously oriented. Remembering his involvement in past wars, he felt very sorry for the violence and sins he had committed and sincerely repented. Seeing his genuine repentance, the Ächärya asked him to construct a temple at Chandraväti and make it a center of pilgrimage to help atone. Vimalshä was pleased to hear this suggestion and decided to construct a grand temple.

He was also a devotee of Ambikä Devi, the goddess in service of Tirthankar Neminäth. He decided to invoke her in order to obtain her blessings. The goddess was pleased with the earnestness of his worship and asked him what he wanted. He asked both for a son and the ability to construct a monumental temple at Chandraväti. However, the goddess asked him to select one of the two. Vimalshä opted for the temple. Goddess Ambikä granted his wish.

Vimalshä selected a site for the temple on top of a mountain and bought the land for 45,360,000 gold coins. The foundation stone was laid with deep faith. However, it was difficult to construct the temple. Artisans were not locally available, there was no road leading from the foot of the mountain to the top, and marble had to be brought from a great distance. Vimalshä was determined to complete the project at any cost. He made the necessary arrangements to transport materials to the top and hired the best sculptors in the country to carry out the work.

All possible care was taken to see that the artisans did not face any difficulties, and the project did not encounter any problems. It took 14 years to finish the project, and the temple was constructed at a cost of 185,300,000 gold coins. The opening ceremony was performed with great fanfare and enthusiasm under the guidance of Dharmaghosh-suri, Vardhamän-suri, and other Ächäryas.

It is a spacious marble temple with highly artistic figures in its domes, arches, and panels. The sculptures are exquisite, with a kind of accuracy that would be nearly impossible to achieve even with wax. The fact that the artists did so in marble is marvelous and instantly draws every visitor's admiration. Such sculptures are not found anywhere else in the world. It is said that Vimalshä paid the artists in gold. The artisans collected and brought in the marble dust they had carved for the day to be weighed. The person in charge would give them gold equal to the weight of the stone powder!

His generosity and the beauty of the temple have immortalized his name. It is virtually a wonder of the world. Later, Vimalshä led a Jain Sangh to the Shatrunjay hill, located in the town of Pälitänä. He constructed the Vimal-vasahi temple there, which cost 40 million gold coins. It is located on the way to the main complex on the hill. A small, but equally exquisite temple, it is popularly known as Bhulbhulämani temple, meaning "a maze temple." He also constructed the well-known temples of Kumbhäriä on the Äräur hill by the northern border of Gujarat. Moreover, he is credited with the construction of a beautiful temple in the capital city of Pätan.

One successful but highly instructive anecdote is associated with his later life. It is said that Shridevi had a dream in which she saw a goddess. The goddess asked her to go to the temple along with her husband at midnight on a specific date and ask for whatever they wanted. Both of them were eager to have a son and went to the temple to express their wish. While they were waiting for midnight to arrive, they felt thirsty.

Vimalshä therefore went to an adjoining well to fetch water. Inside the well were steps that went down to water level. Going down the steps to get the water, someone asked him to pay a toll for taking the water. Vimalshä was amazed to hear this and asked a toll was required to drink the water. The person replied that he was a descendent of the person who built the well. Since he was poor, he was collecting a toll for using the well.

Vimalshä was taken aback. He asked himself, "What would happen if one day some of my own descendants tried to collect a toll for the temple that I have built?" He shuddered at the idea and asked himself again whether it would be better to remain childless. He shared the incident with his wife, who concurred with his thinking.

At midnight, when the goddess asked them what they wanted, Shridevi replied that she no longer wanted a child. Now, the goddess was taken aback. Vimalshä narrated his experience and confirmed this sentiment.

I.3.2. Vastupäl and Tejpäl

Two brothers, Vastupäl and Tejpäl, were ministers in the court of King Vir-Dhaval in Gujarat. Tejpäl was also a very outstanding army commander. Both brothers came to be known by their valor and faithfulness. They helped the king conquer enemies and maintain law and order in the kingdom. Tejpäl's wife, Anupamä-devi, was a wise and smart woman who always helped her husband with family matters. She was sweet spoken, and a very religious and compassionate woman.

Tejpäl always respected her opinion. Once, both brothers' families, along with many others, went on a pilgrimage. They came to a small village, an area that was not regarded as very safe for pilgrims since the road was frequented by burglars. Thinking they might meet some burglars on the way, the brothers decided to bury and hide their wealth nearby. They started digging and unearthed a big pot of jewels and coins from the ground, much to their amazement. They simply did not know what to do with this wealth.

Tejpäl asked Anupamä-devi what to do with this immense wealth. Anupamä-devi had no hesitation in replying that this wealth had come from a deep trench, but the right place for it was on a high mountain. This would spread the glory of Jainism. Thus, they decided to take it to the top of the mountain and spend it there.

The brothers decided to build a temple on Mt. Äbu, known as the Lunaga Vasahi Temple. Tirthankar Neminäth Bhagawän's Samavasaran has been carved in this temple. Tejpäl also dedicated two Gokhla (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law). These niches are called "Deräni-Jethäni nä Gokhla" (The wives of two brothers are known as Deräni-Jethäni. Deräni refers to the younger brother's wife, while Jethäni is the older brother's wife).

They constructed many more temples, of which only the Delwädä temple and the Neminäth Temple of Mount Girnär exist today. However, the Lunaga Vasahi Temple of Mount Äbu is similar to the Vimalshä Temple. Fifty-two dev kulikäs (subsidiary shrines) have also been constructed on an elevated platform around the central temple, each with the statue of a Tirthankar. Elephants were used to carry the marble to Mount Äbu for temple construction. A place called Hastishälä is also built within the temple complex to commemorate the contribution of the elephants.

Moral:

The contribution made by Vimalshä, Vastupäl, and Tejpäl to the architecture of Jain temples is very inspiring. Their dedication to their religion, their perseverance, and their honesty are praiseworthy. Their contribution to Jain architecture is part of our great heritage.

Highlights:

- Vimal was the son of Virmati and Vir Mahattam (advisor to King Mulräj, founder of the Solanki dynasty).
- Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts, and in due course turned out to be a well-known equestrian and an accomplished archer.
- Vimal's father took Dikshä and his mother raised him and his two brothers.
- Vimal joined the King's army.
- He was married to Shridevi, the daughter of a multimillionaire of Pätan.
- He had no children and he decided to invoke Ambikä Devi, the goddess in service of Tirthankar Neminäth, and ask her for blessings. The goddess was pleased and asked him what he wanted.

- Since he could ask for only one wish, he asked for the ability to construct a monumental temple at Chandraväti, instead of a son.
- Vimalshä selected a site for the temple on top of a mountain and bought the land for 45,360,000 gold coins. It took 14 years to finish the project and the temple was constructed at a cost of 185,300,000 gold coins.
- Vimalshä and his wife still wanted a child, but a later incident caused them to forsake that wish.
- Two brothers, Vastupäl and Tejpäl, were ministers in the court of King Vir-Dhaval in Gujarat.
- Once, while digging to bury their own wealth, they came across a great treasure. Tejpal's wife Anupamä-devi told him that the best use of this wealth would be to construct a temple at the top of a mountain.
- The brothers decided to build a temple on Mt. Äbu known as Lunaga Vasahi.
- Tejpäl also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law), called "Deräni-Jethäni nä Gokhla".



Delwädä Jain temples, Mt. Abu

I.4. Udayan Mantri and His Sons: Ämbad and Bähad

I.4.1. Udayan Mantri (Minister)

The Solanki dynasty was the golden period for the state of Gujarat and prosperity reached its peak during King Kumärpäl's reign. The credit for this mainly goes to his chancellors, known as his "Mantri". Interestingly, many of the chancellors of the Solanki period were Jains. The contribution of Udayan Mantri and his sons, Ämbad and Bähad, to the rise and success of King Kumärpäl was particularly substantial.

Udayan originated from the village of Vägharä, near the town of Jälore, Rajasthan, where he was a simple merchant. He struggled to make ends meet and his days passed in hardship. His wife, Suhädevi, suggested they move to a place with better economic prospects. During this time, King Siddharäj was ruling the state of Gujarat and its prosperity was increasing rapidly. Hence, Udayan thought about migrating to Gujarat.

At that time, King Siddharäj had built a new town named Karnävati (Amdäväd), in memory of his father Karnadev. Since Karnävati was a fast-growing city, Udayan decided to move there. He did not know anyone there, so he first went to the local Jain temple. When Udayan arrived, a religious lady named Lachchhi was in the temple. She noticed the new young couple when leaving and asked them where they were from. Udayan replied that they were from Rajasthan and was looking for some business in Karnävati.

Lachchhi was a compassionate lady. Knowing the newcomers were Jains, she took them home and hosted them for a few days. Then, she gave them an old house for shelter. Udayan settled there and started a small business. Luck favored him, and within a brief time he earned and saved enough to renovate the old house. During excavations, he came across a hidden treasure. An honest man, he offered it to Lachchhi because it belonged to her. She declined to accept it, stating that since she had given them the property, the treasure was also theirs.

Udayan now had enough money to start a large-scale business. He made lots of money, and in due course became the wealthiest man in Karnävati. The state recognized his status and appointed him as the first citizen of Karnävati. In that capacity, he rendered valuable service to the townspeople.

At that time, the city of Khambhät (about 80 miles from Amdäväd) was the most lucrative seaport on the western coast of India. Politicians competed with one another to become governor of the city. Proving his capabilty, Udayan was appointed governor of Khambhät in 1120 A.D., which he held for a fairly long period. Following are two major events attributed to him during his tenure as governor:

- At the suggestion of the queen mother, Minaldevi, he abolished the pilgrim tax of Bholad.
- He helped Devchandra-suri initiate a five-year old boy, Chängdev, who had the potential to shine as a great Jain monk. (Chängdev later became the great Jain Ächärya Shri Hemchandra)

His loyalty to the king was unquestionable. Once, he hesitated to help King Kumärpäl, who was roaming from town to town hiding from King Siddharäj. However, when Kumärpäl came to Khambhät in search of shelter, Hemchandra Ächärya advised Udayan to help him. Since Udayan highly respected the Ächärya, he agreed to hide Kumärpäl in his basement. Shortly thereafter, King Siddharäj died and Kumärpäl became king of Gujarat. King Kumärpäl kept Udayan in his position as governor of Khambhät and later brought him to Pätan (capital city of Gujarat) to work as his trusted advisor.

Udayan had not forgotten how religion had helped him during his tough times. Therefore, he used his wealth and position to promote Jainism. As a token of his devotion, he constructed several Jain temples. Three of them are recorded in Jain history. One was the temple known as Udayanvihär in Karnävati, the second was Udävasahi in Dholka (nearby town of Karnävati), and the third one (whose name is not recorded) was in Khambhät.

During the latter part of Udayan's life, Kumärpäl sent him to subdue Sumvar, a notorious bandit in the Saurashtra region. In that mission, he had to pass through Pälitänä. He decided to go on a pilgrimage to Shatrunjay hill. To commemorate his pilgrimage, his statue was erected on a camel's back in a small temple on the way to the main complex on the hill. That place is now popularly known as Päp Punya Ni Bäri (window of good and bad karma).

At that time, there was a wooden temple on the hill. While Udayan was worshipping there, he saw a mouse take a lit wick in its mouth and roam about. Udayan recovered the wick from the mouse, but realized how easily the temple could be set on fire by a mouse at any moment. He therefore vowed to construct a new temple there.

Udayan succeeded in his expedition against Sumvar but was badly wounded in combat. His death imminent, he told his sons about his vow to reconstruct a new temple at Shatrunjay hill on his deathbed. They promised him that they would fulfill his vow, after which he died peacefully.

I.4.2. Ämbad and Bähad

Udayan had four sons, named Ämbad, Bähad, Chähad, and Sollak. Ämbad was a poet and a bold warrior. He became the chancellor of King Kumärpäl. He also constructed the western walkway on Shatrunjay hill, now known as Gheti Ni Päg. Ämbad expanded Udävasahi of Dholka and renovated the well-known temple of Shakunikävihär at Bharuch.

Ämbad pledged his allegiance to Kumärpäl and served him with utmost sincerity and loyalty. When Kumärpäl's successor, King Ajaypäl, came to the throne, he began to undo everything Kumärpäl had stood for. As a result, Ämbad decided to resist him with all means at his command. King Ajaypäl sent troops to subdue him. Ämbad died fighting Ajaypäl's troops.

The second son, Bähad (also known as Vähad), was a politician and statesman. He first worked for King Siddharäj, and under King Kumärpäl's regime became the king's trusted right-hand man. When Kumärpäl undertook the renovation of Somnäth temple, the project was entrusted to Bähad, who carried out the work very well.

To honor his pledge to his father, Bähad undertook construction of a grand temple on Shatrunjay. The temple was completed in 1155 A.D., but portions of the temple fell due to intense wind soon after. Bähad then arranged to reconstruct the fallen parts so it could withstand high winds in the future.

There is an interesting anecdote associated with the construction of that temple. When Bähad undertook the work, many people wanted to contribute to the project. A list of donors was prepared to accommodate them. At that time, there was a poor man named Bhim who earned his livelihood going place-to-place selling ghee (refined butter). He had an intense desire to contribute to the project, but he had only one coin, which he had earned that day. How could he speak about donating such a small amount when people were contributing thousands of coins? Bähad noticed his eagerness and called him to the side. He gently encouraged Bhim to contribute whatever he wanted. Bhim hesitated at first. However, he then said he wanted to donate the coin he earned that day.

Bähad not only accepted the offer, but also wrote Bhim's name at the top of the donors' list. When asked to explain why, Bähad said that other donors, including himself, had contributed part of their wealth, while Bhim had contributed his entire wealth.

When Bhim returned home, his wife asked him to fix a wooden post to the ground to restrain their cow. As he was digging, he came across a buried box. Opening it, he found gold coins and other valuables. Thinking it was the consequence of his contribution to the temple, he took the treasure to Bähad as his contribution to the temple.

The construction project was completed in 1157 A.D. at a cost of 29.7 million coins, and the opening ceremony was performed on a grand scale in the presence of Shri Hemchandra Ächärya.

Moral:

The life story of Udayan, a religious and hardworking Shrävak, is very inspiring to us all. He was always humble and never forgot his benefactors. He raised brave and virtuous sons, Ämbad and Bähad, two gems of the Jain Sangh. Bhim's generosity is also praiseworthy. Bähad's act of putting Bhim's name at the top of the donors' list demonstrates his unbiased leadership and true understanding of religion.

Highlights:

- Udayan was a minister in the court of King Kumärpäl.
- When he was governor of Khambhät, he sheltered King Kumärpäl and later became his minister.
- He asked his son to construct a new temple on Shatrunjay, since the old temple was made of wood and could be set on fire.
- His son Bähad constructed one temple in 1155 A.D., but parts of it fell due to high winds.
- He decided to reconstruct it and completed it in 1157 A.D.
- At the top of the donor list was a poor man named Bhim who donated his entire wealth (even though it was only one coin).



I.5. Nobility of Sävchand and Somchand

Shatrunjay hill is a very sacred place of pilgrimage for Jains. It is located near the town of Pälitänä, about 140 miles southwest of Amdäväd, Gujarat. There are nine temple complexes on the hill, popularly known as nine Tuk. One of them is Chaumukhaji Tuk, which is located on the peak of the hill. Here is an interesting story of the construction of the temple complex there.

During the latter part of the 16th century, King Akbar, the great Moghul king, was ruling over India. At the same time, there was a businessman named Sävchand Jeram, who lived in the town of Vanthali in the Saurashtra region of the state of Gujarat. He owned a very large business and had many ships that he used to export goods to Indonesia and other countries. During these voyages, they would buy merchandise at one place and sell it at another for profit.

Once, a fleet of 12 ships set sail with valuable merchandise. After selling all their goods at a foreign port, they were returning with valuable foreign merchandise. On the way back, the fleet encountered a heavy storm and had to wait on an island. Meanwhile, monsoons set in, and the fleet was stranded on the island for a few months. Because the ships did not come back for a long time, Sävchand's shipping agents made all possible efforts to locate them. Finding no traces of the fleet, they reported to Sävchand that the ships were lost.

This was a heavy loss to Sävchand. He had invested a significant amount of money on the voyage and was expecting a handsome return by selling the merchandise that the ships were expected to bring back. With the loss of his ships, he faced an acute shortage of funds, and it was hard for him to pay back his creditors. As the news about the lost ships spread, people started talking about how Sävchand had lost everything, and his creditors would have to write off their dues.

That set off a panic among his creditors. To realize their dues, they began to present their claims. Sävchand was a highly religious and honest person. He tried to pay back his creditors with as much as he could with the resources he had left. One of the creditors was the prince of Mängrol, a place not far from Vanthali, who had deposited 100,000 rupees in Sävchand's firm. That was a substantial amount — one rupee of that time would be worth about Rs. 250 today.

When the prince learned about the loss of Sävchand's ships, he also became impatient and called for the repayment of his deposit. Sävchand could not raise such a large amount so quickly and requested the prince to wait while he tried to raise the money. The prince, however, insisted on immediate repayment. Sävchand's name and credit were at stake. To maintain his credit, he had to find a way to pay the prince.

At that time, there was a businessman named Somchand Amichand in the city of Amdäväd. While Sävchand did not have any trade connections with him, he had heard about Somchand's firm and knew Somchand to be a very noble gentleman. An idea occurred to him — he could satisfy the prince by giving him a promissory note which would be honored by Somchand's firm. The prince agreed to that form of payment. Sävchand wrote a promissory note payable to the prince by Somchand's firm without Somchand's permission. Knowing he had no right to write this, he was overcome with sadness and guilt while preparing it and tears began to roll down his face. A few drops of his tears fell on the document and smeared the promissory note. Then, with a heavy heart, Sävchand handed the note to the prince and requested him to cash it with Somchand's firm.

The prince did not lose any time. He proceeded to Amdäväd and presented the promissory note to Somchand's firm upon arrival. The accountant reviewed the note and asked his men to look for Sävchand's account, but they did not find any account in the name of Sävchand in their books. The men reported that Sävchand had no trade connections with their firm. The accountant then went to Somchand and informed him that he had received a promissory note of exchange from Sävchand of Vanthali which, being unduly drawn, could not be honored.

Somchand was puzzled to learn this. He knew Sävchand's firm by name and was aware that it was a well-regarded business organization of Vanthali. He could not determine why Sävchand would have written

such a large note when Somchand did not have any trade links with his firm. Looking at the note again, he noticed the letters smeared by Sävchand's tears, and realized that Sävchand must have been in a very embarrassing position and had drawn the note out of sheer desperation.

It was clear to Somchand that Sävchand had reposed trust in him by writing the note. It was now his turn to reciprocate. What good was his wealth if he could not extend a helping hand to a noble man in distress? He, therefore, decided to ask the accountant to honor the note. The accountant was confused and asked, "Which account should the amount be debited from?" Somchand instructed the accountant to debit it to his personal account.

The note was accepted, and the prince was paid the full amount. The prince did not actually need the money and had only asked for payment because he doubted Sävchand's financial stability. When the note was honored, he felt reassured about Sävchand's credibility and repented for insisting upon the return of his deposit. On his way home, he told Sävchand that he had received the amount from Amdäväd. Sävchand heartily thanked Somchand for that act of grace.

At the end of the monsoon, the ships resumed their return journey and safely returned with the merchandise. Sävchand was pleased and relieved. He made a huge fortune by selling the goods, and his prestige rose beyond what it was when his ships were considered lost. It was now time for him to pay back Somchand. Sävchand went to Amdäväd and offered the amount of Rs. 100,000, plus interest. Somchand, however, declined on the grounds that his books did not show any debts from Sävchand.

Sävchand would not accept that. How could he go home without repaying the debt? He insisted Somchand accept the amount, saying that he was willing to pay any amount Somchand asked and that if he failed to repay, he would feel guilty for drawing the undue promissory note. Somchand, however, replied that Sävchand had purchased the promissory note with his teardrops, and that a respectable man's teardrops were worth Rs. 200,000 to him. Since he had paid only Rs. 100,000 to the prince, another Rs. 100,000 were still due to be paid, which he offered to Sävchand.

How could Sävchand accept that? He was already indebted to Somchand for his graciousness in honoring the bill. However, instead of accepting the amount, Somchand was offering another Rs. 100,000 to him! As Sävchand repeatedly insisted on fulfilling his repayment, Somchand explained he was unable to accept the amount because his books did not reflect the same. He was right, in a way, because the Rs. 100,000 payments to the prince were debited to his personal account and not to Sävchand's account.

Both of them offered a high payment to the other but neither of them was willing to accept the other's offer. At last, it was decided that they would refer the matter to the mediation of the Jain community.

The executive committee of the Amdäväd Jain Sangh convened with both businessmen. The Sangh concluded that since neither was ready to accept the amount offered by the other, that same amount should be used for a noble cause. Both agreed, and after making a substantial addition to the said amount, decided to spend the money to construct a temple complex on Shatrunjay Hill. Construction was undertaken immediately, and the opening ceremony of the complex was performed with great fanfare in 1619 A.D. once completed. The complex is still known as Savä-Som Tuk in commemoration of both figures.

Moral:

Honesty in life, as well as in business, always pays off. The generosity of Somchand is praiseworthy. He did not take undue advantage of a person in distress. Instead, he helped an unknown person. Moreover, he did not expect anything in return.

Highlights:

- Sävchand Jeram was a prominent businessman in the town of Vanthali in Saurashtra, Gujarat.
- One-time ships carrying his merchandise were lost at sea and everyone feared they would not return.
- His creditors started asking for repayment of their loan.
- One of them was a prince who demanded payment right away.
- Sävchand wrote a promissory note on Somchand asking him to pay the prince.
- Somchand knew of Sävchand but had no business dealings with him. However, he paid the prince since he surmised that the ink on the note was smudged due to Sävchand 's tears, and realized Sävchand was in real trouble if it was so painful for him to write this note.
- Once Sävchand's ships returned, he went to Somchand to repay him, but Somchand declined.
- Sävchand refused to keep the money and Somchand refused to take it.
- Both finally agreed to spend it on a noble cause and added even more money to the original sum to build a temple complex on Shatrunjay Hill, known as Savä-Som Tuk, which opened in 1619 A.D.



Several incidences in the life of Savchand

SECTION J. MORAL STORIES

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J.1. King Hansa

There lived a king named Hansa in the city of Räjpur. He was a fair and just king, known for his devotion to truth and non-violence. On top of Mount Ratnasringa, there was a beautiful temple dedicated to Rishabhadev, the first Tirthankar.

During the month of Chaitra, on the day of the full moon, people came to visit and worship at the temple from afar. Once, the king decided to visit the temple. He asked his council of ministers to look after the kingdom during his prolonged absence and left with members of the royal household on this spiritual mission.

A few days after king Hansa departed, King Arjun attacked the city. Despite putting up a strong fight, King Hansa's army was defeated, and many generals lost their lives on the battlefield. King Arjun gained control of the palace and treasury, occupying the royal throne, and enforcing his authority over the entire kingdom.

King Hansa heard the story of his army's defeat on the way to the temple. The king's courtiers were very upset and advised him to return to the city. The king said, "I have given up control of the kingdom and we are on a spiritual mission, so that is what we should be thinking about. Let us keep going to the temple." The king's courtiers were unhappy about the king's decision and worried about the safety of their families at home. One by one, they all went home until only one umbrella bearer was left with the king.

On the way to the temple, they had to pass through the forest. The king took off his royal dress and jewelry and gave them to his servant. While passing through the forest, however, the servant was separated from the king.

As the king was walking, a deer ran in front of him and disappeared. Right after that, a hunter came running with a bow in his hand and asked the king if he had seen the deer. The king knew that if he told the truth, the deer would be killed. He decided not to answer the question and instead kept talking about irrelevant things. He said that he came from Räjpur. The hunter asked him again about the deer, but he answered that he was the king. The hunter was very upset with his answers and left in anger.

By now, the king was tired and decided to rest under a tree. He overheard a discussion in the bushes about robbing some monks who would pass that way in the next two days. The king got concerned about the safety of the monks. While thinking about what he could do, a few police officers approached him and asked if he had seen any suspicious people that looked like robbers. They said, "These people are very dangerous, and we have heard that they harm holy people. We are here to arrest them or even shoot them, if necessary, to protect the holy people."

The king was once again in a dilemma about whether or not to tell the truth. He was concerned that if he told the police about the robbers, they would be harmed, and if he did not, the monks would be harmed. He thought, "If by telling the truth someone gets harmed or killed, then saying that truth is not the best choice. The truth is supposed to protect and not harm anyone.

He said, "My friends, you are asked to guard the monks. Why not go and look after the monks and worry about the robbers if they confront the monks?" The police officers agreed and left to join the monks.

The robbers hiding in the bushes heard all this and were amazed at the mercy shown by this stranger. They came out of hiding, thanked him for saving their lives, and told him that they were at his service. The king advised them, "My dear friends, give up harassing people and be good citizens." The robbers promised that they would not harm the monks anymore and would try to be good citizens.

As if this was not enough, a group of soldiers came and asked him if he had seen King Hansa. The king asked, "What do you want from King Hansa?" They explained that they were the trusted men of King Arjun and they had been told to arrest King Hansa and kill him. If they did, they would receive a big reward. King Hansa thought for a moment and said, "I am King Hansa. Carry out your duty as told by your king." After saying that, he closed his eyes, stood in meditation, and started reciting the Namaskär Mantra.

At once, a dev appeared and said, “Oh king! I am overwhelmed by your truthfulness and compassion. I have captured King Arjun, made him a prisoner, and have given control of your kingdom back to your ministers. Today is a momentous day for worship, but the temple is too far from here. There is no way you can get there in time. My chariot is at your service. Please let me take you there.”

King Hansa was surprised by the miraculous turn of events. In the company of the dev, he reached the summit of Mount Ratnasringa in time to worship. The demigod then escorted him back to his kingdom. King Hansa pardoned King Arjun and released his soldiers immediately. The angel appointed four lieutenants to look after the safety of the king and his kingdom and then departed. King Hansa once again ruled the city of Räjpur, and the people were happy.

Moral:

The main theme here is the importance of the Jain principles of truthfulness and non-violence, and their interrelationship. Sometimes, following one Jain principle blindly can lead to the violation of another principle, which is what King Hansa was faced with on multiple occasions. He thought about each situation carefully and found a very creative, smart, and beneficial solution without violating any principles and without hurting anyone. This showed his devotion and adherence to Jainism. When faced with Arjun’s soldiers in the last situation, he told the truth since no other person or principle was involved, even though it meant the possible end of his life. He again stuck to his Jain principles, even though he could have been killed for it.

Highlights:

- King Hansa followed the Jain principles completely, even if it meant putting his own life in danger.
- He spared the life of a deer by not answering the question posed by the hunter.
- He saved robbers by telling the police officers to protect monks instead of looking for the robbers.
- When soldiers came to capture him, he answered that he indeed was the one they were looking for.
- All this did not go unnoticed, and a dev came to his aid.



King Hansa disclosing the truth despite the danger to his life

J.2. Kamalsen

Shripat Sheth and his wife Sundari once visited Shri Shilandhar Ächärya and told him that they both observed daily vows such as reciting Namaskär Mantra, performed Navakärashi (to eat 48 minutes after sunrise), and Sämäyik. However, their son, Kamalsen, did not observe any vows.

Kamalsen's parents were unhappy and anxious about their son's lack of devotion and spirituality. They requested the monk to give some advice to their son so that he would change for the better and be happy in this life, as well as the next. The monk willingly obliged.

After reaching home, the merchant said to his son, "Well, my son, a great teacher is visiting our town. He is a very learned person, and his lectures are worth listening to." The next day, they accompanied their son to the lecture. After paying their respect to the Ächärya, they sat down to listen. The Ächärya talked about many things, including hell, heaven, misery, and Keval-jnän. After the discourse, the parents asked Kamalsen how he felt about the lecture. Kamalsen replied, "I was too busy watching the movements of the Ächärya's neck." His parents were greatly dismayed and returned home disappointed.

Soon after, another great sage, Ächärya Gunasägar-suri, visited the town, and Kamalsen and his parents went to visit him. The Ächärya told the audience various stories of bravery, humor, sorrow, and family relations with religious messages because such stories attract common people. The boy liked those stories, so every day he attended the Ächärya's sermons and listened with interest.

After a few days, the Ächärya was preparing to leave town. Kamalsen joined the people at the farewell ceremony. Many people pledged to observe some vow. Kamalsen was asked if he would take a vow. He said, "I will not tell a lie except during the day or the night. I will not put a whole watermelon into my mouth, nor will I eat cow manure." The Ächärya was surprised by the boy's ridiculous behavior. Hence, in order to repent, the boy vowed not to eat food without looking at the baldhead of Simelo, a potter in the town. The Ächärya was very pleased with Kamalsen for taking a vow even though it was a very strange one.

One day, Simelo went to the forest to get some clay. Kamalsen was about to eat lunch when his mother reminded him of his vow. He immediately ran to the forest to find the bald potter. There he saw the potter digging in the ground. While digging, the potter came across a pot full of gems and precious stones. At the boy's arrival, he started hiding it underneath a heap of soil.

Kamalsen shouted, "Yes! I have seen it!" (Indicating to himself that he had seen the bald head of the potter). The potter thought Kamalsen meant that he had seen the pot and he did not want anyone else to know about the gems. Therefore, he told the boy that he would share half the treasure from the pot if he did not tell anyone. At first, Kamalsen did not understand what Simelo was talking about, but later he understood and gladly accepted the treasure and returned home.

Kamalsen thought deeply as he returned home, "A simple vow taken as a joke brought me this wealth. Had I taken this vow seriously, I would have benefited a lot more." This incident changed Kamalsen's life. He then observed many vows and became very happy.

Moral:

When one takes vows to do something, it should require true devotion and discipline and require some form of sacrifice consistent with the principles of Jainism. Taking vows that do not fit this profile is useless and has no meaning. Taking vows and following through with them benefits one's soul. These benefits may be evident in one's present life or may not be evident until some future birth. However, vows definitely help to discipline your present life.

J.3. Vipul and Vijan

In the forests of Pratisthän, there lived a hermit well known for predicting future events. The people of the village often gathered around him asking for predictions, even though the hermit did not always like to satisfy their curiosity. The hermit kept moving deeper and deeper into the jungle until people stopped looking for him. Two friends, Vipul, and Vijan got lost in the jungle on their way to Pratisthän. They feared for their lives in the dark and looked for shelter. Late in the night, they saw a hut and approached it with fear and uneasiness. They peeped into the hut and saw a hermit deep in meditation. They assumed that he was the hermit known for his predictions. They waited until the hermit completed his meditation and then told him their story about getting lost in the forest.

The hermit heard their story and offered them fruits. The compassionate hermit told them to rest. The next morning the hermit requested one of his disciples to show them the way to the village. However, before Vipul and Vijan left, they folded their hands and asked the hermit to tell them their future. The hermit declined politely, telling them that it was not advisable to know their future, and that sometimes, predictions may prove to be wrong. Both friends insisted, and at last the hermit told them their future. He looked at Vipul and told him he would become a king within the year, while Vijan would die at the hands of an assassin during the same time.

Outside the forest, Vipul could not contain his joy, while Vijan was very gloomy. It was only natural. Back in their town, Vipul behaved arrogantly and told everyone that if they misbehaved, he would chop off their heads when he became king. Everyone in the village was afraid of him. Meanwhile Vijan, a teacher, went about his work with great devotion and spent a lot of his time in prayers and social work. He was humble to all and eventually overcame his sadness. He no longer feared death but surrendered himself to his destiny.

Six months later, Vipul asked Vijan to accompany him to select the site of his future palace. Both were surveying a deserted region when Vipul stumbled across a pot full of gold coins. He was joyous and told Vijan that he was going to use the money to buy a crown. Right then, a robber jumped out of the bushes and tried to snatch the pot. Vijan came to his friend's rescue, and the robber attacked him with a dagger. Vijan was experienced in self-defense and drove off the robber, taking a cut to the shoulder in the process. Grateful, Vipul offered his friend half the gold, but Vijan politely refused, saying he was going to die soon and would have no use for the gold. Vipul spent the money irrationally, squandered it in eating and drinking. A full year passed. Vipul did not become a king, and Vijan did not die.

Both friends went back to the hermit in search of an explanation and found him meditating. The hermit said to Vipul, "Your destiny changed because of your thoughtless actions over the year. The crown that was meant to come to you was reduced to a simple pot of gold which you found in the field." He said to Vijan, "Your prayers, humility, and trust in religion changed your destiny, too. Death by the hands of an assassin was changed to a mere wound." The two friends returned to the village with a renewed thoughtfulness of their actions and their results, as well as the meaning of life.

Moral:

One's destiny is driven by one's karma. In turn, one's karma is governed by one's thoughts and deeds in the current as well as past lives. Knowing their fate, Vipul and Vijan changed their behavior. One changed for the worse, and the other for the better. Arrogance and materialistic indulgence led to bad karma that impacted Vipul's future in a negative manner. Conversely, humility, prayers, and faith in the divine led to good karma which impacted Vijan's future in a positive manner. We should all strive to behave in a manner that will promote good karma in our current and future lives.

J.4. Two Frogs

A group of frogs were playing in the farm when two of them fell into a pot of milk. All the other frogs gathered around the pot to see what could be done to help their companions. When they saw how deep the pot was, they agreed that it was hopeless and told the two frogs in the pot that they should prepare themselves for their fate because they were as good as dead.

Unwilling to accept this terrible fate, the two frogs began to jump with all their might. Some of the frogs shouted into the pot that it was hopeless, and that the two frogs would not be in that situation if they had been more careful and more responsible. Others sorrowfully shouted that they should save their energy and give up since they were already as good as dead. The two frogs continued jumping with all their might, becoming weary. Finally, one of the frogs took heed to the calls of his fellow frogs. Exhausted, he quietly resolved himself to his fate, drowned to the bottom of the pot, and died.

The other frog continued to jump as hard as he could even though his body was wracked with pain and exhaustion. Once again, his companions began yelling for him to accept his fate, stop the pain, and just die. The weary frog jumped harder and harder, and his movement turned the milk into butter. The frog was now able to stand on the topmost layer of butter, use that as leverage, and finally leap high enough to get out of the pot. The other frogs celebrated his freedom. The frog profusely thanked the other frogs for all the encouragement they gave him - he saw their gestures and shouting and thought they were cheering him on. What he had perceived as encouragement inspired him to try harder and eventually succeed against all odds. The frog who survived was deaf!

Moral:

The book of proverbs says, "There is death and life in the power of the tongue". Your encouraging words can lift someone up and help them make it through the day. Your destructive words can cause deep wounds. They may be the weapons that destroy someone's desire to continue trying, or even living. Your destructive, careless words can diminish someone in the eyes of others, destroy their influence, and have a lasting impact on the way others respond to them. Be careful what you say. There is enormous power in words.



SECTION K. ADVANCED PHILOSOPHY & CONDUCT

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K.1. Anekäntaväd I: Theory of Multiplicity

K.1.1. Introduction

Modern day logic is defined as the study of principles and method of argumentation. An argument in the system of logic is a set of statements.

The history of Jain logic and Jain epistemology goes as far back as its canonical literature. We find the doctrines and discussions, as well as reasoning on those doctrines, even in the philosophical works by Ächärya Umäsväti and Kundkund Ächärya.

The Nyäyävatära by Shri Siddhasen Diwäkar, as far as we know, is the earliest manual on logic composed for the benefit and training of Jain authors. Until his time, they studied Nyäya possibly from other sources available to them.

Shvetämbar Ächärya Siddhasen Diwäkar has been accepted as 'the first Jain writer on pure logic.' Between the 5th and 16th centuries some noteworthy Jain logicians from Siddhasen to Yashovijayaji include Mallavädi, Haribhadra-suri, Akalank, Virsen, Vidyänandi, Devasuri, and Ächärya Hemchandra.

Philosophical and religious arguments about the nature and origin of reality are as old as human history. In India, sages and philosophers held many metaphysical views and were in constant dialogue and argument with one another. Jains were active participants in debates, and among their central tenets was the position referred to as Anekäntaväd. Translated literally, it means the multiplicity and relativity of viewpoints.

Anekäntaväd means that in many cases the arguments adopted by various participants in a debate all hold some validity. From the Jain standpoint it is possible to overcome the apparent inconsistencies between other views since it comes closer to fully grasping the one with underlying truth.

Let us take an example. My name is Kirit. My father's name is Prabhudas and my son's name is Amit. Now I am a father and son at the same time. How can this be? From Prabhudas' perspective, I am a son and from Amit's perspective, I am a father. Thus, both statements are true from their own perspectives.

Here is another case: we know that the soul is eternal as well as changing. How can these two conflicting statements be true? According to Jain logic, they are true statements from their own perspective. Soul is eternal from a substantial point of view (Dravya), but it is ever changing from a modal point of view (Paryäy).

Jain literature states that "non-absolutism is the principal dogma of Jainism". Therefore, "every statement is to be accepted as relative truth".

In this way, Anekäntaväd maintains that the truth has many facets. Each viewpoint may be true from one perspective while not so from the other. Furthermore, only the omniscient know the whole truth. Worldly beings without omniscience are limited in their capacity to know and comprehend the whole truth. Anekäntaväd is elegantly demonstrated in the following story.

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 looked like, since they were blind. They decided, however, to go and feel the elephant anyway. Each of them touched the elephant.

> "Hey, the elephant is like a pillar," said the first man, who touched its leg.
>
> "Oh, no! It is like a rope," said the second man, who touched tits tail.
>
> "Oh, no! It is like a python," said the third man, who touched its trunk. "It is like a big hand fan" said the fourth man, who touched tits ear.
>
> "It is like a drum," said the fifth man, who touched its belly.
>
> "It is like a solid pipe," said the sixth man, who touched its tusk.

They began to argue about the elephant, with each insisting that he was right. They became agitated. A wise man saw this while passing by. He stopped and asked them, "What is the matter?" "We cannot agree on what the elephant is like", they said. Everyone offered their perception. The wise man calmly explained, "All of you are right. The reason each one of you is perceiving the elephant differently is because each of you touched a different part of the elephant."

"Oh!" they said. There was no more fighting. They felt happy and content that they were all right. Any statement regarding the truth may be true in its own limited way. So, rather than arguing like the blind men, we should say, "Maybe you have your reasons." In this ever-changing universe, an infinite number of viewpoints exist. These viewpoints depend on the time, place, circumstances, and nature of individuals.

According to Jain metaphysics, innumerable material, and spiritual substances, both of which are 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.

Non-omniscients 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.

The six blind men could have been right from their own perspective. They felt that the elephant could be a pillar, long rope, python, huge fan, drum, and a solid pipe from the individual consideration of the legs, tail, trunk, ear, belly, and tusk, respectively.

Therefore, if you do not have complete knowledge nor believe in other possibilities and think that the partial point of view is the only truth and others are wrong, then your partial point of view is incorrect.

Thus, an understanding of Jain logic helps develop tolerance. Nothing is absolutely wrong nor is it absolutely right. All the statements are true from their own perspective. We cannot have complete knowledge of a substance because of our inability to know substance as a whole. Only omniscient Bhagwän have perfect and complete knowledge.

The spoken and written language has many limitations. So, one has to understand the broader meaning of Jain logic and then try to understand reality from that perspective. We should strive to know all the angles of the substance and then present a partial point of view in context of that complete view. Presenting the partial point of view, and then considering it as complete knowledge is wrong according to Jain logic.

We should also keep in mind that when a sentence is spoken, we should consider the angle from which it is spoken. If we understand the perspective in which it was based correctly, then our knowledge base increases. Literature is also written either in a substantial point of view (Dravyärthik Naya) or a modal point of view (Paryäyärthik Naya).

Thus, to achieve complete knowledge (Pramän Jnän), we should also know the partial points of view (Naya) composing the truth. The partial viewpoints become pillars on which the building of complete knowledge rests. Of course, the true and complete knowledge of a substance is only possible with omniscience. Thus, in our current circumstances, we should strive to develop as complete of a worldview as possible. While it may not be perfect, understanding greater partial viewpoints is advantageous to understanding fewer ones.

K.1.2. Tripadi

Shraman Bhagawän Mahävir expounded and established the Jain philosophy in three phrases known as Tripadi. These three phrases which constitute the foundation of the Jain philosophy; and lays down its essentials are:

K.1.2.1. Uppannei Vä – Utpäd (Origination)

There emerges a new phase of the substance. This is called Utpäd or Utpatti, which denotes emergence of a new mode.

K.1.2.2. Vigamei Vä – Vyaya (Destruction)

The old mode of the substance vanishes. This is called Vyaya or Laya, which denotes the disappearance of the old mode.

K.1.2.3. Dhuvei Vä – Dhrauvya (Permanence)

The original qualities of the substance remain constant. This is called Dhrauvya, which denotes the permanence of the substance.

Though the substance may assume different forms at different times, it never loses its own essential qualities (Guna). The Jain term for substance is Sat (existence, being). This term denotes a substance that has three aspects: the substance itself known as Dravya, its attributes or qualities known as Guna, and various modes known as Paryäya.

K.1.3. Dravya, Guna, and Paryäya

The substance and attributes are inseparable, and the attributes being the permanent essence of a substance, cannot remain without it. Modes, on the other hand, are constantly changing. The matter (Dravya), while retaining its own qualities, undergoes modifications (Parinäm) in the form of acquiring (Utpäd) new modes (Paryäya or Bhäva) and losing (Vyaya) old modes at each moment. Production (acquiring new modes) and destruction (losing old modes) are endless processes. Despite these changes, the substance does not experience any loss in its original qualities (Guna).

Substance as Dravya remains permanent and is not destroyable. For this reason, Jainism does not consider any substance either as always permanent or as always transitory. The destruction of anything that we notice is not the destruction of the substance. It is only a change of mode, a transformation.

Examples of Dravya, Guna, and Paryäya

A bar of gold has its own original qualities. That bar can be converted into a chain. In that case, the shape of the bar is destroyed, and a new shape (chain) is produced. However, the qualities of gold remain unchanged. Now if we melt the chain and make a bangle out of it, then we destroy the chain (an old form) and produce a bangle (a new form). Again, the inherent qualities of the gold remain unchanged. Therefore, the bar, the chain and the bangle are transient forms (Paryäya) while gold is the matter (Dravya), which remains constant.

A living being through the process of growth undergoes various changes such as childhood, youth, and old age. These changes are the natural modifications of the living being. Childhood, youth, and old age are transient forms (Paryäya) of a living being. The soul of the living being is a permanent substance (Dravya). Similarly, when we die, we will be born in another body. Therefore, the body is also a transient form while our soul is the permanent substance (Dravya).

A soul is a substance (Dravya) that has innumerable qualities such as knowledge (Jnän), bliss (Änand) and energy (Virya). The quality of knowledge, for example, may increase or decrease but there is never a time when the soul is without knowledge.

According to Jainism, the number of various substances existing at present, those that existed in the past, and those that will continue to exist in future, remains constant. There cannot be any increase or decrease in that number. All the transformations take place according to their properties and potential, and in the course of time, one form may get destroyed and cease to exist and another form may emerge. However, Dravya remains constant.

Jainism points out that both, permanence, and the change, are the two sides of the same thing. Consider that on one side are the human limitations to acquire the knowledge of a thing with all its infinite attributes and on the other side are the three characteristics of knowledge possessing the three characteristics of production, destruction, and permanence. Nothing could be affirmed absolutely as all affirmations could be relatively true under certain aspects or points of view only. The affirmations are true of a thing only in a certain limited sense and not absolutely.

Thus, a thing or the conception of being as the union of permanence and change brings us naturally to the doctrine of Anekäntaväd or what we may call relative pluralism. The claim that Anekäntaväd is the most consistent form of realism lies in the fact that Jainism has allowed the principle of distinction to run its full course until it reaches its logical terminus, the theory of manifoldness of reality and knowledge.

K.1.4. Application of Anekäntaväd

- Develop a strong urge to seek truth.
- Believe in many possibilities.
- Do not only insist on your own approach.
- Accept partial truth as expressed by others.
- Accept the truth even if expressed by adversaries.
- Accept that the truth can consist of seemingly opposing views.
- Exercise equanimity towards all

The principle of Anekäntaväd, along with other Jain principles of Ahimsä and Aparigraha, have great relevance in modern times if faithfully adhered to in its right perspective.

These principles can bring contentment, inner happiness, and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings. Nonviolence (Ahimsä) strengthens the autonomy of life everywhere, non-absolutism (Anekäntaväd) strengthens autonomy of thoughts & speech, and non-possessiveness (Aparigraha) strengthens autonomy of interdependence.

These three realistic principles, in turn, strengthen our belief that every living being has a right to self-existence. Three of several practices that these principles translate into are:

- One should not kill.
- One should not trample other's thoughts.
- One should not trample the natural world.

We can say that following these principles can:

- Establish universal friendship and peace through nonviolence.
- Establish true social equity based on non-acquisitiveness and non-possession.
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism, non-absolutism, and relativism.
- Promote ecological conservation through the values of self-restraint, an austere lifestyle, and non-possessiveness.

K.1.5. Knowing a Substance

To know a substance, one must understand it through 4 different categories, as described in scriptures.

- Characteristics (Lakshan)
- True Knowledge (Pramän)
- Partial point of view (Naya)
- Analysis of truth (Nikshep)

K.1.5.1. Lakshan (Characteristics of a Substance)

To know a substance, one must know its characteristics (Lakshan), which should be such that it is present only in that substance and not in any other substance.

For example, while the soul is formless, this is not an absolute characteristic of the soul because other substances (like the medium of motion, medium of rest, space, and time) are also formless. However, if we say that the soul's characteristic is 'to know,' that would be a true characteristic. Every soul, starting with the lowest forms (Nigod) to the highest forms (Siddha), has characteristics of knowledge. In another application, touch, taste, smell, and color are all characteristics of matter because no other Dravya (eternal substances) has these characteristics.

Thus, a unique characteristic (present in only one substance and not in any others) is known as a true characteristic of that substance.

K.1.5.2. Pramän (True Knowledge)

Pramän is the complete knowledge of the self and non-self without limitations. To know a substance from all angles is called true knowledge. Praman allows one to differentiate and make decisions about the self and others by granting the full, proper perception of a substance's nature. With an increase in true knowledge, doubt, illusion, and ignorance are removed and the nature of a thing is understood correctly to a considerable extent. Thus, with true knowledge, one achieves equanimity and becomes tolerant of different viewpoints.

Pramän is gained by direct (Pratyaksha) or indirect (Paroksha) means. Avadhi Jnän, Manah-paryav Jnän and Keval-jnän are examples of direct Pramän. Indirect Pramän is gained by sensory organs and by reading and listening to discourses. Thus, Mati Jnän and Shrut-jnän are examples of indirect Pramän.

K.1.5.3. Naya (Partial Point of View)

Any knowledge that is only true for a given situation or from a given point of view is called Naya (a partial point of view). The thought activity, which grasps only one aspect of an object with the aid of scriptures, is called a partial point of view.

Naya being a particular standpoint determines only a part of its object. A Naya can also be defined as a particular intention or viewpoint, which does not rule out other viewpoints and is thereby expressive of a partial truth about an object as entertained by a knowing agent or speaker. Nayas do not interfere with one another, instead they uphold their own objectives without rejecting others' objects.

A Naya becomes a pseudo-Naya, when it denies all standpoints, contradicts them, excludes them absolutely and puts forward its partial truth as the whole truth.

A statement made from one point of view can never be true from all aspects. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the total sum of individual partial truths from many different viewpoints, even if they seem to contradict each other.

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio-cultural conditioning, place, time, circumstances, hopes, and fears; each view is also, of course, subject to the limitation of one's sensory perception and reasoning power.

When it is understood that knowledge is limited by the particular perspective from which it is achieved, it becomes easy to see that claims of knowledge 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 - this elephant may look like a winnowing fan," we must understand that any claims of knowledge should be asserted only conditionally.

Complete knowledge (Pramän or Jnän) is the total of all partial points of view. Thus, to understand a substance in its fullest form, one must have knowledge of all partial points of view, including seemingly opposite partial points of view. Pramän and Naya both constitute pure knowledge, but the former grasps it in entirety, while the latter grasps only one of its many aspects.

There are several different classifications of partial points of view given in scriptures. Details can be found in the next chapter.

K.1.5.4. Nikshep (Analysis of Truth)

An analysis of truth can be done with precision and clarity in several ways. A substance has various attributes. Keeping those attributes in mind, a substance can be assessed through different channels.

Language allows intangible knowledge to become tangible and hence conveyable. However, the same word can yield several meanings depending on purpose or context. Employment of words to express different meanings can be done in at least four different ways, which are known as Nikshep.

Four Nikshep (Four Way Analysis of Truth) are:

K.1.5.4.1. Näm (Name)

The meaning that is not derived etymologically but is gathered on the basis of conventions set up by members of society (parents, teachers, etc.) is known as Näm Nikshep. It refers to the object merely by its name, often making daily activities easier. For example, a poor person's name might be Raja. He is known as Raja by name, even though he is very poor.

K.1.5.4.2. Sthäpanä (Symbol)

Sthäpanä means to refer to a person through his/her image, idol, picture, painting, etc. These things contain an impression of the original object; for example, looking at a marble idol in a temple, one may say it is Mahävir Swämi. In this usage, we consider the real thing and its representation (a statue, a photograph, or a picture) to be one and the same.

K.1.5.4.3. Dravya (Potentiality)

Here, one refers to an object by mentioning its past or future conditions. The term 'Dravya' in the word 'Dravya Nikshep' conveys a sense of potentiality. For example, we might refer to a prince as a king now, even though he is not currently, but he will be a king in the future.

K.1.5.4.4. Bhäv (Actuality)

Bhäv is the name signifying an object's meaning in its present condition, satisfying the etymology of the concerned word. A person is called a king when he is actually carrying the royal scepter and is shining with glory on that account; in this present condition, he is king in a real sense.

For example, the word Tirthankar is used only after the soul attains omniscience and is now preaching Jain Dharma and establishing a fourfold religious congregation.

Thus, Nikshepa of a word helps in arriving at its correct meaning, and at the same time it helps in explaining how the particular word is used at a particular place. These are aids to the application of Naya and sometimes considered as part and parcel of the same.

K.1.6. Summary – Anekäntaväd

We worship Bhagawän by respectfully remembering and saying their names, worshipping their images, and worshipping them by devotedly serving the spiritual teacher because the real spiritual teacher can be regarded as Bhagawän in potential. In this way, Näm Nikshep, Sthäpanä Nikshep, and Dravya Nikshep (or rather our activities performed with respect to these three meanings) lead to Bhäv Nikshep (or the activity with respect to the Bhäv Nikshep).

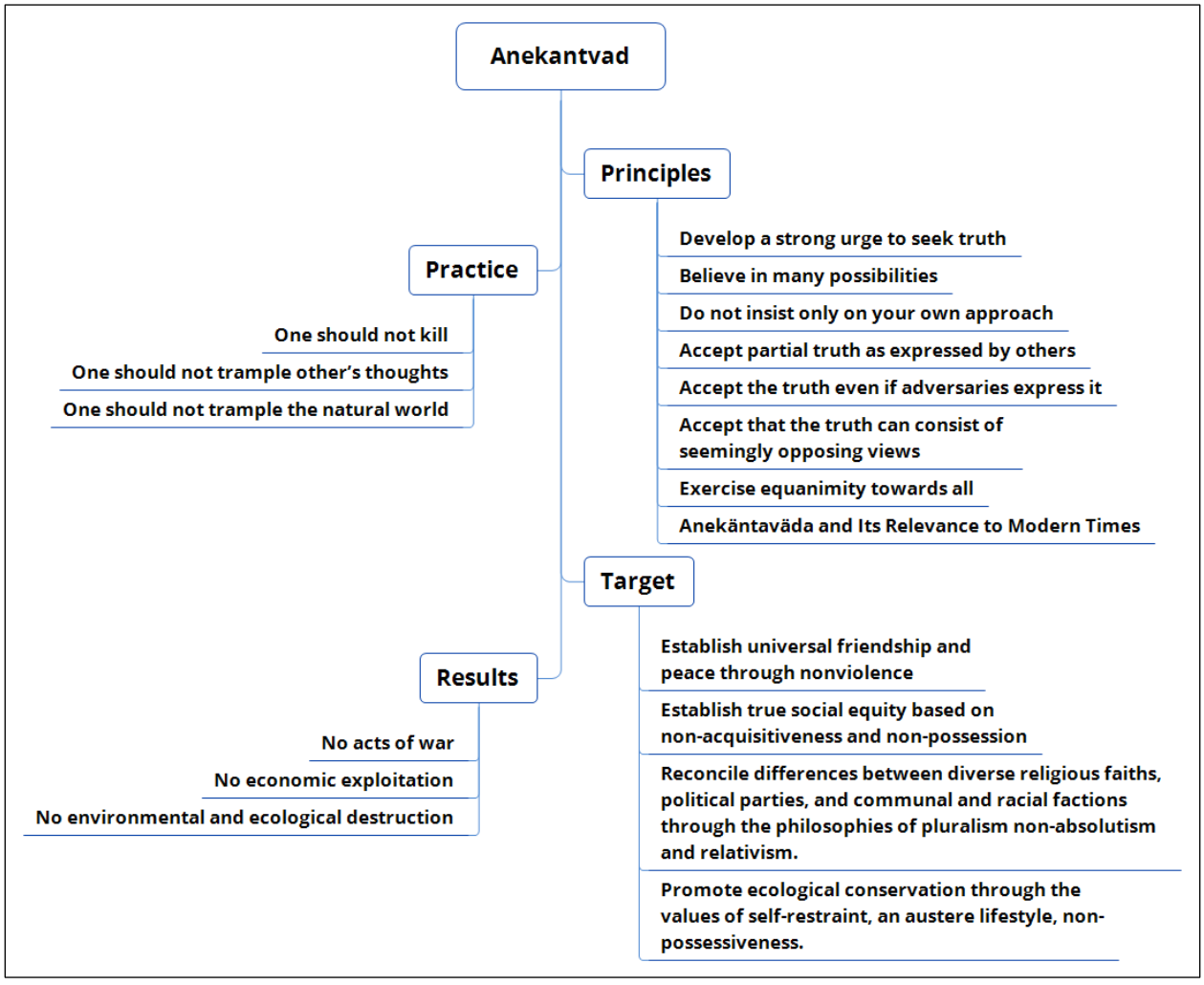


Figure K.1.1

K.2. Anekäntaväd II: Pramän, Naya and Syädväd

K.2.1. Introduction

Logic broadly refers to the study of the structure and principles of reasoning or sound arguments. In the west, it also encompasses other meanings all related to different uses of the Greek word “logos”. Logic is of prime importance in Indian philosophy and religion. Thus, the knowledge of logic is a must for one who wants to understand a religion and its philosophy.

K.2.2. Aim and Subject matter of Jain Logic

It is not possible to understand the scriptures and the doctrine without the correct knowledge of Pramän (total view knowledge) and Naya (partial viewpoint knowledge). Jain logic includes all such topics resulting from Jain theory of knowledge and reality.

Pramän (true knowledge) in Jain philosophy is divided into two modes: Pramän and Naya. Pramän is knowledge of a thing as it is, and Naya is knowledge of a thing in its relation. Pramän comprises all the aspects of a substance. Naya means a standpoint of thought from which we make a statement about a thing. Siddhasen Diwäkar, in Nyäyävatära, writes, “Since things have many characteristics, they are the object of complete knowledge (omniscience), but a thing conceived from one particular point of view is the object of Naya (or one-sided knowledge).’’ As mentioned above, Naya is a part of Pramän. This is because it gives us valid knowledge of its object, albeit a partial knowledge.

K.2.3. Pramän

Pramän is of two kinds:

- Pratyaksha Pramän (Direct knowledge): Direct knowledge is that which is obtained by the soul without the help of external means. The Pratyaksha Pramän is of three kinds, namely Avadhi-jnän, Manah-paryav Jnän and Keval-jnän.
- Paroksha Pramän (Indirect knowledge): Indirect knowledge is that which is obtained by the soul by means of external means, such as the five senses and the mind. Paroksha Pramän is classified into Mati-jnän and Shrut-jnän.

K.2.3.1. Pratyaksha Pramän (Direct Knowledge)

Pratyaksha Pramän can be of two types:

Direct or Practical	Sämvyavahärik Pratyaksha Pramän
Transcendental	Päramärthik Pratyaksha Pramän

Table K.2-A

K.2.3.1.1. Sämvyavahärik Pratyaksha Pramän (Direct knowledge in a conventional sense)

- Partial proper knowledge of a given substance acquired with the help of senses and mind is called Direct knowledge in the conventional sense (Sämvyavahärik Pratyaksha Pramän)
- When the soul obtains right faith (Samyag Darshan), the sensory knowledge (Mati-jnän) and articulate knowledge (Shrut-jnän) are used for the knowledge of the self. Therefore, this is called direct knowledge in a conventional sense. Here the knowledge is partially true (Ekadesha Spashta)

K.2.3.1.2. Pärmärthik Pratyaksha Praman (Transcendental knowledge)

When the soul obtains direct knowledge without the help of any external means (like the senses and mind), then it is called Päramärthik Pratyaksha Pramän. It can be of two types:

- Vikal Päramärthik or Partial perception
- Sakal Päramärthik or Perfect perception

K.2.3.1.2.1.

Vikal Päramärthik (Partial Perception Knowledge)

When the soul obtains direct knowledge of a formed substance without the help of senses and mind, it is called partial perception knowledge or Vikal Päramärthik. It is of two types:

- Avadhi Jnän or Clairvoyance Knowledge
- Manah-paryav Jnän or Telepathy

K.2.3.1.2.2.

Sakal Päramärthik (Perfect Perception Knowledge)

Omniscience, which is knowledge with perfect perception, is often referred to as Keval-jnän. Bhagwän, who has Keval-jnän (Sakal Päramärthik), knows about all substances in the universe, and all of their modes of past, present and future, at any given time. When a soul, in one's quest for purity, destroys all four destructive (Ghäti) karma at the 13th stage of the spiritual ladder, it obtains this omniscient knowledge. This perfect knowledge stays with the soul forever.

K.2.3.2. Paroksha Pramän (Indirect Knowledge)

The knowledge that is not of the self is called indirect perception – it is collected with the help of external means (like the five senses and the mind). Partial knowledge obtained in such a way is therefore called indirect knowledge (Paroksha Pramän). Paroksha Jnän is classified into Mati-jnän and Shrut-jnän.

K.2.3.3. Types of Pramän

Thus, there are a total of five kinds of Pramän or Jnän or knowledge: (1) Mati-jnän (2) Shrut-jnän (3) Avadhi-jnän (4) Manah-paryav jnän (5) Keval-jnän.

K.2.3.3.1. Mati Jnän (Sensory Knowledge)

This knowledge is gained through the senses and/or mind. Reflection on what has been perceived, reasoning, questioning, searching, understanding, and forming judgements are varieties of sensory knowledge. Mati Jnän can also be classified into the four categories of remembrance, recognition, induction, and deduction.

- Smaran (Remembrance)
- Pratyabhijna (Recognition)
- Tarka (Induction)
- Anumän (Deduction)

K.2.3.3.2. Shrut Jnän (Scriptural Knowledge)

This knowledge refers to conceptualization through language. It is obtained by studying scriptures and listening to discourses. Scriptural knowledge (Ägam Knowledge) consists of comprehending words that are heard or derived from the senses and the mind. This knowledge is authoritative.

K.2.3.3.3. Avadhi Jnän (Clairvoyance)

Clairvoyance refers to knowledge of things that are out of the range of senses. With Avadhi Jnän, the soul can perceive knowledge of a substance with a form (Rupi Padärtha) that exists at great distance or at a previous time. In celestial and infernal souls, this knowledge is present from birth. In humans and animals, this knowledge can be obtained as a result of spiritual endeavors.

K.2.3.3.4. Manah-paryav Jnän (Telepathy)

In this type of knowledge, the human soul has a capacity to comprehend others' thoughts. Great saints who have achieved a high level of spiritual progress can possess this knowledge.

K.2.3.3.5. Keval-jnän (Perfect Perception Knowledge)

Keval-jnän means exclusive prevalence of knowledge only and nothing else and it is pure, untainted knowledge. This knowledge has infinite capability to know everything, tangible or intangible, and for all time in the past, present and future. About 'Keval-jnän', Dr. S. Rädhäkrishnan writes: "It is omniscience unlimited by space, time or object. To the perfect consciousness, the whole reality is obvious. This knowledge, which is independent of the senses, and which can only be felt and not described, is possible only for purified souls free from bondage.''

Refer to K.5.2.1.1 - Indirect Knowledge or Paroksha Jnän and K.5.2.1.2 - Direct Knowledge or Pratyaksha Jnän

K.2.4. Summary of Pramän

Pramän or knowledge is capable of making us accept the agreeable things and discard the disagreeable ones. The object of valid knowledge according to Jains is always a unity of a number of aspects or characteristics, such as general and particular, existent and the nonexistent, etc.

It is also said that the immediate effect of Pramän is the removal of ignorance; the immediate effect of absolute knowledge is bliss and equanimity, while that of ordinary practical knowledge is the facility to select or reject.

The subject of all forms of valid knowledge is the self, as known by direct knowledge. The soul (Jiva) is the knower, doer, and enjoyer, illumines self and others, undergoes changes of condition, is realized only in self-consciousness, and as described in Jainism, is permanent.

Jainism asserts that knowledge attained is the knowledge of real objects. What is known is not all aspects of the reality of an object, but only one or some. In Jainism, knowledge depends on experience and experience is always partial, in the sense that reality in totality is never revealed. Under the circumstance, whatever is known, is known in relation to a standpoint and therefore "absolutism is to be surrendered.'' This is the root of Nayaväd and Syädväd.

K.2.5. Naya

The term Anekäntaväd consists of three terms: 'Anek', 'Änta', and 'Väd' The term 'Anek' means 'many or more than one', 'Änta' means 'aspects' or 'attributes', and 'Väd' means 'ism' or 'theory'. More simply, it is a philosophy or a doctrine of manifold aspects.

It has been described and translated by modern scholars in a variety of ways. Prof. S. N. Dasgupta expresses it as 'relative pluralism' against 'extreme absolutism'. Dr. Chandradhar Sharma translates it as 'doctrine of manyness of reality'. Dr. Satkari Mookerjee expresses it as a doctrine of 'non-absolutism'. This is also expressed as a theory of 'conditional predication' or 'theory of relativity of propositions.'

Since the doctrine of 'Anekäntaväd' is opposed to absolutism or monism (Ekänta-väd), we would prefer a phrase 'doctrine of non-absolutism' to convey the meaning of Anekäntaväd. The doctrine of Anekäntaväd can be subdivided in two categories:

- Nayaväd or Naya, which relates to thoughts and analysis.
- Syädväd, which relates to speech.

What we know by the analytical process of Nayaväd, we express by the synthesis of Syädväd. The base of both is knowledge.

As described earlier, according to Jainism, in order to have a complete and comprehensive judgment of reality, one has to consider the main substance that has the element of permanence and undergoes changes in various forms. In this process of change, the previous form goes away, and a new form comes into existence. The emergence of the new form is called Utpäd (appearance), the elimination of the old form is called Vyaya (disappearance), and the substance, which remains constant during this process, is called Dhrauvya (permanence). When one is able to comprehend all three, they can arrive at a proper judgment about the thing in question.

For instance, when the self takes the form of a human being, you can know it as a 'child' or an 'adult.' Such a description is true from the standpoint of the form(s) that the self has assumed. Therefore, when we recognize something from a point of view of the modification or change, it is called 'Paryäyärthik Naya'. Paryäy means modification or change. However, when we recognize that thing from a point of view of the substance, it is called Dravyärthik Naya. In the former, mode is predominant and substance subordinate, while in the latter, substance is predominant and mode subordinate. That is, the former considers changing aspects of reality, while the latter considers its permanent aspect.

The greatest contribution that Jainism has made to the world of thought, is by its theories of Nayaväd and Syädväd. The word 'Syäd' in Sanskrit means 'perhaps', but in Jainism it is used to show the relativity of a judgment. The word 'Naya' means 'standpoint'.

Truth or reality is always complex and has many aspects.

If one is impressed by one of the aspects of a complex reality and begins to identify that reality only by that aspect, they are bound to make an incorrect judgment about reality. Therefore, the Jain seers urge us to look at the complexities of life and knowledge from every standpoint and from positive, as well as negative, aspects. They recognize that an ordinary human being's comprehension is partial and hence valid only from a particular point of view.

The complex reality has not only an infinite number of qualities, but also an infinite number of relations. It may be looked at differently by different people under different circumstances. It assumes different forms and appearances for which due allowance ought to be made. All this makes it difficult to form correct judgments without a systematic and logical method. This method of identification is called Nayaväd.

According to the Jain logic, Naya becomes a form of false knowledge as it determines the knowledge not of an object, but part of an object. The knowledge of an object determined by Naya is valid knowledge from that point of view. It does yield certain valid knowledge about part of the object.

Dr. S. Rädhäkrishnan observes:

"The doctrine of Naya is a peculiar feature of Jain logic. A Naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded, but do not give us a full and sufficient account of it. Jainism has a basic and fundamental principle that truth is relative to our standpoint".

If an object or theory is judged only from one standpoint, the judgment is one sided and it is termed as 'Ekänt', As a reminder, 'Ek' means 'one' and 'Änta' means 'aspects' or 'attributes.' Thus, Ekänt means one-sidedness. Jain principles ask us to judge any object from all aspects, which is called 'Anekänt'.

Every fundamental principle of Jain philosophy is based on Anekänt, which is able to accept the different or even contradictory aspects of reality while developing a synthesis between the contradictory philosophical theories.

If a comprehensive view of the whole reality is to be a comprehensive perception of a thing, it is possible only when its permanent substance (Dravya) is considered along with its existing mode (Paryäy). As Ächärya Siddhasen states "we can understand a thing properly by perceiving its various aspects".

A deeper understanding of Anekäntaväd and Syädväd provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. It teaches us to be tolerant towards other viewpoints, allowing us to live in harmony with people of different thinking.

Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

K.2.5.1. Classification of Naya

Jain philosophers have classified Naya in a few different ways. Based on the ways in which we can perceive things, Naya can be broadly classified into two types as follows:

K.2.5.1.1. Nishchay Naya (Absolute Point of View)

Here, one takes a substance, picks one of its attributes (Guna), and analyzes one part of that attribute. This is called the absolute point of view, e.g., to call a clay pot a form of clay, as it is made of clay. Clay is the substance and one of its attributes is represented in the form of a pot. The standpoint concentrating on the original pure nature of a thing is called Nishchay Naya. It implies the real or the ultimate meaning or interpretation of an object.

K.2.5.1.2. Vyavahär Naya (Practical Point of View)

The substance and its attributes are interdependent. Considering them separately is called the practical point of view. For example, to know is an attribute of the soul. To consider knowledge separately from the soul is taking the practical point of view. Even though this practical point of view is the incorrect way in which to know a substance, day-to-day activities become somewhat easier utilizing it.

Example

We use a clay pot to hold water, so we now refer to it as a water pot. Technically, the pot is not made of water, but clay. However, because of water's association with the pot, we call it a water pot. The correct, absolute description is that this pot is made of clay, and we use it to store water, but this takes a long time and is impractical. By referring to it as a water pot, we can convey the intended meaning and make future tasks easier thereafter.

Similarly, even though the soul and body are separate, we use the words interchangeably. We indicate the body as living because of its association with the soul.

From the Nishchay Naya (absolute standpoint), a soul is uncontaminated by matter and independent. From the Vyavahär standpoint, the soul can be considered impure, as it is bound with Karma and trapped in the cycle of birth and death. Such classification of Naya enables the identification or distinction of objects or theories.

K.2.5.2. Seven main categories of Naya

An object can be described from a multiple point of view or Naya by describing each of its many attributes or characteristics. Thus, there can be many different types of Naya. However, the Jain Philosophers have classified them into seven main categories.

Naigam Naya	Generic view
Sangrah Naya	Collective view
Vyavahär Naya	Practical view
Rujusutra Naya	Linear view
Shabda Naya	Literal view
Samabhirudha Naya	Etymological view
Evambhuta Naya	Determinant view

Table K.2-B

There are hundreds of further subclassifications, but this section will consider the seven Naya at a high level. Before doing so, note that the first three Naya are with reference to identifying the main substance or 'Dravya', and hence are known as 'Dravyärthik Naya'. The remaining four refer to the standpoints identifying the modes of the main substance, and hence are known as 'Paryäyärthik Naya'.

K.2.5.2.1. Dravyärthik Naya (Substantial Point of View)

Dravyärthik Naya refers to the standpoint that concentrates on a substance. In this point of view, one considers the substance as a whole and gives its modes subsidiary status. On the other hand, Paryäyärthik Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes.

Example:

While talking about the soul, one will consider the soul as immortal, was never created nor will it ever be destroyed, but the body undergoes changes into different forms. The standpoint that grasps the generic aspect is Dravyärthik Naya. And the standpoint that grasps the specific aspect is Paryäyärthik Naya.

Dravyärthik Naya can be subdivided as follows:

Naigam Naya	Generic point of view
Sangrah Naya	Collective point of view
Vyavahär Naya	Practical point of view

Table K.2-C

K.2.5.2.1.1. Naigam Naya (Generic Point of View)

The etymological meaning of the word Naigam is 'end product' or 'result.' Tattvärtha-sutra provides an illustration of a person carrying water, rice, and fuel and who, when asked what he was doing, says he is cooking. This reply is given in view of the result, which he intends to achieve. However, at the exact time when the question is asked of him, he is not actually cooking. His reply is correct from the Naigam Naya, although technically it is not exactly correct because he is not actually cooking at the time when he replies.

These empirical views proceed on the assumption that a thing possesses the most generic, as well as the most specific qualities, and that we stress any one of these at a given time and ignore the other.

It overlooks the distinction between the remote and the immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

For example, a man has decided to perform an act of theft. Religious works regard him as defiled by the sin of theft, although he has not yet performed the act of theft. The standpoint adopted is that the act, which is sought to be undertaken is as good as being accomplished.

K.2.5.2.1.2.

Sangrah Naya (Collective Point of View)

We imply Sangrah Naya when we emphasize some general class of characteristics of a particular thing while ignoring the specific characteristics of that class.

For example, assume there to be 500 people in a hall. Here we are now considering only general qualities like people and not considering like how many were adults, children, old, young, etc.

In another example, one may concentrate on a common quality found in all souls, such as consciousness, and say that all souls are equal. Its scope is more limited than Naigam Naya.

K.2.5.2.1.3.

Vyavahär Naya (Practical Point of View)

If we consider something from Vyavahär Naya, we try to judge it from specific properties while ignoring the generic qualities mainly responsible for those specific qualities.

This point of view sees an object in its specific form, rather than its general form. The practical view concentrates on the function of a thing or being. It is analytic in its approach and often uses metaphors to explain the nature of things. After describing things in a collective form, it is" necessary to ascertain their specific characteristics.

For example, the word "medicine" includes all its subsidiary branches. When one uses the terms allopathic, osteopathic, naturopathic, homeopathic, etc. then we can understand which specialty of medicine they are referring to. Such divisions are an example of a more distributive point of view and have a tendency towards greater specificity.

With understanding of Naigam Naya we should recognize the potentiality of achieving liberation by all souls. As all souls are capable of liberation, we should appreciate that potentiality in all souls. And we show our respect and humbleness to all living beings. When we act accordingly with all, this becomes Vyavahär Naya.

K.2.5.2.2. Paryäyärthik Naya (Modification Point of View)

As mentioned above, Paryäyärthik Naya (modification point of view) regards all things as impermanent because they continuously undergo changes (transformations). In this point of view, one primarily considers the modes of a substance as a primary subject, while the substantial consideration becomes secondary.

Example:

While talking about the soul, one may consider its ever-changing modes, referring to the four realms (Gati) of existence, birth, growth, decay, death, rebirth, etc.

Paryäyärthik Naya can be subdivided as follows:

Rujusutra Naya	Linear point of view
Shabda Naya	Literal point of view
Samabhirudha Naya	Etymological point of view
Evambhuta Naya	Determinant point of view

Table K.2-D

K.2.5.2.2.1.

Rujusutra Naya (Linear Point of View)

Narrower than Vyavahär in its outlook, Rujusutra Naya does not emphasize all specific qualities but only those that appear at a particular moment, ignoring their existent specific qualities of the past and the future. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

'Ruju' means simple, and 'sutra' means knowledge. If a man was king but is no longer, his past is of no use in a linear point of view. The same when applied to a person who will be a king in the future. The linear point of view makes identification easier and the scope of a viewpoint narrower.

K.2.5.2.2.2.

Shabda Naya (Literal Point of View)

A verbalistic approach employs Shabda Naya. This standpoint maintains that synonymous words convey the same meaning only if they are not different in tense, case ending, gender, number, etc. That is, the literal point of view uses words at their exact face value to signify the real nature of things – each word has a very particular meaning. E.g., use of the words pot, and pitcher may signify the same meaning, but in the following sentence their meanings differ: "Why did you bring a pot? I only want a pitcher."

K.2.5.2.2.3.

Samabhirudha Naya (Etymological Point of View)

It differs from Shabda Naya because it concentrates on the etymological distinction between synonyms. It discards the conventional use of a word in favor of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually synonyms. A group of words may mean the same things in essence, but as individual words, they might represent a special condition. Eg. huts and palaces are places to live. However, poor people live in a hut and king lives in a palace; in an etymological (historical or derivation) point of view, it represents a specific quality of a word.

K.2.5.2.2.4.

Evambhuta Naya (Determinant Point of View)

This Naya recognizes the actual action presently attributed to an individual. In other words, only one word among synonyms correctly correlates to a particular action.

In this point of view, the word or sentence, that further determines a characteristic property in its present state is used. A word should be used to denote its actual meaning, Eg. the word thief is to be used only when a person is caught stealing and not because a person is a known thief. It represents a strict application of a word or statement.

K.2.5.3. Summary of Naya

As already noted, the purpose of pointing out this detailed classification of Naya is to show how different individuals can view the same object from different perspectives. However, these different aspects are only partially true. The analysis of Naya shows that every judgment is relative to that particular aspect from which it is seen or known. This is also called Säpeksha-väd, meaning our particular knowledge or judgment is always relative to a particular standpoint. Since human judgments are always from particular standpoints, their outright acceptance as a sole truth or rejection as totally false would not be correct. This led the Jain seers to their famous doctrine of 'Syädväd,' meaning the doctrine of relativity.

Nayaväd reveals a technique to arrive at such an understanding. If one finds that a proposition is quite contrary to the conviction that one had for the whole life and hence the cause of great irritation to him, then after one applies the principles of Nayaväd, the irritation begins to subside. The simple reason being that one begins to realize the real cause for the contrary proposition.

K.2.6. Syädväd or Sapta-Bhanga (Seven Predications)

Let us now understand what the theory of non-absolutism is as the Jain theory of reality from its metaphysical point of view. The Jain approach to ultimate reality can be expressed in two words: realistic and relativistic. The universe is full of innumerable material atoms and innumerable individual souls. They are separately and independently real. Again, each thing and each soul possesses innumerable aspects of its own. According to the metaphysical presupposition of Jainism, a thing exists with infinite characteristics.

The theory of Anekäntaväd is the metaphysical theory of reality. Jainism brings out another aspect of reality and that is its relativistic pluralism. While Anekäntaväd explains reality metaphysically, Syädväd explains it epistemologically (dealing with knowledge). Both are two aspects of the same reality. We have already seen how human knowledge is relative and limited which ultimately makes all our judgments relatively or partially true, and not absolute.

Syädväd, or Sapta-bhanga Naya (sevenfold judgment), is known as the theory of relativity of propositions or theory of relativity of judgments. Some critics call it the theory of relativity of knowledge. We can say that Syädväd is the epistemological explanation of reality, while Sapta-bhanga Naya is the method behind the theory of sevenfold judgment (the logical side of the theory).

All affirmations in some senses are true and in some senses are false. Similarly, all assertions are indefinite and true in some sense as well as indefinite and false in some other sense. Assertions could be true or false or indefinite.

Thus, Jainism proposes to grant the non-absolute nature of reality and relativistic pluralism of the object of knowledge by using the word ‘Syät’ (or Syäd) before the assertion or judgment.

The word ‘Syät’ literally means ‘may be.’ It is also translated as ‘perhaps,’ ‘somehow,’ ‘relatively,’ or ‘in a certain sense.’ Note that the word ‘Syät’ is not used in the sense of probability leading to uncertainty, since probability hints at skepticism

There are a good number of parables conventionally used by Jain writers to explain the theory. The most famous one is the parable of six blind men and the elephant. Each one was sure in his assertion alone being correct and each one was correct from his point of view, though contrary to the others.

Thus, Jains hold that affirmations will tell either about the existence, or non-existence, or about the inexpressible. Combining the three will give four more alternatives, thus deriving the seven alternatives technically known as Sapta-bhanga Naya or the sevenfold Judgments.

K.2.6.1. Theory of Seven Predications (Sapta-Bhanga)

To clarify the above approach of ascertaining the truth by the process of Syädväd, the Jain philosophers have evolved a formula of seven predications, which are known as Sapta-bhanga. ‘Sapta’ means ‘seven’ and ‘Bhanga’ means ‘mode’. These seven modes of ascertaining the truth can be exact in exploring all possibilities and aspects.

For any proposition, there are three main modes of assessment, namely (1) a positive assertion (Asti), (2) a negative assertion (Nästi), and (3) an indescribable or non-expressible assertion (Avaktavya).

However, for greater clarity, four more permutations of these three are added as: ‘Asti-nästi,’ ‘Asti-avaktavya,’ ‘Nästi-avaktavya,’ and ‘Asti-nästi-avaktavya.’ The word ‘Syät’ is prefixed to each of these seven predications to prevent the proposition from being absolute.

All seven predications below are made with reference to an ethical proposition that 'It is sin to commit violence.'

Asti	It is sin to commit violence with an intention to commit the same.
Nästi	It is not a sin to commit violence against an aggressor who harms an innocent and helpless person.
Asti-nästi	It is a sin to commit violence in breach of moral and social laws, but it is not a sin if violence is required to be committed in performance of moral or social duties.
Avaktavya	It is not possible to say whether violence is a sin or virtue without knowing the circumstances under which it is required to be committed.
Asti-avaktavya	Indeed, violence is sinful under certain circumstances, but no positive statement of this type can be made at all times and under all circumstances.
Nästi-avaktavya	Violence is not indeed sinful under certain circumstances, but no positive statement of this type can be made at all times and under all circumstances.
Asti-nästi-avaktavya	Violence is sinful, but there are circumstances where it is not so. In fact, no statement in affirmation or negation can be made at all times and all circumstances.

Table K.2-E

All these seven modes can be expressed with regard to every proposition.

This is the general view of the method of the Jain dialectic. Only this type of dialectical method can represent Syädväd. The theory of sevenfold predication is treated as synonymous with Syädväd since the number of possible or alternative truths under the conditional method of Syädväd is seven only.

At no time in the history of humanity is this principle of Syädväd more necessary than in the present.

K.2.6.2. Theistic Implication of Syädväd

Understanding others' standpoints and learning to tolerate conflicting or contrary situations helps towards the higher development of right conduct. It broadens the mind and makes a person objective and open in their thinking.

Syädväd, by molding a person towards better conduct and higher knowledge, proves to be of great theistic significance. One of the aims of life is to make the earth a better and worthier world. Syädväd, in spite of its dry dialectic and forbidding use of logic, is not without a lesson for the practical human beings of the world.

Pundit Dalsukhbhai Malvania, an authority on Jainism in one of his essays explains that the most of Anekäntaväd is Ahimsä and that is the prime reason that Jain philosophy is based on Anekäntaväd. The very idea of not hurting others but to be kind and sympathetic towards others' views and thus to be friendly, is the logical outcome of Ahimsä. Ahimsä in its positive concept becomes love and compassion.

A perfect theism, not in its narrow rigid sense, but in the sense where broad religiousness, deep spirituality, and high knowledge are thought of for the soul's ultimate liberation from bondage, required Syädväd as its valid approach to have an objective vision of truth, to be tolerant, to be sympathetic, and to have an attitude of impartiality. Without all these, no theism in its actual practice is possible. Syädväd shapes a personality into a theistic one.

Moreover, subjective attitude and past recollections towards similar objects play a decisive role in judgment. At the same time prejudices and predilections, social upbringing, environmental necessities, and politico-social taboos also play a very decisive role in a judgment about an idea.

In fact, every object and every idea have infinite characteristics and requires judgement from a variety of standpoints. What should be our reaction towards a thing if we are convinced that everything in this

universe has infinite characteristics, and that with limited knowledge, a human being is not capable of determining all these characteristics? Certainly, if our approach were objective and unbiased, we would not rush to take an absolute view of a thing by keeping in mind the limitations of our knowledge.

Our judgment based on limited data is likely to be wrong. We would, however, not have actual perception. Therefore, in our prudence, we would say that the judgment formed about actually perceived things is 'likely' to be true. While saying so, we would not rule out the possibility that it may turn out to be untrue if looked at from any other perspective. This is the approach of Syädväd, which implies that each and all knowledge is relative.

What we know by the analytical process of Nayaväd, we express by the synthesis of Syädväd. As already noticed, the etymological meaning of the word 'Syäd' is 'Perhaps'. However, it is used to suggest a relative truth. Since our view has a limited aperture, we cannot know everything and hence it is appropriate to avoid our absolute assertion.

For instance, when we say that a particular thing weighs 5 lb., our statement about the weight is related to the gravitational force exerted on that thing by our planet, the earth. The same thing may weigh nothing if removed from this gravitational field or may weigh differently on a different planet. The same can be said about our statements relating to time and space and about every human experience.

It is the matter of our daily experience that the same object, which gives pleasure to us under certain circumstances, becomes boring under different circumstances.

Scientific truths are, therefore, relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge.

Nonetheless, relative truth is undoubtedly useful as it is a stepping-stone to the ultimate truth.

K.2.7. Importance of Anekäntaväd

The importance of this comprehensive synthesis of 'Syädväd' and 'Anekänt Naya' in day-to-day life is immense. These doctrines supply a rational unification and synthesis of the manifold and reject the assertions of bare absolutes.

Mahatma Gandhi's views (written in 1926) about the Jain theory of Anekänt are as follows:

"It has been my experience that I am always true (correct) from my point of view and often wrong from the point of view of my critics. I know that we are both (I and my critics) right from our respective points of view. I very much like this doctrine of the many viewpoints of the reality. It is this doctrine that has taught me to judge a Muslim from his standpoint and a Christian from his."

The history of all conflicts and confrontations in the world is the history of intolerance born out of ignorance. Difficulty with the human being is their egocentric existence.

Anekänt or Syädväd tries to make the human being conscious of their limitation by pointing to ones narrow vision and limited knowledge of the manifold aspects of things and asks him/her not to be hasty in forming absolute judgments before examining various other aspects - both positive and negative.

Obviously, much of the bloodshed, and much of tribulations of humanity would have been saved if the human being had shown the wisdom of understanding the contrary viewpoints.

K.2.8. Anekäntaväd and Ahimsä

The important aspect of Anekäntaväd and Syädväd is the subtlety with which it introduces the practice of Ahimsä (nonviolence) even in the realm of thought. The moment one begins to consider the angle from which a contrary viewpoint is put forward, one begins to develop tolerance, which is the basic requirement of the practice of 'Ahimsä'. The origin of all bloody wars fought on the surface of this earth can be traced to the war of ideas, beliefs, and disagreements.

Anekäntaväd and Syädväd, both put a healing touch at the root of the human psyche, try to stop the war of beliefs, which leads to the war of nerves and then to the war of bloodshed. It makes all absolutes in the field of thought quite irrelevant and naive, and it imparts maturity to the thought process and supplies flexibility and originality to the human mind.

If mankind will properly understand and adopt this doctrine of Anekäntaväd and Syädväd, it will realize that real revolution was not the French or Russian Revolutions; the real revolution was the one which taught man to develop his/her power of understanding from all possible aspects.

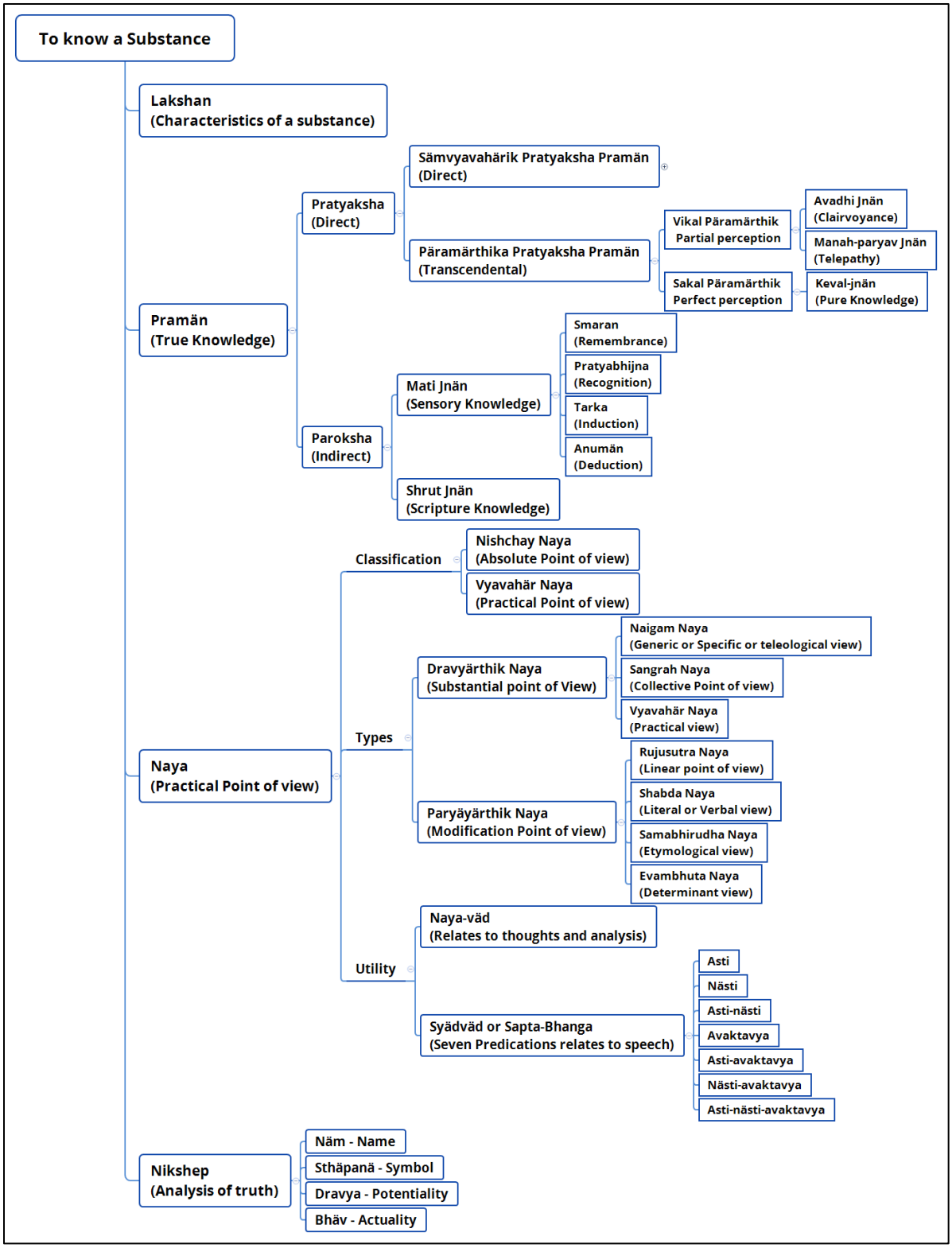

To know a Substance
Lakshan
(Characteristics of a substance)
Pramän
(True Knowledge)
Pratyaksha
(Direct)
Sämvyavahärik Pratyaksha Pramän
(Direct)
Päramärthika Pratyaksha Pramän
(Transcendental)
Vikal Päramärthik
Partial perception
Avadhi Jnän
(Clairvoyance)
Manah-paryav Jnän
(Telepathy)
Sakal Päramärthik
Perfect perception
Keval-jnän
(Pure Knowledge)
Paroksha
(Indirect)
Mati Jnän
(Sensory Knowledge)
Smaran
(Remembrance)
Pratyabhijna
(Recognition)
Tarka
(Induction)
Anumän
(Deduction)
Shrut Jnän
(Scripture Knowledge)
Naya
(Practical Point of view)
Classification
Nishchay Naya
(Absolute Point of view)
Vyavahär Naya
(Practical Point of view)
Types
Dravyärthik Naya
(Substantial point of View)
Naigam Naya
(Generic or Specific or teleological view)
Sangrah Naya
(Collective Point of view)
Vyavahär Naya
(Practical view)
Paryäyärthik Naya
(Modification Point of view)
Rujusutra Naya
(Linear point of view)
Shabda Naya
(Literal or Verbal view)
Samabhirudha Naya
(Etymological view)
Evambhuta Naya
(Determinant view)
Utility
Naya-väd
(Relates to thoughts and analysis)
Syädväd or Sapta-Bhanga
(Seven Predications relates to speech)
Asti
Nästi
Asti-nästi
Avaktavya
Asti-avaktavya
Nästi-avaktavya
Asti-nästi-avaktavya
Nikshep
(Analysis of truth)
Näm - Name
Sthäpanä - Symbol
Dravya - Potentiality
Bhäv - Actuality

Figure K.2.1

K.3. Anekäntaväd III: Five Samväy or Causal Factors

K.3.1. Introduction

'Who is responsible for the events that occur in the world?' Hegel said, it is history. Marx said, it is the system. Various views have been propounded to explain the occurrence of events. These theories put forward mutually conflicting answers to the question of who or what causes events in this universe to transpire. Some schools of thought believe that whatever happens is God's wish. They think that God has created the universe; God manages the universe; God decides who gets what.

This type of belief contrasts with that of Jains, who believe that the six basic substances of the universe are eternal, and they are:

- Soul (Jivästikäy)
- Material atoms (Pudgalästikäy)
- Medium of motion (Dharmästikäy)
- Medium of rest (Adharmästikäy)
- Space (Äkäshästikäy)
- Time (Käl)

They are indestructible and cannot be created. Nobody manages the universe. Everything in the universe takes place in accordance with the laws of nature. Every individual feels the appropriate repercussions of their actions in accordance with their own Karma.

An event does not take place because of one reason. There is always more than one factor involved. Per Jain philosophy, a situation develops, or an event happens because of five reasons operating simultaneously and this is known as Samväy.

K.3.2. Samväy (Causal Factors)

Samväy is the name of the group of five causes that are associated with every situation or event. It gives the connection between action and causes. Without a cause, no action can take place.

These five causes are responsible for all events (positive or negative) in the universe. The five Samväy (group of factors functioning simultaneously) are:

- **Käl** (Time)
- **Svabhäv** (Nature of a Substance)
- **Niyati** (Destiny)
- **Nimitta** or **Prärabdha** (External Circumstances, or Karma)
- **Purushärth** (Self Effort or Free Will)

Some people focus only on one of these causes and ignore the others. The theory of Anekäntaväd, the Jain philosophy of multiplicity of viewpoints, rejects this way of viewing from a single angle.

The Jain philosophy views and reveals the importance of each Samväy from Anekäntaväd and considers these five Samväy as the causes for any action or reaction.

K.3.2.1. Käl (Time)

Time gives sequence to whatever happens in the universe. The Karma that are bound to the soul due to activities may not immediately manifest their fruits as soon as they are bound. The fruits of Karma appear at a specific time depending on the nature of the Karma itself.

Karma have to depend on time to present their fruits. One cannot have fruits the very moment a tree is planted. The seed cannot neglect the temporal limitation set out by time for its transformation into a tree; even nature depends on time for its manifestation or actualization.

Time is the controlling principle. Without time, the temporal order cannot be accounted for. If there were no time, a spout, a stem, a stalk, a flower, and a fruit would all emerge and exist simultaneously. We cannot but acknowledge the fact that time plays an important role in the events of one's life.

If one understands that time is one of the important factors that produces an effect, they will learn to be patient during the period from the inception of the work to its completion or accomplishment. Otherwise, they will wrongly expect success or accomplishment the moment the work has commenced or at least before its due time. They may then lose all hope on account of not attaining success, making them slack in their efforts. As a result, they may be deprived of future success.

K.3.2.2. Svabhäv (Nature of a Substance)

Every substance has its own nature, generating effects in accordance with it. Time does not dictate everything.

Even if the right time arrives, certain seeds do not sprout. Why are thorns sharp? Why do flowers have beautiful colors? Why are some animals clever and capable of rapid movement? Why does a dog bark?

A single answer to all these questions is that it is their nature (Svabhäv). For example, to bark is a dog's nature. Similarly, you will not be able to grow mangoes on a lemon tree. In matters like these, individual nature is considered as the main cause.

Nothing can generate an effect against its own inherent nature, even if all other causal conditions such as time, human effort, etc., are present there. Undoubtedly, the inherent nature is very important in the production of an effect or in the occurrence of an event.

K.3.2.3. Niyati (Destiny)

Niyati means destiny or fate. In this world, there are certain things that are predetermined and unalterable. In these situations, whatever has been destined will take place. Whatever has to happen keeps happening. In this process, change cannot be made despite our best laid plans.

For example, even if we make all possible efforts, we cannot prevent the aging process or may not be able to save someone's life. If someone were going to hit our car from behind, they would do so despite our best efforts. In essence, although we are in control of most events that occur throughout our life, there are certain things that are beyond our control.

Destiny can be regarded as identical to a certain type of karma, an unalterable karma. In Jain terminology, it is called 'Nikächit karma'. The Nikächit karma is that which is unalterable, and which most certainly causes the experience of pleasure or pain to the concerned soul at the time of its fruition.

The fruit or result of such type of karma being Niyat (fixed and unalterable), the karma is known by the name 'Niyati'. However, it must be stressed that the concept of Nikächit only applies to a select few karma and cannot be used as a justification for apathy or evil.

K.3.2.4. Nimitta or Prärabdha (External Circumstances or Karma)

Nimitta is an apparent cause of a result of a catalytic agent (helper) of a process, result, or activity. There can be one or more Nimitta in any given event. Nimitta can be either external (person, objects) or internal (Karma). Guidance of a Guru and scripture or an event can be an external cause.

Happiness, misery, and other conditions depend on diverse karma. Sometimes we notice that good deeds yield bitter fruits and evil deeds yield sweet ones. Behind this apparent anomaly, it is the force of karma that is at work. Consider this example: a mother gives birth to twins, and one turns out to be different from the other. This is because of one's own karma. The rich become poor, the poor become rich, and sometimes the rich become richer, and the poor become poorer. This is also because of one's own karma.

Everyone has to experience both the good and the bad consequences of their karma. Inexplicable or strange events occur in the life of an individual or of a group, described as 'determined or controlled by Fate.' From such events, we get the idea of the existence of karma.

K.3.2.5. Purushärth (Self-effort or Free will)

Purushärth or individual effort has a special place. A person cannot progress if they depend on time, nature, destiny, karma, and not put forth effort. The human race has progressed because of efforts and initiatives. It is not possible to improve anything without effort.

Which one is the most important of these five? Which is the most effectual? The controversy regarding these questions is not of today; rather, it has existed for centuries. Countless arguments and counter arguments have been made for and against one or another proposition. One who supports one view disagrees with other causes.

However, Jain philosophy does not consider these five from a single point of view; nor does it consider any one of them as the only right one. The Jain philosophy considers their collective effect as valid and right. We must understand that in the production of each and every effect, all five causal factors are not equally important. Of course, all of them are necessarily present there simultaneously to produce an effect. However, with respect to a particular effect, a particular causal factor acts as the principal one and the rest function as subordinate to it.

However, Jain philosophy puts more emphasis on individual effort (Purushärth) because individual effort is the only one in our control. Individual effort can change or eradicate one's Karma.

Purushärth of the past is Karma of the present, and Purushärth of the present is Karma of the future. If we continue to put forth self-effort to shed our Karma, our destiny will improve and that can happen sooner depending upon the eradication of Karma. However, we must understand that it takes all five causes for any action to take place.

We cannot help but recognize the importance of human effort. Those who regard karma as supreme should question themselves as to who generates karma. It is the activity and passions of the soul that generates karma.

Karma makes the soul wander in the cycle of life and death, whereas human effort wages war against karma, destroys its entire force and leads the soul to Siddha-shilä. It is not the force of karma that brings about the manifestation of the state of liberation. In fact, it is the destruction of karma that is the only cause of liberation.

It is only human effort that can destroy karma. When one directs one's attention to this uncommon characteristic of human effort, one finds it improper to give sole importance to karma. This is the reason why the knowledgeable and wise saints have taught us that the only means for improving and destroying karma is one's firm determination to keep one's mental, vocal, and bodily operations auspicious (virtuous) or pure while performing spiritual good, auspicious, praiseworthy, or compassionate acts. Those who depend solely on karma become despondent and indolent. Hence, they are deprived of success.

Though human effort has to depend on time, nature, etc., it is the most efficient way to bring victory to man. In the modern age, many wonderful things have been invented and widely used. These inventions serve as brilliant instances of the efficacy of human effort. Individuals or nations that put forth great efforts make progress and attain prosperity and welfare.

On the other hand, idle individuals and nations fall behind and degenerate on account of their lack of vigor and vitality; they consequently become slaves of others and subject themselves to their oppressions. If the achievements attained or inventions made by human effort are misused, it is the people who misuse them that are at fault and not the achievements or inventions.

K.3.3. Significance of Samväy

To form an opinion on any one of the five causes indicates our ignorance about Jain reality. However, during our spiritual growth period, we should reflect on one cause, that will reduce or minimize our vices and enhance our spirituality. During the action or activity period one should reflect on:

- One's own effort for the success (Free will, Self-effort)
- At the conclusion of an activity or action one should reflect on:
    - If the result is positive – The success was due to the help from others (external Nimitta or circumstances).
    - If the result is negative – The failure was due to my past karma (internal Nimitta), the failure was predestined or, my effort was not adequate.

A person needs free will or self-effort to progress from the Illusionary/Ignorant state (1st Gunasthän) to the Monkhood state (6th Gunasthän).

A person cannot spiritually progress further without dissolving their ego. To the person with an ego, all events that occur in the universe are predestined. This does not mean that events are predestined in reality (all five causes are equally present).

We may continuously change two of the five causes: Purushärth and Nimitta (Self Effort or Free will, Karma, and External Circumstances). Hence, the probability of all events being predetermined is very low. An ignorant person is controlled by surroundings (Nimitta).

Hence, on the path of spiritual progress, the person should be surrounded by the proper environment. As spiritual progress occurs, the effects of external causes are reduced, and the purity of the soul is increased.

K.3.4. Summary – Five Samväy or Causal Factors

We have now seen the importance of the five causal factors. All five are useful in their own places. All contribute to the production of an effect. We should not give exclusive importance to any one of them, rejecting all others or relegating them to an utterly insignificant place. The believers in the doctrine of time are under the sway of illusion if they accept time while excluding the other factors without properly evaluating their contribution. This view is the right view, which accords proper placement to all the causal factors. Contrary to it, the wrong view is that which regards any one of them as the sole cause, neglecting the rest.

Jainism puts the most emphasis on Purushärth (one's own efforts and initiatives) since it is the only one in our control and can make an impact on other Samväy in future. No progress can be made if one depends only upon fate or karma. Individual effort (Purushärth) can help in shedding karma and in purifying one's consciousness.

Believing in these five causes is the beginning of the theory of multiplicity of views (multifaceted truth or Anekäntaväd).

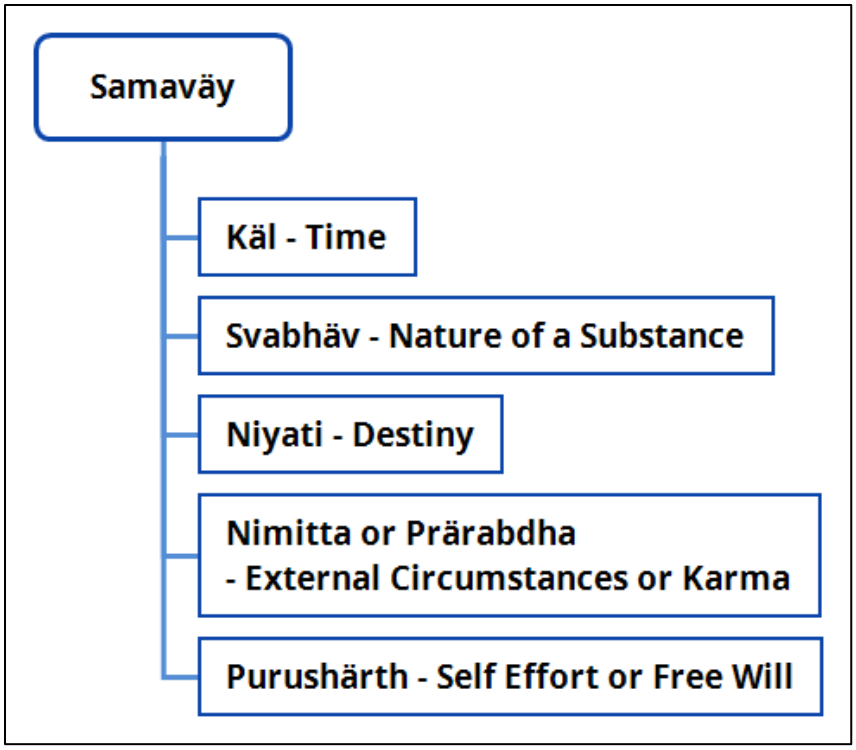

Samaväy
Käl - Time
Svabhäv - Nature of a Substance
Niyati - Destiny
Nimitta or Prärabdha
- External Circumstances or Karma
Purushärth - Self Effort or Free Will

Figure K.3.1

K.4. Fourteen Gunasthän: Stages of Spiritual Development

K.4.1. Introduction

In the book "Outlines of Jainism" Shri J. L. Jaini defines that: "In Jainism fourteen stages are indicated through which the soul progresses from an impure state to the final pure state of liberation (Siddha). The psychical condition of the soul due to the fruition (Uday), partly settling down (suppression) and partly perishing of karmic matter (Kshayopasham) is called "Gunasthän".

Gunasthän simply means the spiritual stage of a soul in its journey from a stage of complete wrong belief (Mithyätva) to liberation (Moksha). It is the path, modalities and prerequisites for the soul bound with karma (Bahirätmä) to become a liberated soul (Paramätmä).

The process of liberation begins with the soul, which is at the lowest stage, going through the cycles of birth and death due to lack of right belief, right knowledge, and right conduct. During this process some climb rapidly, some keep falling, some halter and some stagnate. The progression or regression of the soul is on a spiritual scale and according to spiritual yardstick. It cannot be seen, observed, or measured in the physical world.

Though the stages of spiritual development are of the soul, they directly result from karma bondage. The worse and more intense of an association of karma with the soul, the lower the stage of spiritual development of the soul. Conversely the lesser and lighter the load of karma on the soul, the higher and better stage it can attain.

Karma may appear as the immediate cause determining Gunasthän, but since karma in turn accrue, arise, or subside by Yoga (activities / vibration), and the level of Kashäy (passion), Pramäd (negligence in religious activities), Avirati (indiscipline) and Mithyätva (false faith) as seen earlier, these ultimately are responsible for the soul's progress or downfall. As Yoga and Kashäy etc. are committed by the soul itself with or without other conditions participating in the final and ultimate analysis, it is the soul itself that determines its Gunasthän or its progression or downfall.

Though only fourteen stages are identified, there are innumerable points on the path of liberation on which the soul transits up and down or at which it stays - just like numerous points or stations on a railway route are characterized by a few important or junction stations. The soul has been on this path since time immemorial and will be so till its final liberation, with its final destination being the perfection of spiritual development.

The Gunasthän, on which the soul may be, varies from moment to moment depending on its karma Uday (operation of karma) and Kshayopasham (eradication and suppression of karma). This is similar to one's blood pressure varying from one moment to the next.

To identify the Gunasthän of a given soul exactly at any moment is only possible by a Keval-jnäni (omniscient) since it is a purely a spiritual barometer. It is not possible for ordinary people to assess one's spiritual stage since they can only form some idea by the external conditions, circumstances, and behavior of others. The real spiritual stage can be known only by assessing the level of their thought process that no one other than Keval-jnäni can know.

The movement of a soul from one Gunasthän to another is not in strictly numerical order, that is first to second and so on. The soul moves up and down on the spiritual path according to logical rules, for example from first Gunasthän the soul transits straight to the fourth, but it may regress to third or second on its downward path to the first for reasons given later.

K.4.2. Fourteen Gunasthän

The names of 14 stages of spiritual development are as follows:

01	Mithyä-drashti Gunasthän	Wrong faith
02	Säsvädan Samyag-drashti Gunasthän	Lingering taste of true faith
03	Samyag Mithyä-drashti Gunasthän	Mixed faith stage
04	Avirat Samyag-drashti Gunasthän	Right faith without vows
05	Desha-virat Shrävak Gunasthän	Partial renunciation
06	Pramatta-Sanyat Gunasthän	Full renunciation with less awareness
07	Apramatta-Sanyat Gunasthän	Renunciation with full awareness
08	Apurva-karan or Nivritti-bädar Gunasthän	Meditative state
09	Anivritti-bädar Gunasthän	Advanced meditative state
10	Sukshma-samparäy Gunasthän	Stage of subtle greed
11	Upashänt-moha (Kashäy) Gunasthän	Suppressed passions state
12	Kshina-moha (Kashäy) Gunasthän	Passionless stage
13	Sayogi Kevali Gunasthän	Active omniscience state
14	Ayogi Kevali Gunasthän	Inactive omniscience state

Table K.4-A

Refer to Categories of Mohaniya Karma to B.9.2.2.4 - Mohaniya (Deluding) Karma

K.4.2.1. Mithyä-drashti Gunasthän (Wrong faith)

This is the lowest or first stage wherein the soul, due to manifestation of Mohaniya (Deluding) Karma, does not believe in the Right Path to salvation. The characteristic mark of this Gunasthän is perversity of attitude towards truth; or nonbelief in the truth taught by the Jina in its entirety. However, just as a stone with sharp edges lying under a waterfall becomes smooth after many years, some souls, which are in this state of total Mithyätva, attain a hint of Samyaktva without any active effort. Many people will then make an active effort to gain faith in the teaching of Jina and will attain Samyaktva, the 4th stage, Avirat Samyag Drashti. Those who do not make an active effort upon attaining a hint of Samyaktva will again fall to the stage of total Mithyätva. A soul may find itself in this stage from eternity or it may come down from higher stages, but the reason is the same - manifestation of Mithyätva Mohaniya Karma. From this stage, a soul rises directly to the fourth stage not to the second or the third. In this Gunasthän, all 25 categories of Conduct Deluding Karma (Chäritra Mohaniya) and three Darshan Mohaniya Karma are in manifestation.

K.4.2.2. Säsvädan Samyag-drashti Gunasthän (Lingering taste of true faith)

This second stage, where the soul finds itself for a very short time on its downward journey to the first stage, is a stage of lingering taste or memory of the higher stage. The soul which has attained the 4th stage or even higher stages, due to suppression of varying categories of Deluding (Mohaniya) Karma, may fall all the way down to 1st stage due re-emergence of Anantänu-bandhi Kashäy and Mithyätva Mohaniya Karma. While in the 4th stage, if Anantänu-bandhi Kashäy becomes operative first while Mithyätva Mohaniya Karma is still suppressed the soul attains this 2nd stage. In the 2nd stage the soul makes only a transitory stop of maximum 6 Ävalikä. However, due to the re-manifestation of Mithyätva Mohaniya Karma in this stage the soul falls to 1st stage of total Mithyätva. In this 2nd stage soul still has a lingering taste of Samyaktva and therefore this stage is named Säsvädan Samyag Drashti.

K.4.2.3. Samyag Mithyä-drashti Gunasthän (Mixed faith stage)

This third stage is marked by indifference towards right belief, the soul being in a mixed state of belief and non-belief in the true doctrines. This stage is also a transitory stage lasting less than 48 minutes or for Antarmuhurta during the fall from the 4th stage. While a soul is in the 4th stage, if there is re-emergence of mixed faith deluding (Mishra Mohaniya) Karma, soul falls to the 3rd stage. While in 3rd stage, if Mithyätva Mohaniya Karma reemerges, one falls to the 1st stage, or one may again rise up to the 4th stage if Darshan Saptak, as explained below is suppressed.

K.4.2.4. Avirat Samyag-drashti Gunasthän (Right faith without vows)

When a soul attains this stage for the very first time in the life cycle, previously suppressed Mithyätva Mohaniya Karma gets divided in to three parts in first 48 minutes of attaining 4th stage: Total wrong faith deluding (Mithyätva Mohaniya), mixed faith deluding (Mishra Mohaniya) and right faith deluding (Samyaktva Mohaniya).

Those, who have already attained this stage at least once in their life cycle already have these three categories of karma in suppression. Moreover, suppression of four categories of Anantänu-bandhi Kashäy (extremely severe passions which keeps one away from achieving right faith or Samyaktva) is a must to attain this stage. Three categories of faith deluding (Darshan Mohaniya) karma, mentioned above, and four categories of Anantänu-bandhi Kashäy are collectively known as 'Darshan Saptak'.

At the end of first 48 minutes in this stage, if Mithyätva Mohaniya Karma reemerges one will fall to 1st stage. If mixed faith deluding karma reemerges, one will fall to 3rd stage and if Darshan Saptak remains suppressed, one will stay in this stage. Duration of this stage is minimum Antarmuhurta to maximum 33 Sägaropam. It is also possible for someone to completely eradicate Darshan Saptak in this stage which is then known as everlasting (Kshäyik) Samyaktva.

However, to attain this kind of Samyaktva one has to be born in either 3rd Ärä or 4th Ärä. Once Kshäyik Samyaktva is attained, one never falls to lower stages and is guaranteed liberation in maximum five more lives. In any case, even those who have once attained this Gunasthän, even by suppression of Darshan Saptak, are sure to attain liberation in Ardha (half) Pudgal Parävartan or a very long time of many Ärä.

In this stage the soul, though having been blessed with Right Belief and Right Knowledge, is not able to proceed on the path of Right Conduct in as much as it is not capable of adopting the vows for the lack of will power and energy due to manifestation of remaining kinds of conduct deluding (Chäritra Mohaniya) Karma. If one is able to further weaken and suppress or eradicate four categories of Apratyäkhyäni Kashäy by taking one or more vows of Shrävak, one will rise to 5th stage.

It is important to note that at this stage:

1) Out of the 28 categories of deluding (Mohaniya) Karma, all three categories of faith deluding and 4 categories of Anantänu-bandhi Kashäy (extremely severe passions which keeps one away from achieving right faith), i.e., Darshan Saptak are either suppressed, eradicated or combination thereof.
2) Out of the 5 causes of Äsrav, Mithyätva is eliminated/suppressed. However, it may reemerge if it is not eliminated.
3) Kshäyik Samyaktva, once attained, stays with the soul until liberation.

K.4.2.5. Desha-virat Shrävak Gunasthän (Partial renunciation)

When someone gathers sufficient will and power to persevere on the path of spiritual and moral progress, they adopt one or more of 12 vows of laymen (Shrävak) and attains 5th stage. In this stage one has either suppressed, eradicated or a combination thereof, of 4 kinds of Apratyäkhyäni Kashäy (less severe passions that keeps one away from observing even minor vows or Anu-vratas), in addition to Darshan Saptak.

One is yet not able to completely renounce the world due to the manifestation of Pratyäkhyäni Kashäy. 5th stage is the highest stage possible for a layman; hereafter all higher stages require adoption of asceticism by renouncing the world for achieving complete self-control. This stage is important because it is a starting point for a person to adopt Right Conduct and to begin discarding an undisciplined life (Avirati). Duration of this stage is minimum Antarmuhurta to less than Purva Kroda years (1 Purva is 8,400,000 years x 8,400,000 years. 1 Purva multiplied by 1 crore or 10,000,000 is Purva Kroda years).

It is important to note that at this stage:

1) Out of 28 categories of deluding (Mohaniya) Karma, all three categories of faith deluding and 4 categories of conduct deluding (Anantänu-bandhi Kashäy) i.e., Darshan Saptak and four types of Apratyäkhyäni Kashäy are either suppressed, eradicated or combination thereof.
2) Out of 5 causes of Äsrav; Mithyätva is eliminated and Avirati is partially eliminated/suppressed. However, the four categories of Apratyäkhyäni Kashäy may reemerge if they are not eliminated. Everything may reemerge if one has progressed to this stage by attaining Upasham Samyaktva.
3) Fall all the way down to 1st stage is possible if it is not Kshäyik Samyaktva, in which case fall may happen only to the 4th stage.

K.4.2.6. Pramatta-Sanyat Gunasthän (Full renunciation with less awareness)

To attain this stage of spiritual development, the person renounces the world and takes Dikshä, ensuring complete self-control by adopting all five major vows prescribed for a Sädhu. Thus, in this stage additional 4 categories of conduct deluding (Chäritra Mohaniya) karma, Pratyäkhyäni Kashäy (slightly less severe passions that lets one follow and observe minor vows but will keep away from major vows or Mahä-vratas), are either eradicated, suppressed or a combination thereof.

However, negligence in religious activities (Pramäd), is only partially eliminated/suppressed, hence the name is Pramatta (Pramäd) Sanyat Gunasthän. Duration of this stage is minimum one Samay to maximum Antarmuhurta

It is important to note that at this stage:

1) Out of 28 categories of deluding (Mohaniya) Karma, Darshan Saptak, four types of Apratyäkhyäni Kashäy and four types of Pratyäkhyäni Kashäy are either suppressed, eradicated or combination thereof.
2) Out of 5 causes of Äsrav; Mithyätva and Avirati are eliminated, while Pramäd (negligence and laziness in religious activities) is only partially eliminated or suppressed. However, the 4 categories of Apratyäkhyäni Kashäy and the 4 categories of Pratyäkhyäni Kashäy (less severe passions which lets one follow and observe minor vows but will keep away from major vows or Mahävrat) may reemerge if they are not eliminated. Everything may reemerge if one has progressed to this stage by attaining Upasham Samyaktva.
3) Falling to the 1st stage is possible if it is not Kshäyik Samyaktva. If it is Kshäyik Samyaktva, one may only fall to the 4th stage.

K.4.2.7. Apramatta-Sanyat Gunasthän (Renunciation with full awareness)

When a Sädhu in 6th stage completely gets rid of Pramäd, he attains this 7th stage. The only difference between 6th and 7th stage is, in 6th stage Pramäd is only partially eliminated while in 7th stage Pramäd is completely eliminated. If previously suppressed deluding karma do not reemerge, this Sädhu's soul continuously vacillates between 6th and 7th stage staying in each stage for Antarmuhurta.

However, a fall all the way down to 1st stage is possible due to re-emergence of previously suppressed deluding karma if it is not Kshäyik Samyaktva. If it is Kshäyik Samyaktva, one may fall upto the 4th stage. Unless one is born in 4th Ärä, no one can go higher than the seventh stage during the 5th Ärä of Avasarpini from Bharat Kshetra or Airävat Kshetra.

From the 7th stage onwards, if one does not fall to lower stages, one will continue upward journey by one of the two spiritual ladders. Either by suppression of remaining Deluding karma (Upasham Shreni) or by eradication of remaining deluding karma (Kshapak Shreni) but not a combination thereof. In Upasham Shreni this climb continues upward up to the 11th stage with a stop at 8th, 9th, and 10th stage for less than 48 minutes at each stage. In Kshapak Shreni this climb upwards continues up to 12th stage, skipping the 11th stage completely and stopping at 8th, 9th, and 10th stage for Antarmuhurta. Obviously only the Kshapak Shreni will lead to liberation, while in a climb by Upasham Shreni a fall to lower stage is a sure thing from the 11th Stage.

From 8th stage to 10th stage the soul purifies itself by progressive suppression or eradication of remaining Deluding Karma, which are Kashäy and Yoga (remaining two causes of Äsrav). Of course, Mithyätva, Avirati, and Pramäd have already been either suppressed or eradicated. This stage is the beginning of the four stages of progressive purity, which prepares the soul for the higher stages, 11th , 12th, and 13th.

In this Gunasthän, Darshan-saptak, four types of Apratyäkhyäni Kashäy and four types of Pratyäkhyäni Kashäy are suppressed, eradicated or a combination of both and out of five causes of Äsrav: Mithyätva, Avirati and Pramäd are eliminated or suppressed. This Gunasthän's duration is Antarmuhurta.

K.4.2.8. Apurva-karan or Nivritti-bädar Gunasthän (Meditative state)

As implied by its name, this stage involves unprecedented (Apurva) attainments by the soul facilitating its climb to higher stages. The following five things happen in this stage.

1) Gunashreni – Developing ability to eradicate large amount of karma in a very short time.
2) Gunasankraman – Conversion of some harsher/stronger karma into milder ones.
3) Rasaghät – Reduction of intensity of bondage of some karma.
4) Sthitighät – Reduction of duration of bondage of some karma.
5) Apurva Sthiti bandh – Shortest possible never done Sthiti bandh of new karma.

All these important events are unusual and unprecedented; therefore, the name given to this stage is Apurva (Unprecedented) Karan Gunasthän. This Gunasthän's duration is Antarmuhurta.

K.4.2.9. Anivritti-bädar Gunasthän (Advanced meditative state)

In this stage, above mentioned five things continue for even greater purity and Upasham/eradication of additional categories of Mohaniya Karma. At the very end of this stage one either eradicates or does Upasham (depending upon Shreni) of nine Nokashäy and Sanjvalan Krodh, Män and Mäyä and rises to 10th stage with only remaining deluding Karma, Sanjvalan Lobh. These passions are of the least intensity. Here one will be able to observe major vows but there may be subtle breaches in the observation of major vows. Ofcourse, soul still has bondage of other three obstructive (Ghäti) Karma and all four non-obstructive (Aghäti) Karma. This Gunasthän's duration is Antarmuhurta.

K.4.2.10. Sukshma-samparäy Gunasthän (Stage of subtle greed)

In this stage of a high degree of purity of the soul, there do remain some traces of Deluding Karma (Mohaniya) in the form of the smallest amount of subtle greed (Sanjvalan Lobh).

This is the stage up to which both Yoga (activities) and Kashäy (passions) are present, though the latter is of a very minute (Sukshma) degree. The soul remains in this stage for less than 48 minutes or Antarmuhurta in Upasham Shreni and Kshapak Shreni.

In the last Samay of 10th stage this remaining subtle greed is suppressed in Upasham Shreni, and the soul rises to 11th stage. In Kshapak Shreni this remaining subtle greed is eradicated, and the soul rises directly to the 12th stage skipping the 11th stage. This Gunasthäna's duration is Antarmuhurta.

K.4.2.11. Upashänt-moha (Kashäy) Gunasthän (Suppressed passions state)

As mentioned above, this Gunasthän is only in Upasham Shreni. By completely suppressing the only remaining deluding Karma, subtle greed (in the 10th Gunasthän), the soul attains this stage (also known as Upashänt Kashäy). However, it is only suppression or subsidence (not eradication) of the Deluding Karma, like dirt settling down in water.

Since all 28 categories of Mohaniya Karma are suppressed, this stage is also known as 'Upashänt Moha Chhadmastha Vitaräg Gunasthän'. As soon as this suppression (Upashaman) stops, Deluding Karma manifest themselves and the soul falls back to the lower stages.

Furthermore, in this stage the soul is still bound with all four categories of Ghäti Karma therefore, it is still Chhadmastha (a person in the state of karmic bondage). This Gunasthäna's duration is Antarmuhurta. A fall to lower stage is a certainty due to re-emergence of suppressed deluding Karma. The falling soul may come to rest at 7th, or it may continue its fall and stop at 6th, 5th, 4th or even 1st stage depending upon re-emergence of particular type of Karma and Kashäy (Passions).

K.4.2.12. Kshina-moha (Kashäy) Gunasthän (Passionless stage)

Kshina means destroyed/removed/eradicated. Kshina Moha means eradication of all 28 categories of Mohaniya Karma. This stage can be attained only in Kshapak Shreni. The soul that has reached 10th Gunasthän by completely eradicating all categories of deluding Karma except for subtle greed (Sanjvalan Lobh) and thereby has completely removed Mithyätva, Avirati and Pramäd, gets rid of subtle greed in the last samay of 10th stage and ascends directly to this 12th stage.

Now this soul is completely free of deluding karma, free of passions, but still has bondage of remaining three Ghäti Karma, namely Jnänävaraniya, Darshanävaraniya and Antaräya. Therefore, this stage is also known as 'Vitaräg Chhadmastha Gunasthän' (as opposed to Upashänt Moha Vitaräg Chhadmastha, mentioned above).

A person remains in this stage for Antarmuhurta. This is a stage of almost the highest purity of meditation, whereby the soul also eradicates above mentioned remaining three Ghäti Karma in the last samay of this stage and becomes omniscient - a Keval-jnäni, and ascends to the 13th stage known as Sayogi Kevali, which is the stage of omniscience.

Even though on each stage from 7th (Apramatta-Sanyat Gunasthän) to 12th (Kshina-moha Gunasthän) the soul may stay for Antarmuhurta, however soul could cumulatively climb from 7th to 11th or 12th in Antarmuhurta.

K.4.2.13. Sayogi Kevali Gunasthän (Active omniscience state)

A person in this stage is an Omniscient, Keval-jnäni. All his Ghäti and Sämparäyika Karma (Karma with passion) are eliminated, and the soul is blessed with Perfect Faith (Keval-darshan), Perfect Knowledge (Keval-jnän), Perfect Conduct (Samyak Chäritra) and Infinite Prowess (Anant-virya).

It is the stage of Godhood known as Kevali, Jina, or Arihant in Jain terminology. Only Aghäti Karma are present that keep the soul embodied. In this stage only Yoga (purest activities of mind, speech, and body) remains, but since they are passionless, there is no further Sthiti Bandh (duration of bondage) and Rasa Bandh (intensity of bondage) of Karma bondage.

In Vedänta, this stage is known as Jivan-mukta, as such a Kevali, though embodied and alive, he is almost liberated. He is beyond pain and pleasures, free of attachment and hatred, free of likes and dislikes. Kevali spends his remaining life in Shukla Dhyän until a few Samay before his lifespan determining karma is to be exhausted.

However, those who are Tirthankars, establish four-fold Jain Sangh, lay the foundations of the true path, and preach the true religion for the guidance of the Sangh. Therefore, they are given precedence over the liberated souls - the Siddhas - in the Namokär Mantra. A person can remain in this stage for less than 48 minutes to less than Purva Koda years.

K.4.2.14. Ayogi Kevali Gunasthän (Inactive omniscience state)

This is the last and momentary stage. The duration of this stage is equal to the time it takes to utter five short vowels. During this stage, a Kevali stops all Yoga (activities of the mind, speech, and body) and therefore this stage is known as Ayogi Kevali. This is achieved by the soul engaging in the highest type of meditation, known as Shukla Dhyän, in which all types of physical, vocal, and mental activities stop. This state is known as Shaileshi-karan.

When time equal to only 8 Samay is left for exhaustion of life span determining Karma, and if there still remains a bondage of any or all three Aghäti Karma, whose remaining Sthiti Bandh (duration of bondage) is longer than 8 Samay, Kevali then makes the duration of bondage of these Aghäti Karma, equal to the Sthiti Bandh of lifespan determining Karma by a unique process known as ‘Kevali Samudghät’. Thus, all of the remaining Aghäti karma are simultaneously exhausted by the soul, and it leaves the body and attains liberation, free from cycles of birth and death in the world.

A worldly soul (Sansäri Jiva) becomes liberated soul (Mukta / Siddha Jiva). This soul now ascends to Siddha-kshetra and stays there as Siddha for eternity. Ayogi Kevali stage is for a very brief moment after which the body is relinquished, and the soul achieves liberation or Moksha.

K.4.3. Summary - Fourteen Gunasthän

This brief description of Gunasthän can be summed up with some further remarks to shed light on their salient features from the point of view of spiritual development.

- The first three stages are marked by external activity of the soul, when it is involved with things other than itself, and the soul is Bahirätmä (extrovert).
- From stage fourth to twelfth, it becomes Antarätmä (introvert), concerned with its own welfare. In the last two stages, the soul attains Godhood and is called Paramätmä (the perfect soul).
- From the point of view of Karma Bondage, it should be noted that the five causes of Äsrav (Mithyätva, Avirati, Pramäd, Kashäy and Yoga) and Bondage of Karma determine the stage (Gunasthän), and their presence or absence result in regression or progression of the soul on these stages, respectively.
- When all the five causes of Äsrav are present in the soul, it remains either in the first stage of Mithyätva or the third stage of Samyag Mithyä-drashti.
- When the soul gets rid of Mithyätva but if other four causes of Äsrav are present, it can rise to stages number four and five: Avirat and Desha-virat.
- By getting rid of Avirati (Undisciplined life), the soul can reach stage number six; Pramatta Sanyat because some degree of Pramäd (negligence) is still present.
- By getting rid of Pramäd, the soul reaches stage seven or Apramatta Sanyat and, if capable continues to stage ten Sukshma-samparäy through further purification.
- Thus, from stage seven (7) to stage ten (10) only two causes of Äsrav remain namely, Kashäy (Passions) and Yoga.
- By freeing itself from passions (Kashäy), the soul can reach up to stages 11/12 and 13 called Upasham Moha, Kshina Moha, and Sayogi Kevali respectively.
- At the end of 13th stage, the soul also stops Yoga and enters 14th stage, Ayogi Kevali, for a very brief moment and relinquishes the body thus achieving liberation or Moksh.
- The following table provides clearer relationships between Gunasthän and the causes of Äsrav, Meditation (Dhyän), Leshyä (States of Mind) and type of soul.

K.4.4. Gunasthän, Karma, Leshyä, and Dhyän Relationship

No.	Gunasthän	Causes of Karma Äsrav Present	Meditation (Dhyän)	Leshyä (States of Mind)	State of Soul
1	Mithyä-drashti	All five (Mithyätva, Avirati, Pramäd, Kashäy & Yoga)	Ärta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirätmä (Extrovert)
2	Säsvädan Samyag-drashti	Avirati, Pramäd, Kashäy & Yoga	Ärta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirätmä (Extrovert)
3	Samyag Mithyä-drashti	All five (Mithyätva, Avirati, Pramäd, Kashäy & Yoga)	Ärta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirätmä (Extrovert)
4	Avirat Samyag-drashti	Avirati, Pramäd, Kashäy & Yoga	Ärta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarätmä (Introvert)
5	Desha-virat Shrävak	Avirati, Pramäd, Kashäy & Yoga	Ärta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarätmä (Introvert)
6	Pramatta-Sanyat	Pramäd, Kashäy & Yoga	Ärta & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarätmä (Introvert)
7	Apramatta-Sanyat	Kashäy & Yoga	Dharma	Only Auspicious ones (Tejo, Padma & Shukla)	Antarätmä (Introvert)
8	Apurva-karan	Kashäy & Yoga	Dharma	Shukla	Antarätmä (Introvert)
9	Anivritti-bädar	Kashäy & Yoga	Dharma	Shukla	Antarätmä (Introvert)
10	Sukshma-samparäy	Kashäy & Yoga	Dharma	Shukla	Antarätmä (Introvert)
11	Upashänt-moha	Yoga	Dharma & Shukla	Shukla	Antarätmä (Introvert)
12	Kshina-moha	Yoga	Dharma & Shukla	Shukla	Antarätmä (Introvert)
13	Sayogi Kevali	Yoga	Shukla	Param Shukla	Paramätmä (Perfect Soul)
14	Ayogi Kevali	None	Shukla	None (Aleshi – no Leshyä)	Paramätmä (Perfect Soul)

Table K.4-B

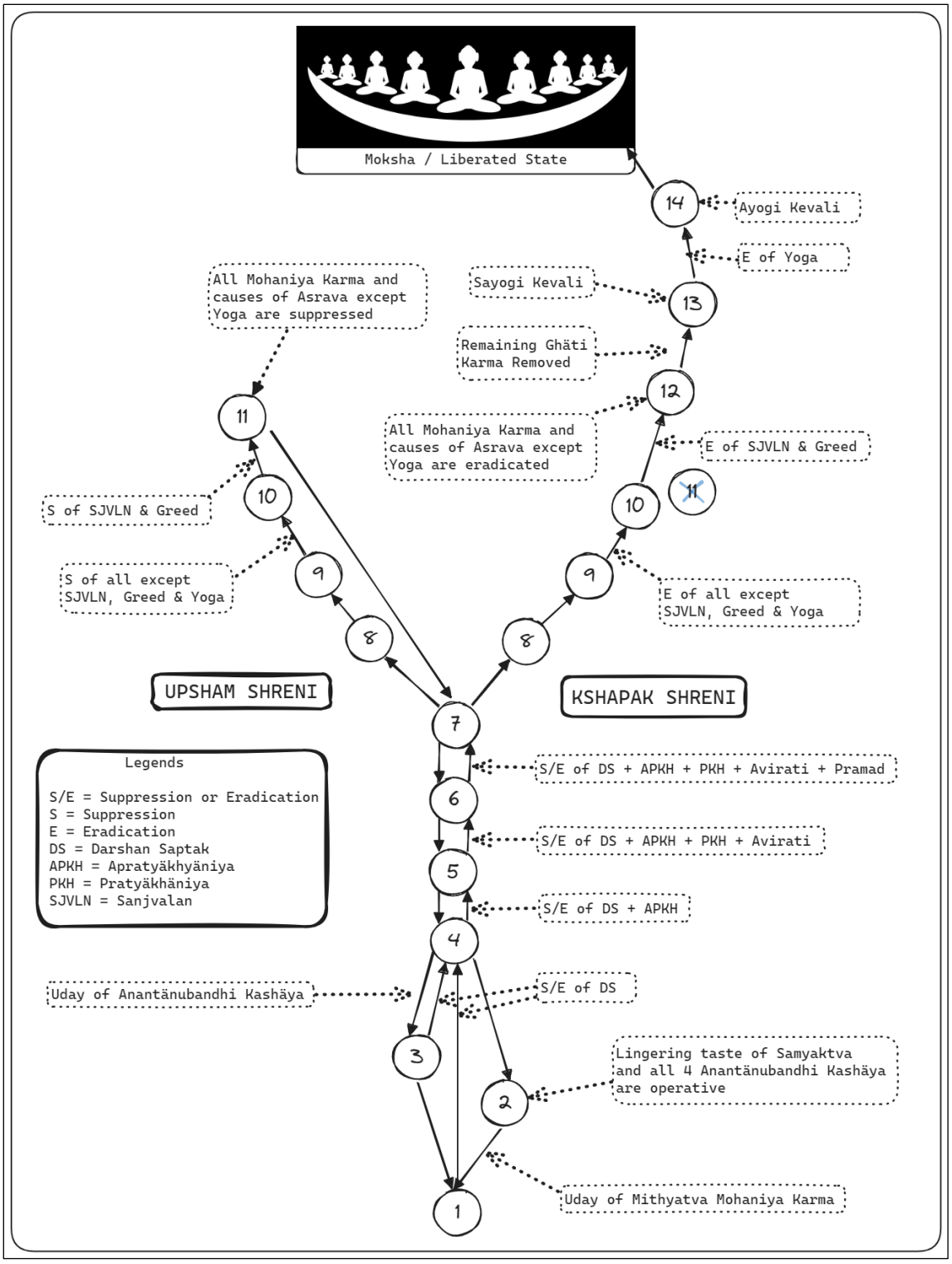

Moksha / Liberated State
14
Ayogi Kevali
E of Yoga
13
Sayogi Kevali
All Mohaniya Karma and causes of Asrava except Yoga are suppressed
Remaining Ghäti Karma Removed
12
All Mohaniya Karma and causes of Asrava except Yoga are eradicated
E of SJVLN & Greed
11
11
10
10
S of SJVLN & Greed
9
9
S of all except SJVLN, Greed & Yoga
E of all except SJVLN, Greed & Yoga
8
8
UPSHAM SHRENI
KSHAPAK SHRENI
7
Legends
S/E = Suppression or Eradication
S = Suppression
E = Eradication
DS = Darshan Saptak
APKH = Apratyäkhyäniya
PKH = Pratyäkhäniya
SJVLN = Sanjvalan
S/E of DS + APKH + PKH + Avirati + Pramad
6
S/E of DS + APKH + PKH + Avirati
5
S/E of DS + APKH
4
Uday of Anantänubandhi Kashäya
S/E of DS
3
Lingering taste of Samyaktva and all 4 Anantänubandhi Kashäya are operative
2
Uday of Mithyatva Mohaniya Karma
1

Figure K.4.1

K.5. Panchächär: Five Codes of Conduct

नाणम्मि दंसणम्मि अ, चरणम्मि तवम्मि तह य वीरियम्मि.
आयरणं आयारो, इअ एसो पंचहा भणिओ

Nänammi Dansanammi A Charanammi Tavammi Tahay Viriyammi

Äyaranam Äyäro Ea Eso Panchahä Bhanio

-- Panchächär Sutra

Knowledge, faith, conduct, austerities, and vigor constitute the fivefold code of conduct.

K.5.1. Introduction

Religion has two major aspects. One deals with principles and the other with practice. The latter constitutes the observance part of religion. Observance of Jainism can again be divided in two broad categories. One-part deals with the observance of code and the other with the observance of restraints. When we talk of the Jain code, we mean the norms of observing the right conduct as laid down by the preceptors of Jainism. Right conduct, however, is only a part of the spiritual code. There are several other aspects, like true knowledge and faith, that form parts of the same code. The ultimate purpose of the right conduct is to gain liberation, which, in spiritual terms, is known as Moksh. Ächärya Umäsväti (per Shvetämbar) or Umäsvämi (per Digambar) stated in the Tattvärtha-sutra:

'Samyag-darshan-jnän-chäriträni Mokshamärgah'

Meaning, Samyag Darshan, Samyag Jnän and Samyak Chäritra constitute the path of liberation.

- Samyag means right, correct, rational or proper.
- Darshan stands for conviction or faith,
- Jnän for knowledge, and
- Chäritra for conduct.

The combination of those three aspects leads to liberation. Since code, in Jain terminology, stands for Ächär, these three aspects are termed as Darshanächär, Jnänächär and Chäriträchär. They are thus the basic constituents of Jain code. Two subsidiary codes of conduct are those related to the exercise of physical, verbal, and mental abilities (Viryächär), and those related to austerities (Tapächär). Although Tapächär and Viryächär are parts of Chäriträchär, they are categorized separately as they are very significant in Jainism. Thus, Darshanächär, Jnänächär, Chäriträchär, Tapächär, and Viryächär are the fivefold Jain code and together they are known as Panchächär (Panch means five and Ächär means conduct)

K.5.2. Panchächär (Five Codes of Conduct)

Jnänächär	Code of Acquiring Right Knowledge
Darshanächär	Code of Gaining Right Faith
Chäriträchär	Code of Acquiring Right Conduct
Tapächär	Code of Acquiring Right Austerities
Viryächär	Code of Exercising Right Vigor or Energy

Table K.5-A

Darshan means faith, but it also denotes belief, conviction, outlook, and attitude. Jnän means knowledge, but it also implies enlightenment. Chäritra means conduct and includes practice, behavior, etc.

K.5.2.1. Jnänächär (Code of Conduct Related to Right Knowledge)

काले विणए बहुमाणे, उवहाणे तह अनिण्हवणे.
वंजण-अत्थ-तदुभए, अट्ठविहो नाणमायारो

Käle Vinae Bahumäne Uvahäne Tah Aninhavane

Vanjan Attha Tadubhaye Atthaviho Nänmäyäro

-- Panchächär Sutra

Proper timing, reverence, esteem, required austerities, gratitude, and loyalty, reading carefully, grasping meaning, and understanding the underlying sense constitute the eightfold code of knowledge.

Mati-jnän, Shrut-jnän, Avadhi-jnän, Manah-paryav -jnän and Keval-jnän are the five categories of the Jnän.

K.5.2.1.1. Indirect Knowledge or Paroksha Jnän

K.5.2.1.1.1.

Mati Jnän

Mati means intelligence. The sensory knowledge acquired by using intellect or by exercising the mind is therefore called Mati-jnän.

K.5.2.1.1.2.

Shrut Jnän

Shrut means to hear. By implication, it also covers reading, writing, and learning. Therefore, Shrut-jnän means the scriptural knowledge gained by listening, reading, and studying.

These two categories thus deal with knowledge that can be gained using the senses and mind. Since the mind is considered the intangible sense, these categories of knowledge are termed as sensed-based knowledge or Indriya-ädhin Jnän. Knowledge of different arts and sciences falls within these categories. Since the use of senses does not directly involve the soul, Jainism considers these two categories as indirect knowledge or Paroksha-jnän. This type of knowledge is subject to destruction and does not last forever.

K.5.2.1.2. Direct Knowledge or Pratyaksha Jnän

The other three categories are not sense-based. They arise by virtue of spiritual development and are called direct knowledge, or Pratyaksha-Jnän. They are extra-sensory (can be experienced without exercising the senses.)

K.5.2.1.2.1.

Avadhi Jnän

- Avadhi-jnän pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhi-jnän therefore means knowledge of tangible aspects beyond sensory perception, subject to the limitations of time and space.
- For instance, a person may gain capability to know by extra-sensory perception, what had happened, or what is going to happen during a specified period. Such a period may be of a few hours, a few days, a few years, or even a few lives.
- On the other hand, a person may gain capability to know what is happening within a specified distance.
- Avadhi-jnän thus prevails within defined time and space. This capability is neither infinite nor everlasting.

K.5.2.1.2.2.

Manah-paryav Jnän

- Manah-paryav Jnän pertains to the knowledge that enables recognition of the thought process of other five-sensed beings.
- This category therefore denotes the capability to understand the thinking process and mental attitudes of others.
- It pertains only to intangible aspects. This capability also is not infinite, and its operation is subject to limitations.
- It consists of two types: Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul until it attains Keval-jnän.

K.5.2.1.2.3.

Keval Jnän

- Keval means 'only' as well as 'pure'.
- In the former sense, Keval-jnän means exclusive prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without any limitations.
- The person attaining this knowledge gets infinite capability to know everything, tangible or intangible, and in the past, present and future. This knowledge is therefore termed as true enlightenment.
- In addition, a person with such knowledge is known as omniscient or Sarvajna. Keval-jnän is indestructible. Once Keval-jnän is attained, it stays with the soul forever.

K.5.2.1.3. How does one gain knowledge?

The soul is indestructible. In its purest form, the soul exhibits inherent qualities of infinite knowledge, infinite perception, infinite bliss, and infinite energy. However, bonded karma prevents the soul from exhibiting its purest nature.

It should be clearly understood that knowledge does not come without effort. Attaining the right knowledge is the first and foremost step in our journey towards liberation. The way to acquire knowledge is by eradicating or suppressing Karma. This can be done by undertaking virtuous Karma and/or by bearing the consequence of operating Karma with equanimity.

The karma that prevents the soul from acquiring knowledge is known as knowledge obscuring (Jnänävaraniya) karma. We acquire knowledge-obscuring karma if we do not properly follow the codes of conduct related to knowledge as prescribed by our scriptures.

Let us understand this phenomenon by illustrating the case of Mati-jnän (empirical knowledge). Suppose some particular prayer has to be memorized. One person may succeed in memorizing it with little effort, another may have to repeatedly recite it for memorizing it, and someone else may fail to memorize it despite all possible efforts.

In the first case, the bondage of obscuring Karma is very loose. In the second case, the bondage is rather tight and needs more effort or higher countervailing Karma to break the bond. In the third case, the bondage is unbreakable, and the consequences of that karma must come to fruition.

Everyone should therefore endeavor or undertake such countervailing Karma to break the bondage of the knowledge obscuring Karma. Endeavors to break the bondage of karma by self-effort is known as Purushärth. Whether it succeeds or not depends upon the intensity of the operative Karma.

Purushärth has two aspects, external and internal. Trying to gain Mati-jnän and Shrut-jnän by developing and exercising physical and mental abilities is external Purushärth. Trying to gain spiritual development by practicing Nirjarä (eradication of Karma) is internal Purushärth. Avadhi-jnän, Manah-paryav-Jnän and Keval-jnän automatically emerge by internal Purushärth. Everyone should therefore devote maximum energy to internal Purushärth.

Jain tradition is particularly concerned with acquiring knowledge (Jnän). For that purpose, it lays down the following code of conduct (Ächär):

- Studying at the proper time
- Reverence for teachers and proper care for the means of gaining knowledge.
- Esteem for the learned
- Observance of the required austerities for getting properly equipped for knowledge.
- Utmost loyalty to preceptors
- Accurate study of the sutras (religious scriptures)
- Understanding the proper meanings of sutras
- Grasping the underlying meaning, essence, and purpose of sutras

One should appropriately select the school and subjects of study, study at the proper time, attend classes regularly, patiently learn and absorb what is being taught, carefully follow instructions, do the required homework, take proper care of books and other study materials, respect teachers, etc.

Undertaking research, remaining in touch with the latest developments, taking refresher courses, participating in seminars and workshops for the purpose of more intensive study, etc. constitute more advanced means of Purushärth. Not everyone has the same capacity to absorb what is being taught. The outcomes are therefore bound to be different.

However, if one wants to gain knowledge, pursue goals with diligence, and has access to capable teachers and guides, they can surely gain what they might be seeking. In other words, knowledge-obscuring Karma would give way in the face of Purushärth.

By practicing these codes of conduct, one can lessen the load of Jnänävaraniya Karma and thus manifest the inherent knowledge the soul possesses.

If these codes of conduct are not observed, not only will our efforts to gain knowledge be futile, but we will bind more Jnänävaraniya karma to the soul and prevent us from gaining knowledge in the future.

K.5.2.2. Darshanächär (Code of conduct related to Right Faith)

निस्संकिअ निक्कंखिअ, निव्वितिगिच्छा अमूढ-दिट्ठी अ.
उववूह-थिरीकरणे, वच्छल्ल-पभावणे अट्ठ

Nissankia Nikkankhia Nivvitigichchhä Amoodh-ditthia

Uvavooha Thirikarane Vachchhal Pabhävne Attha

-- Panchächär Sutra

Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection, and creating favorable impressions constitute the eightfold code of right faith.

Darshan means belief, faith, conviction, and realization. These four epithets actually convey a hierarchy. When a person acquires some knowledge, they tend to believe it. Thus, knowledge and belief go hand in hand. Then, one has to gain faith.

For instance, we know from books or teachers that the soul is everlasting, and we try to believe that. However, if we are not truly convinced, our faith in the everlasting soul is not really there. For gaining conviction, we first have to have faith in the concept and then contemplate and ponder over it. After true conviction, we gain self-realization. Such realization is true Samyag-darshan.

The code that lays down the method of gaining the right faith is known as Darshanächär. The eight aspects of Darshanächär are:

Nissankia	Staying above all doubts
Nikkankhia	Absence of expectations
Nirvichikitsä	Unflinching faith
Amoodh-drashti	Not to be influenced or swayed by glamorous shows of any faith
Uvavooha	Adoration and encouragement of religious practices
Sthirikaran	Stabilizing the faith of others
Vätsalya	Affection for coreligionists
Prabhävanä	Raising the esteem for the true faith

Table K.5-B

Of these eight aspects, the first one, which denotes conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can be considered supplemental. This has been discussed in the chapter “Ratna-trayi Moksh Märg” (three-fold path of liberation). These eight aspects are vital to attainment of the right faith or Samyaktva. It is impossible to have proper insight without gaining the right perception.

K.5.2.3. Chäriträchär (Code of conduct related to acquiring Right Conduct)

The next step in our journey towards liberation is putting into practice what we have learned through true knowledge and the right faith. Living a life in accordance with the right knowledge and right faith is Chäriträchär. Tirthankar Bhagawän has recommended different codes of conduct for Sädhus and Sädhvis and for the lay people.

Codes of conduct prescribed for Sädhus and Sädhvis are mandatory and absolute. Since lay people have to conduct worldly chores and obligations, they are bound to commit certain mundane sins, which will be in violation of the absolute practice of Chäriträchär.

Therefore, Tirthankar Bhagawän has recommended that lay people always remain vigilant to the best of their ability in following the codes of Chäriträchär.

Chäriträchär prescribed for lay people may be categorized in three broad categories: Observation of 12 vows, observation of five categories of carefulness in daily activities (Samiti), and observation of three types of restraints (Gupti).

The twelve vows apply only to Shrävaks and Shrävikäs.

Refer to C.2.2 - Vrat For Shrävak and Shrävikä (Twelve Vows of Laity)

पणिहाण-जोग-जुत्तो, पंचहिं समिईहिं तीहिं गुत्तीहिं.
एस चरित्तायारो, अट्ठविहो होइ नायव्वो

Panihäna-Jogjutto Panchahim Samiehim Tihim Guttihim

Esa Charittäyäro Atthaviho Hoi Näyavvo

-- Panchächär Sutra

Observance of five Samiti and three Gupti with a balanced mind is considered the eightfold code of conduct.

After gaining conviction, one has to put it into practice. That practice is known as Chäriträchär. The term means right behavior or right conduct. We will first consider here the monastic code of conduct and then the lay people code of conduct.

K.5.2.3.1. Five Samiti (Carefulness)

K.5.2.3.1.1.

Iryä Samiti: (Carefulness during Physical Movements)

Whenever one has to make movements, one should remember that there are living beings everywhere. One has to remain vigilant enough to see that one does not step, crush, trample, or otherwise hurt any living being by making movements. Since some minute violence is bound to occur in spite of all precautions, it is advised that after every movement, one should undertake a short Käusagg for atonement of violence inadvertently caused by such movements.

K.5.2.3.1.2.

Bhäshä Samiti: (Carefulness during Verbal Movements)

This meticulously pertains to vocal or oral activities. Even exercising vocal faculty can hurt the minute living beings that pervade the air. This Samiti therefore lays down that every spiritual aspirant should speak slowly and only when necessary. Harsh and unnecessary speech that can cause mental hurt has to be avoided altogether. Moreover, the speech has to be truthful, beneficial, and pleasant. Otherwise, one should observe silence.

K.5.2.3.1.3.

Eshanä Samiti: (Carefulness while getting food or water)

This meticulously pertains to obtaining food and water, which are essential for survival. The aspirant has to get such food and water by going for alms. One should, however, be careful and vigilant even while accepting such food and water. The offer for alms should not involve any type of force or compulsion on the part of the giver. The food and water being offered should have been made out of acceptable, vegetarian ingredients that involve minimal violence.

K.5.2.3.1.4.

Ädän Nikshep Samiti: (Carefulness during placement of objects)

This meticulously pertains to taking or placing any objects. Reckless pulling, pushing, lifting, laying, or otherwise mishandling objects can hurt living beings. If one is not careful, such activities can result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term ‘Upayog’ during Jain rituals and performances, which means staying vigilant.

K.5.2.3.1.5.

Utsarga or Pärishthä-panikä Samiti: (Carefulness in disposing bodily wastes)

This meticulously pertains to disposal of wastes (excretion and urination.) Jainism does not permit reckless behavior even in the case of disposal. It has laid down proper rules of disposal: human excretion should be conducted in a place not inhabited by living beings. Since latrines and urinals happen to be the breeding grounds for a variety of germs and insects, Jainism forbade their use by the monastic order. Jainism indicates that ascetics should stay outside the city so human waste can be disposed properly. This Samiti lays down the mode of disposing of all wastes in a way that would cause minimal violence and inconvenience to others.

K.5.2.3.2. Three Gupti (Restraints)

The final category of Chäriträchär is the three Gupti, which is the three types of restraints in daily activities.

Monks and nuns are supposed to devote their entire life to spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activities. They have to spend their entire time and energy towards spiritual upliftment and compassion towards all living beings and are not expected to use their mental, vocal, or physical energy for any worldly gain. Exercising energy solely for that purpose is known as Gupti, which can be translated as total control of one's faculties.

K.5.2.3.2.1.

Mana Gupti: (Restraining the mind)

The first Gupti is Mana Gupti, which includes restraints related to control of the mind (control over mental energy). Observing Mana Gupti requires that we have pure thoughts and engage in meditation and Sämäyik (equanimity) whenever possible. We also do not get mad at others or wish evil on them.

K.5.2.3.2.2.

Vachan Gupti: (Restraining the speech)

The next Gupti is restraints related to control of speech, or Vachan Gupti. Restraints related to speech are similar to those discussed in carefulness in speech. The only difference here is controlling and restraining our speech.

K.5.2.3.2.3.

Käya Gupti: (Restraining of the body)

The third and final Gupti is restraints related to control of the body, or Käya Gupti. Käya Gupti requires that we do not use perfumes or wear flashy clothes and that we take proper care of our health.

Ächärya Shri Umäsväti stated in Tattvärtha-sutra: "Samyag-yoga-nigraho Gupti". It means that the right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling mental and physical faculties. These three Gupti are known as Tigutti or Trigupti.

K.5.2.3.3. Ashta Pravachan Mätä

These five Samiti and three Gupti constitute the eightfold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mätä. It means that these eight aspects of religious teaching are as beneficial to spiritual aspirants as the lessons that mothers teach their children.

The observance of the five major vows (restraints) of non-violence, truth, not taking anything without the express permission of the owner, celibacy and non-possessiveness are also implied in this code. Total non-possessiveness is the distinguishing feature of Jain monks. They accept the bare minimum of clothing from followers. They also keep a couple of wooden bowls for accepting food and water. Wooden articles are allowed because they are light in weight and can be easily cleaned with a small amount of water. Similarly, monks can also have spiritual books for study.

The greatest disciplinary practice that helps them observe nonviolence is Sämäyik. The term literally means staying in equanimity. The person observing Sämäyik has to stay away from all worldly involvement. That practice should ultimately lead to the fusion of the mind with the true self by developing detachment towards all external objects. Those who renounce worldly life are therefore required to take the vow of staying in Sämäyik for the rest of their lives.

Jain monks and nuns should not stay at any one place for too long, to avoid developing attachment to the place or people. However, during the monsoon season, a lot of germs and insects breed in the dirty rainwater, and a lot more violence can occur if monks and nuns move from place to place.

Therefore, during that period, monks and nuns are required to stay at one place. During the rest of the year, they continue to move barefoot from place to place. Such movements have to be made without using any vehicle, because manufacture, maintenance, and movements of vehicles can also cause a lot of violence.

This is no doubt a rigorous code. However, Jain monks and nuns willingly observe the code because they are oriented towards the well-being of the soul. They know that physical comforts or discomforts are transitory, and the soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about their physical well-being.

Moreover, they train themselves for undergoing the rigors of the monastic code by undertaking fasts and other austerities. Because they follow such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks who do not mind the use of vehicles and who stay with their hosts for longer periods of time.

Many Jains have now settled in countries outside of India. They need the guidance of monks for ritual performances and other religious activities. They invite monks to their new countries that cannot be reached without the use of vehicles.

In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go from home to home for alms.

Realizing these needs, Ächärya Tulsi has created a new cadre of male known as Shraman and female, known as Shramani. They are well trained in various aspects of Jainism; they learn English and communicate well with the people. Such Shramans and Shramanis renounce worldly life but are permitted to use vehicles and stay with their hosts.

The code of conduct for laypeople is known as Shrävakächär. Most of the stipulations of the monastic code are applicable to them, but they are modified for worldly life.

For instance, laypersons also should control their mind, speech, and body to the extent possible. As householders, they are of course required to undertake various worldly activities. While doing so, they should not lose sight of the right perception. If they happen to transgress the limits of Shrävakächär, they should also repent, just as monks do when they violate their codes of conduct. Shrävak Pratikraman Sutra, which is popularly known as Vandittu, lays down the transgressions of right perception as follows.

संका कंख विगिच्छा, पसंस तह संथवो कुलिंगीसु.
सम्मत्तस्स-इआरे, पडिक्कमे देसिअं सव्वं.

Sankä Kankha Vigichchhä, Pasansa Taha Santhavo Kulingisu

Sammattassaiäre, Padikkame Desiam Savvam.

- Vandittu Sutra

If I have indulged, during the day, in any transgressions of Samyaktva, like harboring doubts, expectations, wavering faith, adoration of the wrong faith, or acquaintance with believers in false doctrines, I must repent.

Shrävaks should, of course, stay vigilant to avoid hurting any living being. They cannot remain without possessions, but they should lay voluntary limitations on their possessions and desires. In place of major restraints, they have to observe five minor vows called Anuvrat. Moreover, they should observe three auxiliary restraints and four disciplinary restraints.

K.5.2.4. Tapächär (Code of conduct related to observing Austerities and Penance)

बारस-विहम्मि वि तवे, सब्भिंतर-बाहिरे कुसल-दिट्ठे.
अगिलाइ अणाजीवी, नायव्वो सो तवायारो

Bärasavihammi Vi Tave Sabbhintar-Bähire Kusal-Ditthe

Agiläi Anäjivi Näyavvo So Taväyäro

-Panchächär Sutra

The cause of endless cycles of birth and death for the worldly soul is karmic bondage. The removal of karmic bondage is known as Nirjarä and the ways in which Nirjarä is achieved are collectively known as Tap or austerity.

Jain scriptures have prescribed the specific ways to observe austerities, which is known as Tapächär. This code states that we must observe austerities in an appropriate way, with true faith, and according to our ability. Austerities should never be observed in order to gain worldly pleasures, out of jealousy, or to gain the admiration of others.

There are 12 types of external and internal austerities one can follow. Jain tradition lays considerable emphasis on the observance of Tap. Really speaking, Tap is a part of Chäritra. In view of its special importance to spiritual aspirants, it has been considered as a separate part of the spiritual code, known as Tapächär.

The worldly soul has been ignorant about its true nature and has been associated with Karma. Consequently, it has been entangled in an unending cycle of birth, death, and reincarnation.

It can, however, be liberated from that cycle by removing its ignorance about its true nature and its Kashäy (anger, greed, ego, and deceit) which can eradicate all of its Karma. This is known as Nirjarä. It is of two types.

Simply bearing the consequences of old Karma is Akäm Nirjarä. Most of the time, the person happens to react to the given situation with more emotion. Such Nirjarä leads to acquisition of new Karma and cannot lead to liberation.

Sakäm Nirjarä does not lead to new Karma. One of the ways to achieve such Nirjarä is to resort to austerities. Sakäm Nirjarä should be performed by remaining neutral to avoid gaining more Karma.

In order to avoid misconception of what austerities are, Jainism has laid down the concept of Tap in great detail. Austerities have been actually conceived as physical and mental exercises that can be helpful for achieving Nirjarä.

The physical exercises are external or Bähya Tap and mental ones are internal or Abhyantar Tap. Since internal austerities are concerned with inner aspects, it will be evident that they are meant for spiritual development. External austerities, on the other hand, are useful only to the extent they are helpful in undertaking internal ones.

Both these categories of Tap are divided into six subcategories each. Thus, there are twelve types of Taps.

K.5.2.4.1. Bähya Tap (External Austerities):

Anashan	Fasting / Not eating for a set period of time
Unodari	Eating less than needed
Vritti-sankshep	Curtailing desires / Eating within the limits of predetermined restrictions
Rasatyäg	Relinquishing tasty foods e.g., Äyambil
Käya-klesh	Voluntarily enduring sufferings
Sanlinatä	Giving-up pleasures of five senses and occupying minimum space

Table K.5-C

K.5.2.4.2. Abhyantar Tap (Internal Austerities):

Präyashchitta	Repentance
Vinay	Modesty / Respect for others
Veyävachcha / Vaiyävruttya	Selfless service to monks, nuns and needy
Swädhyäy	Study of religious scriptures, study of self
Dhyän	Meditation
Käyotsarg or Vyutsarga	Renunciation of physical body

Table K.5-D

Refer to B.8.3 - Nirjarä (Partial Eradication of Accumulated Karma)

K.5.2.5. Viryächär (Code of conduct related to physical & mental ability / Code of exercising Vigor or Energy)

The final set of codes of conduct relate to exercising our physical and mental capabilities to the fullest and in the appropriate manner, which is known as Viryächär. We cannot properly observe the preceding four codes of conduct without the appropriate use of our physical, mental, and verbal capabilities.

Since our ultimate goal is Nirjarä of karma, Viryächär must lead us to Nirjarä. Laziness, ignorance, negligence, ego, greed, and deceit are the major causes of a behavior contrary to the practice of right Viryächär.

Bhagawän Mahävir has said that we must not spend even a single moment being lazy in our journey towards liberation. Instead, we should properly observe codes of conduct regarding knowledge, faith, conduct, and austerities to the fullest and according to our best mental, verbal, and physical capabilities. We should also engage in religious activities as preached by Tirthankar Bhagawän.

अणिगूहिअ-बल-वीरिओ, परक्कमइ जो जहुत्तमाउत्तो.
जुंजइ अ जहाथामं, नायव्वो वीरियायारो

Anigoohia-Bal-Virio Parakkamai Jo Jahuttamäutto

Junjai A Jahäthämam Näyavvo Viriäyäro

-Panchächär Sutra

When one applies his unrestricted capacity and vigor for practicing the spiritual code, it is known as Viryächär, or the code of exercising vigor.

Like Tapächär, Viryächär also is a part of Chäriträchär. In view of its importance, however, Jain tradition treats it as a separate part of the spiritual code.

For undertaking any activity, one has to exercise energy. This applies to worldly and spiritual aspects. All of us are aware that exercising energy is necessary for gaining anything. However, how many people actually exercise their energy appropriately? While undertaking any activity, most people are overcome by negligence. They are frequently led by the tendency to indulge in lethargy, sluggishness, etc.

For instance, a student might be aware that to get a good grade, they need a certain score. However, due to laziness, that student may not put in the required amount of work and not get the grade he or she has the potential to achieve.

Self-motivation and the use of one's energy are needed to rise above all obstacles. There is no motivation comparable to self-motivation. If a high degree of self-motivation is required for worldly success, a much higher degree is needed for spiritual purposes.

According to the scriptures, the following five causes are the main factors that inhibit spiritual growth.

- Mithyätva or wrong faith
- Avirati or absence of restraints
- Pramäd or negligence in religious activities or spiritual laziness
- Kashäy or inner passions
- Ashubh Yoga or non-pious physical involvement

Detailed analysis of these factors would indicate that laxity, laziness, and lethargy, which are the principal constituents of negligence, are inherent in these inhibiting factors. Religion emphasizes that the spiritual aspirant should undertake every activity efficiently without indulging in negligence.

K.5.2.5.1. Five Major types of Vices: (Causes of Pramäd / Spiritual laziness)

Vishay	Indulgence in sensuous objects like sound, sight, smell, taste, and touch
Kashäy	Anger, Ego or arrogance, deception, and greed
Vikathä	Unnecessary talk pertaining to politics, nation, food, and sensual pleasures
Nidrä	Excessive sleep or non-alertness
Vyasan	Addiction to material objects, such as alcohol, gambling, smoking.

Table K.5-E

These aspects tend to lead people towards a lethargic path away from the liberation of the soul. Every aspirant is therefore required to avoid all these types of negligence and to practice the spiritual code with vigor and enthusiasm.

This leads us to an important but controversial issue. Jainism believes in karma and that living beings must bear the consequences of their karma. Is that the same thing as being inactive and just waiting for things to happen?

The difference is between Prärabdha and Purushärth, or destiny vs. endeavor. While Prärabdha or destiny is usually seen as resulting from Karma, Purushärth or endeavor is viewed as the effort to overcome the result from such prior Karma.

Viryächär asks us to undertake intensive determination for overcoming the impact of Karma acquired earlier. The implication of the spiritual code thus shows the hollowness of the contention that we are helpless victims of earlier Karma. Viryächär indicates that all aspects of the spiritual code should be observed with utmost vigor and exercising such vigor is called Purushärth.

K.5.3. Summary - Panchächär (Five Codes of Conduct)

In summary, the sole cause of endless cycles of birth and death is the bondage of karma to the soul. For removal of these karmic bondage, Nirjarä is the only way to end these cycles of birth and death and achieve liberation. Proper observation of the codes of conduct is essential.

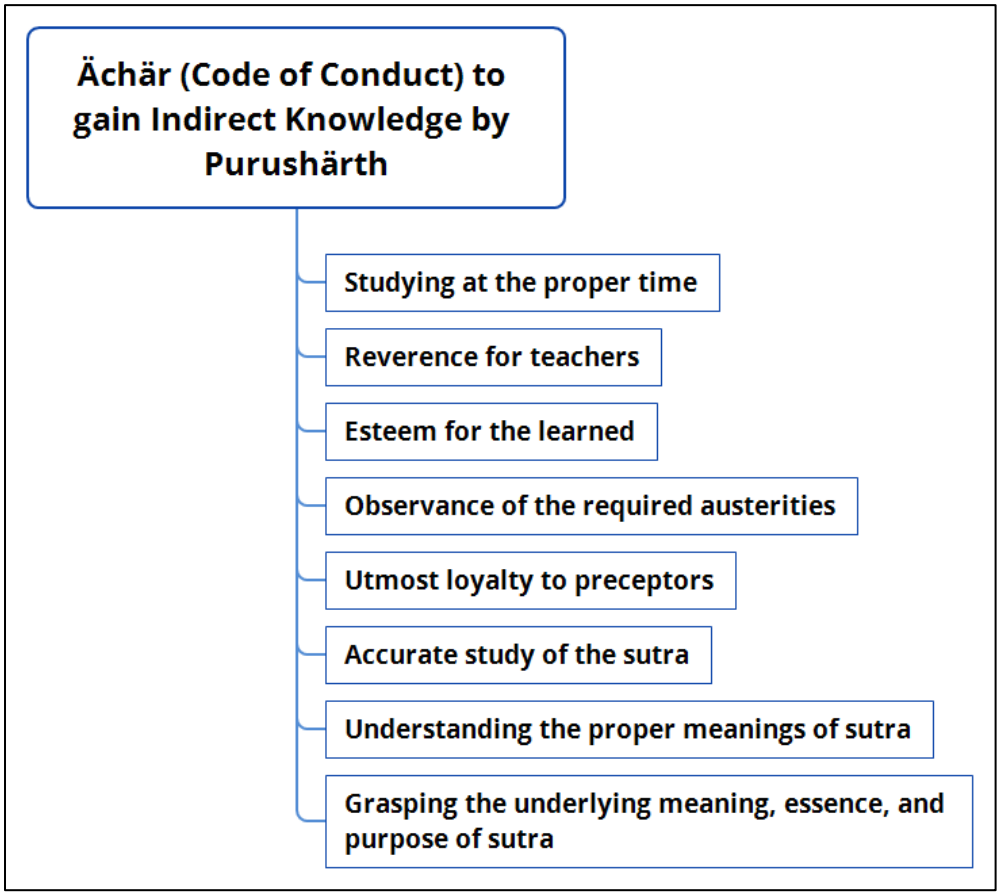


Figure K.5.1

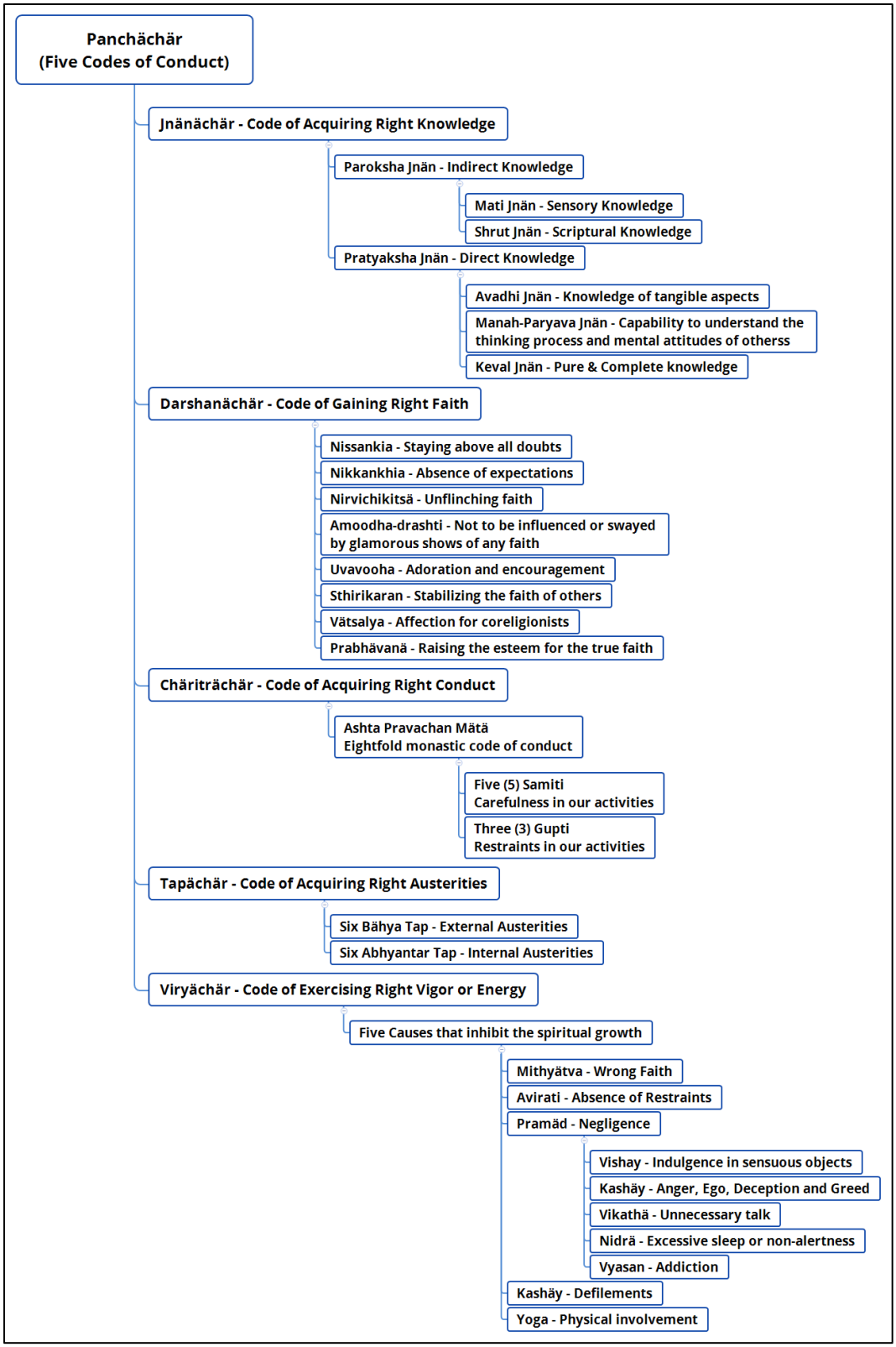

Panchächär
(Five Codes of Conduct)
Jnänächär - Code of Acquiring Right Knowledge
Paroksha Jnän - Indirect Knowledge
Mati Jnän - Sensory Knowledge
Shrut Jnän - Scriptural Knowledge
Pratyaksha Jnän - Direct Knowledge
Avadhi Jnän - Knowledge of tangible aspects
Manah-Paryava Jnän - Capability to understand the thinking process and mental attitudes of otherss
Keval Jnän - Pure & Complete knowledge
Darshanächär - Code of Gaining Right Faith
Nissankia - Staying above all doubts
Nikkankhia - Absence of expectations
Nirvichikitsä - Unflinching faith
Amoodha-drashti - Not to be influenced or swayed by glamorous shows of any faith
Uvavooha - Adoration and encouragement
Sthirikaran - Stabilizing the faith of others
Vätsalya - Affection for coreligionists
Prabhävanä - Raising the esteem for the true faith
Chäriträchär - Code of Acquiring Right Conduct
Ashta Pravachan Mätä
Eightfold monastic code of conduct
Five (5) Samiti
Carefulness in our activities
Three (3) Gupti
Restraints in our activities
Tapächär - Code of Acquiring Right Austerities
Six Bähya Tap - External Austerities
Six Abhyantar Tap - Internal Austerities
Viryächär - Code of Exercising Right Vigor or Energy
Five Causes that inhibit the spiritual growth
Mithyätva - Wrong Faith
Avirati - Absence of Restraints
Pramäd - Negligence
Vishay - Indulgence in sensuous objects
Kashäy - Anger, Ego, Deception and Greed
Vikathä - Unnecessary talk
Nidrä - Excessive sleep or non-alertness
Vyasan - Addiction
Kashäy - Defilements
Yoga - Physical involvement

Figure K.5.2

K.6. Jain Yoga

K.6.1. Introduction

Yoga is defined as a systematic effort to balance and direct various levels of one's own energy for self-perfection. It is also defined as a union of the human individual with its existence. This does not refer only to the physical body, but the entire being, including intellectual and emotional processes.

Yoga is a science that helps one communicate with their body, mind, and soul. Yoga is based on physical, mental, intellectual, moral, and spiritual disciplines. When one has complete control over his/her physical, mental, and intellectual energies, he/she can lead a positive life. By practicing yoga regularly, one attains mastery over oneself. Yoga lays the foundation for purity in actions, emotions, and intellect.

However, many misconceptions exist with regards to the purpose and meaning of yoga among Jain communities, such as yoga is a part of the Hindu religion; yoga means sitting in exasperating postures for hours at a time; yoga only brings peace and happiness.

K.6.2. Meaning of Yoga in Jain Tradition

The word yoga has been used in Jain philosophy in several different ways.

Any activity or intent which helps the soul achieve liberation is called yoga. In other words, any activity which purifies the mind by freeing it from attachment and aversion is called yoga.

Purification of the mind creates an awareness of the qualities of the soul and assists in the destruction of Karma. It consists of practicing the three jewels of Right Faith, Right Knowledge, and Right Conduct, which lead to liberation. This view is propounded by Ächärya Haribhadra-suri in Yoga Vimshikä and Ächärya Amitagati in Yogasära--Präbhrut.

In Jain Ägam literature, it is said that liberation can be attained by innumerable types of Yoga. Even walking, staying, eating, and earning become yoga if they are done with full awareness of the self and according to guidance shown by Tirthankars or Jina.

Yoga is that which unites. While dealing with the topic of the influx of Karma, Ächärya Umäsvämi has said that the activity of the body, speech, and mind, which creates vibration in the soul, is called yoga.

Karmic matter flows into the soul through the channel or medium of activity. If such activity is accompanied by auspicious intention, it becomes the cause of merit or punya; if it is accompanied by inauspicious intention, it becomes the cause of demerit or Päp. If the activity is pure, such as that of a Kevali, then there is no vibration in the soul and hence no bondage.

The word Yoga is used for Dhyän or Meditation or contemplation in Jainism.

K.6.3. Four Primary Paths to Yoga

Indian traditions define that there are four primary paths to yoga which lead the worldly soul to liberation. They are:

K.6.3.1. Bhakti Yoga (Path of Devotion)

The path of devotion aims at the enjoyment of supreme Love and Bliss. It focuses on the realization of the Truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating Tirthankars' names are also important practices. In the initial stage of spiritual progress, a temple or a similar place is needed to practice Bhakti yoga. Ultimately, Bhakti yoga develops humility within and dissolves ego. This is an excellent form of yoga for emotionally oriented people.

K.6.3.2. Jnän Yoga (Path of Knowledge)

The path of knowledge aims at the realization of the unique and supreme self. Intellectually oriented people prefer this path because it uses study, thinking, direct inquiry, and contemplation as its practices. This path is typified by spiritual discrimination between what is real (true reality) and what is unreal or illusion (Mithyätva or Mäyä) in the universe.

The path uses intellect as a means to negate bondage to the material world through inquiry and analysis. The mind itself is used to examine its own nature. This is typified by inquiring through meditation: "Why am I here?" "What is real and unreal?" and "Who am I?" This leads to the ultimate realization of truth. In the initial stage, one requires the guidance of a true teacher or scriptures to practice Jnän yoga.

Both Jainism and Buddhism primarily use this path.

K.6.3.3. Karma Yoga (Path of Action)

Karma yoga is the yoga of action and selfless service for the benefit of humanity and all the living beings at large. This includes social work, ecology, environmental protection, education, animal protection, and more. It can be practiced anywhere at any time. The person does not expect any benefits or results from their work. This dissolve one's ego. This is an excellent form of yoga for action-oriented people.

K.6.3.4. Ashtänga Yoga (Path of Self Control and Meditation)

Ashtänga yoga aims at the liberation and perfection not only of the body, but also of the mental being.

It is the science of physical and mental control. Two-and-a-half millennia ago, sage Patanjali in his immortal manuscript, the Yoga Sutra, instituted Ashtänga Yoga. However, archeological evidence and the study of ancient scriptures suggest that yoga was practiced in ancient India as early as 3000 BC.

Yoga is a science that helps humans communicate with and gain control over their body, mind, and soul. When they have complete control over their physical, mental, and intellectual energies, they can lead a positive life. By practicing yoga regularly, one attains mastery over him or herself.

Sage Patanjali defined the aim of yoga as controlling the Chitta Vritti (thought processes) to attain the highest union or yoga. The Jain definition of yoga is that it is what connects or leads the soul to liberation. Even though sage Patanjali did not totally adhere to the Jain faith, Jain Ächäryas have sanctioned his Ashtänga Yoga as a spiritual practice that can lead to the path of liberation.

- The average person may find it difficult to grasp the intricacies of stilling the mind and merging the individual soul with the universal soul (Paramätmä).
- Communion exists between body and nerves, nerves and mind, mind and intellect, intellect, and consciousness.
- With proper understanding, awareness, and practice, one can realize pure consciousness.
- A human is a product of intellect, emotions, action, where the seat of intellect is the brain, the seat of emotions is the mind, and the seat of actions is the body.
- By uninterrupted practice and devotion, one can still the body and mind, and realize the pure soul.
- Yoga lays the foundation for purity in actions, emotions, and intellect.

Patanjali has enumerated eight steps of yoga. Yoga is based on principles of morality (Yama and Niyam), physical discipline (Äsan and Pränäyam), mental alertness (Pratyähär and Dhäranä) and spiritual awakening (Dhyän and Samädhi).

We have been given a body through which the soul can realize itself, and it is our duty to treat the body with respect. Even though sage Patanjali may not belong to Jain tradition, Jain Ächärya Shri Haribhadra-suri (7th AD) sanctioned his Ashtänga Yoga as a spiritual practice that can lead to the path of liberation.

The eight-fold stages of Yoga and meditation of Shri Haribhadra-suri respectfully acknowledges the great sage Patanjali and his “Yoga Sutra”. He wrote four works on yoga (1) Yoga-Vimshikä in Präkrit (2) Yoga-Shataka in Präkrit (3) Yoga-Bindu in Sanskrit and (4) Yogadrashti Samuchchaya in Sanskrit.

Both Shri Patanjali and Shri Haribhadra-suri propounded Ashtänga yoga as a path to attain liberation.

Eight Steps of Ashtänga Yoga

K.6.3.4.1. Yama (Restraints)

In the initial stage, a person should restrain from violence, untruthfulness, non-chastity, stealing, and material possessions. Yama encompasses commandments transcending class, creed, time, and circumstances.

They are the guidelines for how we interact with the outer world, the social disciplines to guide us in our relationships with others.

K.6.3.4.1.1.
Ahimsä (Non-violence)

Ahimsä or non-violence is the awareness and practice of non-violence in thought, speech, and action. It advocates the practices of compassion, love, understanding, and patience.

K.6.3.4.1.2.
Satya (Truthfulness)

Truthfulness or Satya is to be in harmony with mind, speech, and action according to truth. A truthful person is someone who expresses in his or her speech exactly what he or she thinks and acts accordingly as well.

K.6.3.4.1.3.
Asteya (Non-stealing)

Non-stealing or Asteya signifies that one should not take another’s property, thought, speech, and action without his or her approval. Asteya stands against greed and envy. It advocates the qualities of contentment and self-sufficiency in order to progress beyond base cravings.

K.6.3.4.1.4.
Brahmacharya (Celibacy)

Celibacy or Brahmacharya brings humans closer to the soul. This Yama denotes avoiding all sensual pleasures, whether mental, vocal, or physical.

K.6.3.4.1.5.
Aparigraha (Non-possessiveness)

Aparigraha indicates that one does not accumulate worldly objects when driven by greed and attachment. This state is attained when one remains detached from sensory pleasures of all kinds and thereby effectively refrains from committing Himsä or violence of any sort.

K.6.3.4.2. Niyam (Observances - Individual Discipline)

In the second stage, a person should develop virtues like cleanliness (external and internal), contentment, austerity, religious study, and self-surrender to the true self. The Niyam is about self-control. Its practice harnesses the energy generated from the practice of the Yama.

K.6.3.4.2.1.

Shaucha (Purity)

Shaucha implies both external and internal purity. Water purifies the body; truthfulness, the mind; true knowledge, the intellect; and the soul is purified by knowledge and austerity. It advocates the practices of intellectual purity, purity of speech, and of the body.

K.6.3.4.2.2.

Santosh (Contentment)

The second Niyam is that of contentment, which is described as not wanting more than what one has earned by his or her honest labor. This state of mind is about maintaining equanimity through all that life offers. It involves the practice of gratitude and joyfulness. This state of mind does not depend on any external causes.

K.6.3.4.2.3.

Tap (Austerity)

Austerity, the third Niyam, is described in Yoga philosophy as power to stand thirst and hunger, cold and heat, discomforts of place and postures, silent meditation, and ritual fasts. It also maintains that the perfect human is one who practices both mental and physical austerity.

K.6.3.4.2.4.

Swädhyäy (Study of the Self)

Swädhyäy consists of scriptural studies and introspection.

K.6.3.4.2.5.

Ishvar Pranidhän (Meditation on the Divine)

Ishvar Pranidhän, the last of the Niyam, is the dedication of all our actions, performed either by intellect, speech, or body, to God without any expectation of reward. The mortal mind can aspire to realize the Divine through dedication, purification, and concentration of the mind.

The Benefits of Practicing Yama and Niyam

Yama and Niyam help in managing our energy in a constructive manner, complementing our outer life to our inner development. They help us view ourselves with compassion and awareness. They aid us in respecting the values of this life and in balancing our inner growth with outer restraint. In short, they help us lead a conscious life.

Yama is for a lifetime and Niyam is for short period of time.

Yama and Niyam are not about right and wrong. They are about being honest with the true self. Living according to these principles makes it possible to “connect” with the Divine and improve the quality of our lives. The first two stages are meant for moral purification. Without these, no spiritual progress is possible.

K.6.3.4.3. Äsan (Physical Exercise)

In the third stage, a person should do physical exercise (Hatha yoga) to keep the body healthy and the Spinal cord straight in preparation for long periods of meditation.

Yogäsan is a posture in harmony with one's inner consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. Äsan also help in balancing and harmonizing the basic structure of the human body, which is why they have a range of therapeutic uses too.

Äsan basically perform five functions:

- Conative
- Cognitive
- Mental
- Intellectual
- Spiritual

Conative action is the voluntary exercise of organs. Since Äsan are the main yogic instrument of balancing the body, they consist of various physical postures, which are designed to release tension, improve flexibility, and maximize the flow of vital energy.

The purpose of the Äsan is to create a flow of positive energy so that our concentration is directed within ourselves, and the mind is able to perceive the effects of our objective action, the cognitive action.

When the former two actions are fused, our mind guides organs to perform the Äsan more correctly. The resulting energy flow and awareness leads to a mental state of pure joy.

Physical postures, therefore, end up affecting the various interrelated channels of the mind-body complex. Ultimately, the performance of a perfect Yogäsan leads to the intellectual absorption of the mind on a single task (Dhäranä), which in turn leads to the fusion of the individual spirit with the Divine Self (Dhyän).

K.6.3.4.3.1.
Benefits of Yogäsan

The regular practice of Yogäsan has an immense amount of therapeutic value. In addition to various physiological benefits, it positively affects our minds, our energies, and our creative intelligence.

Regular practice helps to keep our body fit, controls cholesterol levels, reduces weight, stabilizes blood pressure, and improves heart performance.

Greater physical fitness leads to reduction of physical stress and greater vitality. Äsan harmonize our vitality and mental energy flow by clearing any blockages in the subtle body leading to mental equilibrium and tranquility.

They make the mind strong, thus enabling our human body to endure pain and unhappiness stoically and with fortitude.

In the western world, “Yoga” has lost its true meaning and became a practice only for physical fitness and external happiness.

In reality, it is a tool for spiritual development.

K.6.3.4.4. Pränäyam (Rhythmic Breathing)

In the fourth stage, a person should regularly practice the control of vital energy through certain breathing techniques. Rhythmic breathing helps concentration of the mind.

Sitting still (step 3) and rhythmic breathing (step 4) makes the mind fit for looking inward.

Pränäyam makes the body fit for concentration and mediation.

'Pränäyam' is a compound term: “Prän” and “Yama” mean the maintenance of Prän (life force) in a healthy way throughout one's life. It is more than just a breathing exercise.

Ancient yogis, who understood the essence of Prän, studied it and devised methods and practices to master it. These practices are known as Pränäyam. Since breath or Prän is basic to life, the practice of Pränäyam helps in harnessing the Prän in and around us, and by deepening and extending it, Pränäyam leads to a state of inner peace.

Various techniques of Pränäyam give agility, strength, and flexibility to the body enabling the meditator to control his or her physical needs. It purges the body of all its impurities. They also quiet the mind and the sensory organs, thereby increasing power of concentration.

K.6.3.4.4.1.

Various Stages of Pränäyam

Inhalation techniques are about regular and controlled inhalation. The techniques involve regulating the entire breathing process and reducing the number of inhalations per minute.

Exhalation exercises involve slow and ordered breathing in addition to reducing the number of inhalations and exhalations per minute. The third stage consists of retaining the breath after stopping natural inhalation and exhalation. The last stage of Pränäyam is about converting both exhalation and inhalation into storing the retained breath in various internal organs for various lengths of time.

From a spiritual point of view, exhalation is getting rid of superficialities, inhalation is looking inwards, and retention of breath is staying in equanimity.

K.6.3.4.4.2.

Benefits of Pränäyam

The practices of Pränäyam, the correct breathing technique, help us manipulate our energies. Most of us breathe incorrectly, using only half of our lung capacity.

Pränäyam reinstates our breathing process, helps us release tension, and develops a relaxed state of mind. It also balances our nervous system and encourages creative thinking. In addition, by increasing the amount of oxygen supply to our brain, it improves mental clarity, alertness, and physical well-being.

When practiced along with Yogäsan, the benefits of Pränäyam are more pronounced. According to Patanjali's Yoga Sutra, Pränäyam enables the mind to acquire the capacity to concentrate on any given object.

The manuscript also states that scientific breathing helps unveil true knowledge from the darkness of ignorance. However, it is advised to be aware of all the do's and don'ts of Pränäyam before practicing them.

K.6.3.4.5. Pratyähär (Detachment of Mind)

In the fifth stage, a person should practice detachment of the mind from the five senses: touch, taste, smell, sight, and sound, which provide pleasant or unpleasant feelings. This mental exercise gradually slows the rush of thoughts from within to the surface of the mind. And gets the mind ready to concentrate on one object or on one idea.

Pratyähär involves appropriately managing the senses, rather than simply suppressing them. It involves cultivating the senses for increased attention rather than distraction. Pratyähär may be practiced with mantra meditation and visualization techniques.

K.6.3.4.5.1.

Benefits of Pratyähär

It is essential to practice Pratyähär to achieve the last three essential meditative stages of Dhäranä, Dhyän, and Samädhi. Perfecting this technique of yoga is also essential in freeing yourself from the eternal cycle of rebirths.

K.6.3.4.6. Dhäranä (Complete Absorption of the Mind on a Single Task)

In the sixth stage, a person should concentrate the mind either on one external object or one internal idea upon which to meditate. One finds that, despite the best of efforts, the mind does not remain glued to a chosen object. The object appears too hazy and there are breaks in concentration. One has to make repeated attempts during Dhäranä which ultimately lead to emptying or removing all other thoughts.

Dhäranä involves developing and extending our power of concentration. This is done by directing and controlling our attention and mind-fixing skills, such as concentrating on the Chakras (specific space-points in the body) by turning inwards.

K.6.3.4.7. Dhyän (Meditation)

The thought removal process (Dhäranä) naturally leads to meditation (Dhyän) in the seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

In Dhyän, the mind attains the ability to sustain its attention without getting distracted. Unlike the other six limbs of yoga, this is not a technique, but rather a state of mind—a delicate state of awareness. This state precedes the final state of Samädhi.

When the objective flow of uninterrupted concentration reaches the subjective state, the union of object and subject takes place to transcend to the seventh step, Dhyän (meditation), at the peak of which is Samädhi.

Here it is worth paying attention that Ächärya Umäsväti has classified meditation into four kinds.

K.6.3.4.7.1.

Non-virtuous Meditation (two types)

- Ärta Dhyän (Painful or Sorrowful Meditation)
- Raudra Dhyän (Wrathful or Enraged Meditation)

When the concentration arises from intense passions like attachment, aversion, hatred, and animosity, then it is non virtuous meditation. These types of non-virtuous meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths. Hence it is worthy of rejection.

K.6.3.4.7.2.

Virtuous Meditation (two types)

- Dharma Dhyän (Righteous or Auspicious Meditation)
- Shukla Dhyän (Spiritual or Pure Meditation)

When the concentration arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation. It is the cause of spiritual good and liberation, and worthy of acceptance.

Virtuous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul, and it ultimately ends in salvation - Nirväna of the soul.

Non-virtuous meditation, which is Ärta Dhyän and Raudra Dhyän, are not present in the 7th stage as it only consists of virtuous meditation or Dharma Dhyän and Shukla Dhyän

K.6.3.4.8. Samädhi (Total Absorption or Super Conscious State)

To reach Samädhi, peace in body and poise in the mind are prerequisites that are acquired by practicing Äsan and Pränäyam.

Through intense practice, meditation turns into Samädhi. In Samädhi, a person is unconscious of everything about oneself. Even the object of meditation melts away, but the vision of the object occupies the entire mind. The knowledge of the object becomes complete.

This represents the goal of existence and what all-living beings are moving towards. It transcends time, space, and causation; the three elements present during ordinary, sensory experience. The mind does not bother with those experiences.

The first five steps of the Ashtänga Yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration.

It is the ability to become one with the true self and merge into an object of concentration. In this state of mind, the perceiver and the object of perception unite through the very act of perception—a true unity of all thought and action. This is the pinnacle of all yogic endeavors—the ultimate “yoga” or connection between the individual and the universal soul.

K.6.4. Yoga Benefits

Some apparent benefits of yoga are physical and mental therapy, as well as curative and preventive therapy. According to medical scientists, yoga therapy is successful because of the balance created in the nervous and endocrine systems which directly influences all the other systems and organs of the body. The very essence of yoga lies in attaining mental peace, improved concentration, a relaxed state of living, and harmony in relationships.

Regular practice of Äsan, Pränäyam and meditation can help treat diverse ailments such as diabetes, blood pressure, digestive disorders, arthritis, arteriosclerosis, chronic fatigue, asthma, varicose veins, and heart conditions. Laboratory tests have proved the yogi's increased abilities of consciously controlling autonomic or involuntary functions, such as temperature, heartbeat, and blood pressure.

The aging process can be slowed down by practicing yoga. By keeping the body clean, flexible, and well lubricated, we can significantly reduce the catabolic process of cell deterioration. Practicing yoga can provide chronic pain sufferers with useful tools to actively cope with their pain and counter feelings of helplessness and depression.

Studies have also shown that practicing Yoga results in increased brain activity, which is associated with better cognitive performance. Yogic stretching and breathing exercises result in an invigorating effect on both mental and physical energy and improved mood.

K.6.5. Yogic Diet

It is said that our level of development, mental and spiritual, is reflected in the kind of food we eat, and our stage of consciousness is revealed in the nature of that chosen food. Both Yoga and Äyurveda recommend a Sättvik or a pure vegetarian diet. Such a diet encourages the development of the higher qualities of peace, love, and spiritual awareness.

Yoga and Ahimsä

The basis of an ideal Sättvik diet is the attitude of Ahimsä or nonviolence. A Sättvik or ascetic diet is purely vegetarian, avoiding all methods which involve the killing or harming of animals.

In addition, a lot of emphasis is placed on natural foods, which involves foods grown in harmony with nature, on good soils, ripened naturally, and cooked in the right manner and attitude. A diet based on fresh fruits, fresh vegetables with the exception of onion, garlic, other root vegetables, whole grains and beans, nuts, plant-based oils, natural sugar, and sweet spices like dry ginger is recommended for the practice of Yoga.

Even while practicing a vegetarian diet, hot and extremely spicy food, artificial or processed food, stale and reheated food, artificial beverages, alcohol, tobacco, other stimulants, and overeating should be avoided.

Following such a diet helps in the development of Prän or vital energy and spiritual consciousness.

K.6.6. Method of Yoga Meditation

The following are a few easy tips to remember while practicing Yoga Meditation:

- Sit in a comfortable posture with an erect spine, preferably in a specific yoga posture such as the Padmäsan or the Lotus posture.
- Energize the breath through Pränäyam.
- Hold a visualization for a few minutes to clear the sensory field and focus the mind internally. The visualization may relate to peaceful colors, geometric designs (Yantra), natural images, or that of a deity or guru.
- Repeat an affirmation or prayer to increase positive thought power.
- Repeat a mantra such as 'OM' to still the mind. Ideally one should repeat a mantra at least 108 times before the meditation.
- Silently focus on the mind and let it empty itself out.
- Depending on one's natural temperament, it would help to try and establish contact with either God or a Higher Consciousness through the natural movement of one's heart.

By cultivating attitudes as indicated below, the mind retains its undisturbed calmness.

- Friendliness towards the happy,
- Compassion for the unhappy,
- Delight in the virtuous, and
- Disregard towards the wicked,

Just as the naturally pure crystal assumes shapes and colors of objects placed near it, the Yogi's mind becomes clear and balanced, and attains the state devoid of differentiation between knower, knowable, and knowledge.

This culmination of meditation is Samädhi.

K.6.7. Importance of Yoga in Jain Rituals

As per Jain literature, sutras are to be recited in certain physical postures along with proper reflection in order to obtain spiritual benefit from a particular ritual. Both physical postures and internal reflection are the various forms of Yoga. In general, Yoga is defined as that which connects with the soul or leads to absolute emancipation or liberation.

Jain rituals are practiced using two forms of Yoga namely, Kriyä Yoga and Jnän Yoga.

K.6.7.1. Kriyä Yoga

During the ritual, we recite sutras and perform activities in certain physical postures known as Kriyä Yoga. It is of two kinds:

K.6.7.1.1. Äsan Yoga (Physical Posture)

The proper physical postures nurture and strengthen the different thoughts and feelings in our pursuit for liberation.

K.6.7.1.2. Varna Yoga (Pronunciation of Sutra)

The proper pronunciation of the scriptural phrases and words, which lend strength and fortify the feelings and thoughts, will help in achieving absolute liberation.

Äsan Yoga and Varna Yoga together express the positive energy and vibrations of a soul (Ätmä) in the external form. They become the source of the destruction of Karma and the generation of virtuous qualities. These two states of physical postures are also known as Käya Yoga.

K.6.7.2. Jnän Yoga

The knowledge about the ritual along with the proper internal reflection during its performance is called Jnän Yoga. It instills the feelings and thoughts as per the meaning of the ritual and absorbs it in the consciousness.

Jnän yoga is of three forms. These are, in fact, the three states of activities of mind (Mana Yoga).

K.6.7.2.1. Artha Yoga (Meaning)

To absorb the meaning of the scriptural phrases properly in the consciousness while pronouncing them.

K.6.7.2.2. Älamban Yoga (Feelings)

Generating thoughts and feelings based solely on the phrases and their meaning.

For example: - When offering salutations; to utter the word "Namo" combined with the salutation posture and to deeply feel the thought of complete surrender to the teachings of Tirthankars with the “help” of the word and its meaning.

K.6.7.2.3. Nirälamban Yoga (Pure Meditation)

To elevate the mental conscious condition of Älamban yoga to a point where even the external awareness of the word and its meaning merges with the consciousness, thereby no external reliance remains.

All these five Yogic forms of Kriyä Yoga and Jnän Yoga together, are critical to properly perform and execute a religious ritual. These lead to the purification of the soul and manifest its unlimited powers.

K.6.8. Summary – Jain Yoga

All four types of Yoga cover the entire spectrum of human personalities. Ashtänga Yoga concentrates on the subtle body, while the other three Yoga, Bhakti-yoga, Jnän-yoga, and Karma yoga, use some part of the mental being, will power, heart, or intellect, as a starting point. The goal is to arrive at the liberating Truth, Beatitude, and Infinity, which is the nature of spiritual life. Love, Knowledge, and Action are the three divine powers in human nature.

A person does not need to be searching for God to practice yoga. One only needs to have a desire to free oneself from the bonds that restrict oneself from being truly free. Once these bonds are broken, one realizes the true human potential, the true reality, and the God/Self within.

A person can attain total freedom or realize God within using any of the four paths. However, at the final liberating state all paths merge, meaning the ultimate spiritual quality and characteristics of all liberated persons (souls) are the same.

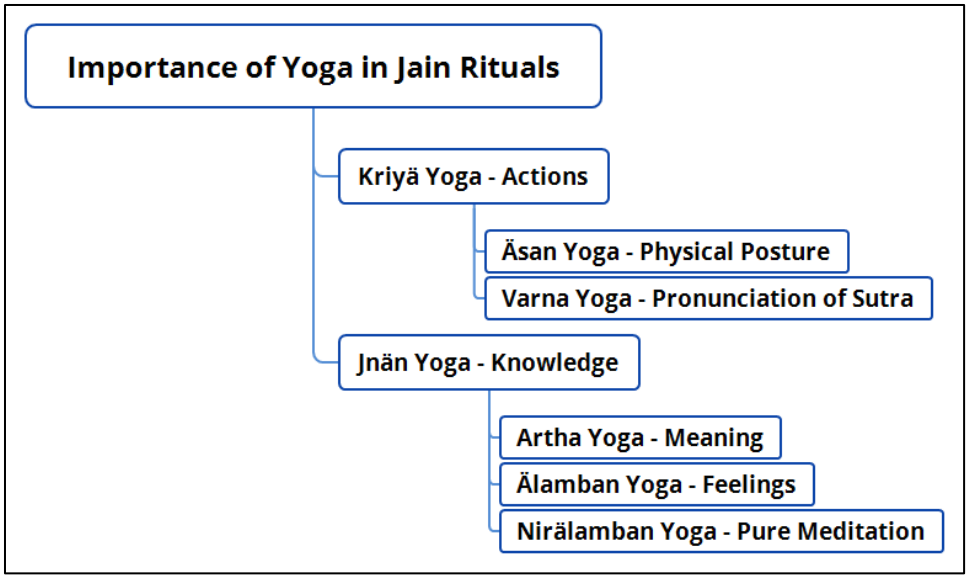


Figure K.6.1

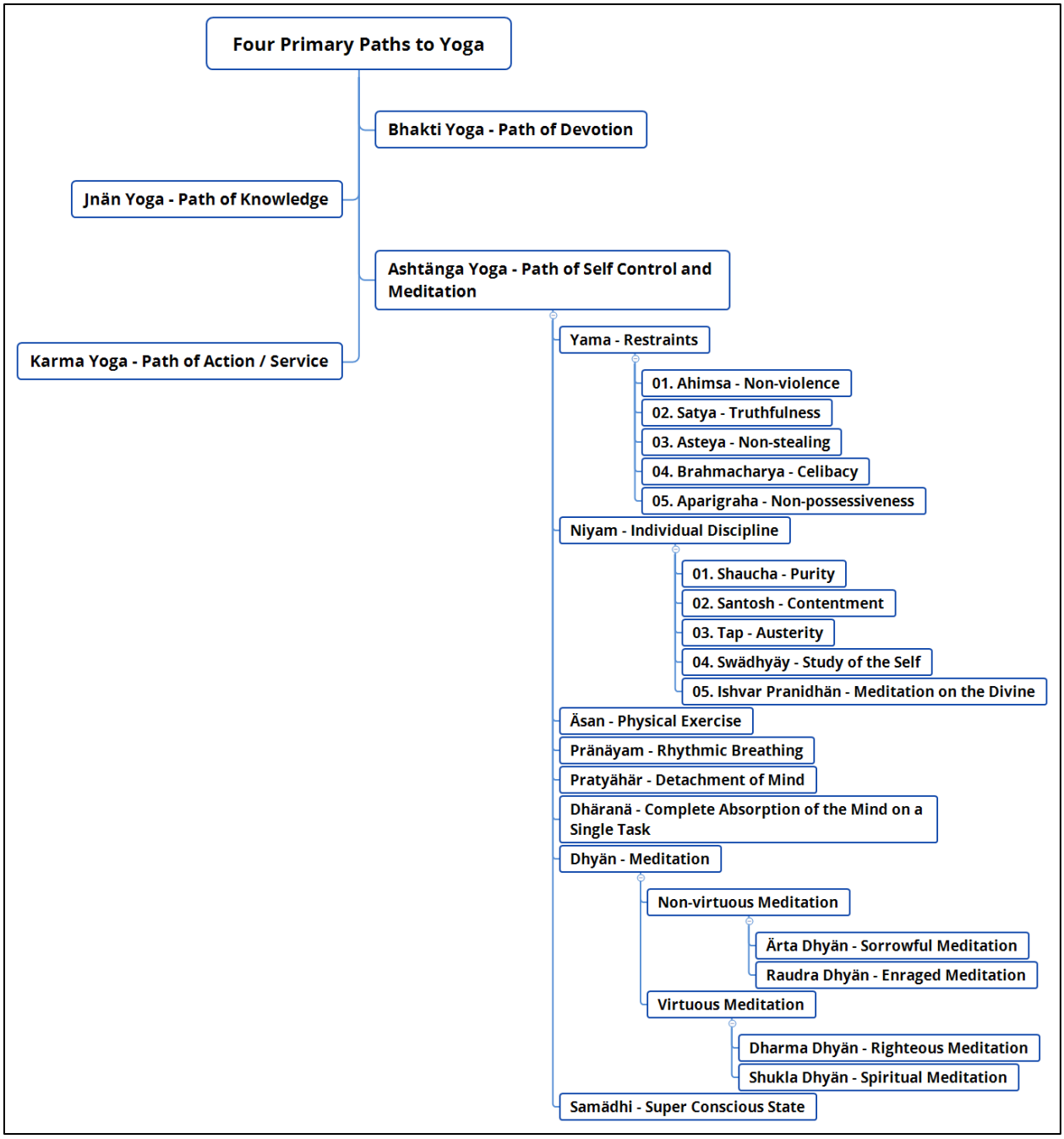

Four Primary Paths to Yoga
Bhakti Yoga - Path of Devotion
Jnän Yoga - Path of Knowledge
Ashtänga Yoga - Path of Self Control and Meditation
Karma Yoga - Path of Action / Service
Yama - Restraints
01. Ahimsa - Non-violence
02. Satya - Truthfulness
03. Asteya - Non-stealing
04. Brahmacharya - Celibacy
05. Aparigraha - Non-possessiveness
Niyam - Individual Discipline
01. Shaucha - Purity
02. Santosh - Contentment
03. Tap - Austerity
04. Swädhyäy - Study of the Self
05. Ishvar Pranidhän - Meditation on the Divine
Äsan - Physical Exercise
Pränäyam - Rhythmic Breathing
Pratyähär - Detachment of Mind
Dhäranä - Complete Absorption of the Mind on a Single Task
Dhyän - Meditation
Non-virtuous Meditation
Ärta Dhyän - Sorrowful Meditation
Raudra Dhyän - Enraged Meditation
Virtuous Meditation
Dharma Dhyän - Righteous Meditation
Shukla Dhyän - Spiritual Meditation
Samädhi - Super Conscious State

Figure K.6.2

K.7. Jainism in Action

K.7.1. Nutrition, Health, and Spirituality

Currently, the idea that spirituality plays a vital role on health has become increasingly popular even among the medical community. Preventive health and wellness research have established a conclusive link between a person's spirituality and their health. Individuals who prayed and meditated regularly got sick less frequently, recovered faster and were generally healthier and happier than those who used preventative health or wellness principles without a spiritual practice. Spiritual health can help physical health to manifest. The same way, physical health and nutrition can help spirituality to manifest.

When you are poorly nourished, your emotions and mood worsen, and your energy and brain functioning are significantly reduced. This in turn hinders your spiritual progress. A healthy body leads to a healthy mind, and a healthy mind is essential for spiritual progress. Nutrition and exercise are the most important things for a healthy body.

As Jains, we should eat a well-balanced and cruelty-free diet. That is why Jain's champion vegetarianism and veganism. Instead of meat, vegetarians have known for years that foods rich in soy protein offer a good alternative to any animal-based product. Unlike other beans, soy offers a "complete" protein profile, meaning they contain all the amino acids essential to human nutrition.

The USDA now states that a daily diet containing 25 grams of soy protein, which is also low in saturated fat and cholesterol, may reduce the risk of heart disease.

People who eat more generous amounts of fruits and vegetables as part of a healthful diet are likely to have reduced risk of chronic diseases, including stroke and cardiovascular diseases.

Keeping USDA food groups in mind, the following food groups serve our vegetarian needs and provide a balanced nutritional diet.

It is important to understand the food groups and eat the right amounts of each food group - too much of any one item is not healthy. Some Jains also avoid root vegetables as an added austerity.

K.7.1.1. Whole Grains

Five or more servings a day

This group includes bread, rice, pasta, hot or cold cereal, corn, millet, barley, bulgur, buckwheat, and tortillas. Build each of your meals around a hearty grain dish -- grains are rich in fiber and other complex carbohydrates, as well as protein, B vitamins, and zinc.

Serving size: 1/2 cup hot cereal, 1-ounce dry cereal, 1 slice bread

K.7.1.2. Vegetables

Three or more servings a day

Vegetables are packed with nutrients; they provide vitamin C, beta-carotene, riboflavin, iron, calcium, fiber, and other nutrients. Dark green, leafy vegetables are especially good sources of these nutrients. Dark yellow and orange vegetables such as winter squash and pumpkin provide extra beta-carotene. Include generous portions of a variety of vegetables in your diet.

Serving size: 1 cup raw vegetables, 1/2 cup cooked vegetables

K.7.1.3. Fruits

Three or more servings a day

Fruits are rich in fiber, vitamin C, and beta-carotene. Be sure to include at least one serving each day of fruits that are high in vitamin C -- citrus fruits, melons, and strawberries are all good choices. Choose whole fruit over fruit juices, which do not contain very much fiber.

Serving size: One medium piece of fruit, 1/2 cup cooked fruit, 4 ounces juice

K.7.1.4. Protein and Amino Acids

Two or more servings a day

Legumes -- beans, peas, and lentils -- are all good sources of fiber, protein, iron, calcium, zinc, and B vitamins. This group also includes almonds and nuts, chickpeas, all Indian beans like Mung and Dal, baked and re-fried beans, soymilk, and soy derivatives like Tempeh and textured vegetable protein.

Serving size: 1/2 cup cooked beans, 4 ounces tofu or Tempeh, 8 ounces soymilk

K.7.1.5. Vegetable Fats and Oils

Use sparingly.

Sweets and salt are in this food group. Fats and Oils are full of calories and cholesterol. Use them sparingly while cooking. Do not cook at too high temperatures because that will destroy most of the nutrients. Limit the use of spices to avoid acidity. Unbleached flour is best, as it keeps nutrients intact. If we maintain these food groups and the portions recommended, and add exercise to our daily routine, we will remain healthy.

Jain-friendly items

We should always consider using food items that are free of any root vegetables and animal products such as gelatin, beef or chicken broth, egg or egg whites, collagen products. Check the ingredients of the food product to make sure it does not have any of them to be able to consider Jain friendly.

K.7.2. Yoga, Health, and Spirituality

The following exercises are a good workout routine for the entire body.

K.7.2.1. Eye Exercises

Like any other muscles, the eye muscles need exercise if they are to be healthy and strong. Most of the time we shift our gaze minimally from left to right, like when reading. By moving the eyes in every direction, without turning your head at all, can help strengthen eye muscles, prevent eyestrain, and improve eyesight. Breathe normally while you are practicing these exercises.

Rolling your eyeballs:

- Look up; look down (x5).
- Look far right; look far left (x5).
- Look top right; look bottom left (x5); look top left; look bottom right (x5).
- Look up, circle around slowly - clockwise (x5); anti-clockwise (x5).
- Hold your thumb up about a foot from your face. Then look at your thumb, then at the wall beyond your thumb, then back (x5).

Palming

Rub your palms together vigorously until they feel warm. Now cup your hands over your closed eyes, without pressing too hard. The heat and the darkness will soothe and relax your eyes.

K.7.2.2. Tadäsan (Palm Tree Pose)

Steps

- Stand erect, feet together, hands folded in front.
- Keep spine and neck straight and abdomen in normal contour. Focus eyes on a point in front.
- Inhaling (2 seconds) raise both arms and both heels simultaneously. Arms are stretched up, close to or touching the ears. Palms should be facing inwards.
- Reach your maximum stretch position and maintain this for a few seconds, retaining the breath (4 seconds)
- While exhaling, bring arms and heels down simultaneously (2 seconds) and Repeat.

Benefits of Tadäsan

- Stretches entire body.
- Rhythmic breathing helps expansion of lungs, develops respiratory muscles, improves capacity of lungs and its blood circulation.
- Strengthens abdominal muscles.
- Increases height up to a certain age.
- Causes vertical stretching of the spine.
- Increases neuro-muscular coordination.

K.7.2.3. Trikonäsan (Triangle Pose)

Steps

Stand with your feet about 3-4 feet apart. Point your right foot to the right, and your left foot slightly to the right. Stretch your arms out at shoulder level and bring the left arm straight up, against your left ear. Now inhale.

As you exhale, bend to the right, and lean slightly forward to bypass your ribs. Slide your right hand down on your right leg and hold on to the lowest part of your body that you can reach. Look out at your left hand. Take several full breaths in this position before releasing it. Repeat, bending to the left.

Benefits of Trikonäsan

- It stretches and develops the muscles of the spine.
- This pose tones the muscles of the feet and the ankles, and it makes the hips and thighs more elastic.
- It tones and stimulates the nerves situated in the lumbar area of the spine.
- It re-establishes the mobility of the thorax and ventilates our lungs. It improves breathing and balancing.

K.7.2.4. Padmäsan (Lotus Posture)

Steps

- Sit down on a mat, legs fully stretched out.
- Fold the right leg and place it on the opposite thigh.
- Try to make the folded knee touch the mat. If necessary, press it down with your hands.
- Now, fold the left leg and keep it on the opposite thigh and make the knee touch the mat.
- Keep the spine erect, open your chest forward, keep your head and neck straight, and draw the abdomen in.
- Close your eyes or fix them on an object.
- Spread the left hand with its back touching the two heels, the palm turned upward. Do the same with your right hand.

Time: 10 minutes with normal breathing

Benefits of Padmäsan

- Padmäsan is a better meditative posture than any other Äsan.
- It helps tone the thighs and your lower body parts become more flexible.
- It cures pains in the joints, especially the ankles and knees.
- Mind becomes relaxed, concentration increases. Tension and frustration are reduced.
- Padmäsan cures constipation and indigestion.

K.7.2.5. Vajräsan (Thunderbolt Pose)

Steps

- Sit kneeling.
- Shape toes to join at the back, heels apart.
- Place buttocks in cavity and keep thighs together.
- Adjust hands on respective thighs, keep the spine erect, keep head and neck straight, and draw abdomen in contour.
- Close your eyes and practice normal breathing.
- Mentally go through what you did the previous day (reflect) and do not stop to analyze.

Time: 10 minutes

Benefits of Vajräsan

- Corrects posture.
- Better flexibility of ankle and feet because they are stretched.
- Leg and thigh muscles are enhanced, and any pain associated with those body parts will be reduced.
- Lends to mental conditioning and emotional control.
- Preparation for meditation. Improves concentration and memory.
- Develops awareness and results in introspection.

K.7.2.6. Supta Vajräsan (Supine Thunderbolt Pose)

Steps

- Sit in the same position as Vajräsan. Rest hands on your thighs.
- Holding your toes, lower your elbows till they touch the floor.
- Lower your whole body to the floor.
- Retain this position for a minute.
- Come back up to the Vajräsan position.

Benefits of Supta Vajräsan

This Äsan acts on the feet, in the sense that the pain in the area is diminished if you stay in this pose for 10-15 minutes. The practice of this Äsan leads to the stretching of the ligaments and tendons, which will maintain their elasticity. It has an outstanding effect on blood circulation.

K.7.2.7. Sasangäsan (Rabbit Pose)

Steps

- Sit in the same position as Vajräsan. Rest your hands on your thighs.
- While inhaling, raise your hands over your head.
- While exhaling, bend forward, touching your hands and your forehead to the floor.
- Retain this position for a minute.
- Come back up to the Vajräsan position.

Benefits of Sasangäsan

This posture reduces high blood pressure. It calms anger and maintains peace. It strengthens the muscles of the legs, thighs, and spine.

K.7.2.8. Bhujangäsan (Cobra Pose)

Steps

- Lie on your stomach, hands by your chest with palms down, legs fully stretched out with toes pointing outwards, and chin touching the ground.
- Inhaling slowly, raise the head, trunk, chest, and abdomen till the navel portion is about to leave the ground.
- The upper part of the body from the waist is only to be lifted up in the manner of a cobra head.
- Retain breathing when you have raised your trunk.
- Exhaling slowly, come back to the original position, relaxing completely.

Benefits of Bhujangäsan

- Helps in keeping dorsal spine elastic and flexible.
- Reduces pain attached to the ribs, spinal cord.
- Stretches the abdominal muscles.
- Helps in eliminating constipation and relieves indigestion and intestinal gas.
- This Äsan eliminates the feelings of uncertainty and inferiority, and generates a tonic, spiritual, confident, and loving attitude.

K.7.2.9. Dhanuräsan (Bow Pose)

Steps

- Lie down on your stomach, head down. Inhale and bend your knees up, then reach back with your hands and clasp hold of your ankles. Exhale.
- While inhaling, raise your head and chest and, simultaneously, pull your ankles up, lifting the knees and thighs off the floor. Arch backwards and look up. Take three deep breaths in this yoga pose, then exhale and release it.
- The Rocking Bow - Come into the Bow, then rock forward as you exhale, backward as you inhale. (Don't use your head to rock) Repeat up to ten times, then relax.

Benefits of Dhanuräsan

This prevents the premature calcification of the vertebral joints, and it strengthens the ligaments, muscles, and nervous centers placed along the spine. The blood flow in the digestive system becomes substantially better and it reduces anxiety.

SECTION L. JAIN HISTORY, LITERATURE & SECTS

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L.1. History of Jain Traditions and Sects

L.1.1. Introduction

It is difficult to cover the history of Jain religion within the scope of this section, but we will attempt to briefly outline the salient features.

Indian culture consists of two main trends: Brahmanik and Shramanik. The Vedic traditions fall under the Brahmanik trend, while the Shramanik trend covers Jain, Buddhist, and similar ascetic traditions. The Brahmanik schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and authors.

Jainism is an ancient independent religion. However, it is wrong to say that Bhagawän Mahävir founded Jainism. Jainism is an eternal religion; it has always existed, continues to exist now, and will always exist in the future. Jainism has been flourishing in India from time immemorial. While the Jain population is small, Jain contributions to various aspects of Indian culture are significant. Jains are found all over India and the world. They are known for their self-discipline and strict observance of their religious practices in their daily lives.

L.1.2. Legendary Antiquity of Jainism

Jainism is an eternal religion. Jainism is reestablished in every cyclic period of the universe, which constitutes its prehistoric existence. In addition, there is a recorded history of Jainism from about 3500-3000 BC.

L.1.3. Prehistoric Period

According to Jain scriptures, there have been an infinite number of time cycles in the past and there will an infinite number of time cycles in future. Each time cycle is divided into two half cycles, namely Utsarpini (ascending) Käl and Avasarpini (descending) Käl. Each half cycle is further divided into six sections of varying length, known as Äräs (spokes of a wheel).

Refer to B.5.2.5 - Käl (Time) and Figure B.5.1 for the time cycles

There are 24 Tirthankars in each half cycle. Kevalis known as Tirthankars teach religious philosophy through sermons, which leads human beings across the ocean of sorrow and misery. Tirthankars are humans in their final lives, achieving liberation from the cycles of birth and death and guiding others towards the same.

The tradition of Tirthankars in the present age begins with Shri Rishabhadev, the first Tirthankar, and ends with Shri Mahävir swämi, the twenty-fourth Tirthankar. Naturally, there is a continuous link among these twenty-four Tirthankars, though they flourished in different periods of history in India. In this link, the religion which was first preached by Shri Rishabhadev in this half cycle, was preached in succession by the remaining 23 Tirthankars for the benefit of living beings and revival of spirituality at the time of each Tirthankar.

There is evidence of people who worshipped Rishabhadev before the Vedic period. It has been recorded that King Kharavela of Kalinga, in his second invasion of Magadh in 161 B.C., brought back various treasures from Magadh. In these treasures there was an idol known as Agra-Jina, meaning the first Jina (Rishabhadev), which had been carried away from Kalinga three centuries earlier by King Nanda. This means that in the fifth century B.C., Rishabhadev was worshipped and his idol was highly valued by his followers. Other archaeological evidence from the Indus Valley Civilization of the Bronze Age in India also lend support to the antiquity of the Jain tradition and suggest the prevalence of the practice of the worship of Rishabhadev, the first Tirthankar, along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of the Jain religion in that ancient period (3500 to 3000 B.C.).

It is observed that in the Indus Valley civilization, there is a great preponderance of pottery figures of female deities over those of male deities and the figures of male deities are shown naked.

We find that the figures of six male deities in nude form are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands kept close to the body. Since this Käyotsarg (way of practicing penance, as in a standing posture) is peculiar only to Jains and the figures are of naked ascetics, it can be postulated that these figures represent the Jain Tirthankars.

Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals are believed to resemble the figures of Jain Tirthankars, because these male deities are depicted as having one face only, while the figures of male deities of Hindu tradition are generally depicted as having three faces or three eyes and a trident or some type of weapon. Furthermore, there are some motifs on the seals found in Mohenjo-daro identical to those found in the ancient Jain art of Mathurä.

As Mahävir was the last Tirthankar, most historians previously considered Mahävir-swämi the founder of the Jain religion. Based on the evidence found above, it has become clear that this is a misconception. Now, historians have accepted the fact that Mahävir-swämi did not found the Jain religion, but he preached, revived, and organized the religion, which had been in existence from the past (Anädi Käl).

At present, we are in the fifth Ärä of the Avasarpini half cycle, Dukham Ärä, of which nearly 2500 years have passed. The fifth Ärä began three years and eight months after the Nirväna of Bhagawän Mahävir in 527 B.C. Bhagawän Rishabhadev, the first Tirthankar, lived in the later part of the third Ärä, and the remaining 23 Tirthankars lived during the fourth Ärä of current Avasarpini.

L.1.4. Historical Period - Jain Tradition and Archeological Evidence

L.1.4.1. Neminäth as a Historical Figure

Neminäth or Aristanemi, who preceded Bhagawän Pärshvanäth, was a cousin of Krishna. He was a son of Samudravijay and grandson of Andhakavrishni of Sauripur. Krishna had negotiated the wedding of Neminäth with Räjimati, the daughter of Ugrasen of Dvärkä. Neminäth attained emancipation on the summit of Mount Raivat (Girnär). There is a mention of Neminäth in several Vedic canonical books; the king named Nebuchadnezzar is said to have visited a temple of Neminäth in the tenth century B.C. There seems to be little doubt about Neminäth as a historical figure but there is some difficulty in fixing his date.

L.1.4.2. Historicity of Pärshvanäth

The historicity of Bhagawän Pärshvanäth has been unanimously accepted. He was the son of King Ashvasen and Queen Vämädevi of Väränasi and preceded Bhagawän Mahävir by 250 years. At the age of 30, he renounced the world and became an ascetic. He then practiced austerities for 83 days. On the 84th day, he obtained omniscience. Thereafter, Bhagawän Pärshvanäth preached his doctrines for 70 years. At the age of 100, he attained liberation on the summit of Mount Sametshikhar (Pärshvanäth Hills).

The four vows preached by Bhagawän Pärshvanäth were: not to kill, not to lie, not to steal, and not to have any possessions. The vow of celibacy was implicitly included in the last vow. However, in the 250 years that elapsed between the Nirväna of Pärshvanäth and birth of Bhagawän Mahävir, the situation changed and considering the situation of his time Bhagawän Mahävir added the fifth vow of celibacy to the existing four vows. There were followers of Bhagawän Pärshvanäth headed by Keshi Ganadhar at the time of Bhagawän Mahävir. It is a historical fact that Keshi Ganadhar and Ganadhar Gautam, chief disciple of Bhagawän Mahävir, met and discussed the differences. After a satisfactory explanation by Ganadhar Gautam, Keshi Ganadhar and the monks, and nuns of the Bhagawän Pärshvanäth tradition accepted the leadership of Bhagawän Mahävir and they were reinitiated. It should be noted that the monks and nuns who followed the tradition of Bhagawän Pärshvanäth were wearing clothes (by Shvetämbar tradition/belief).

L.1.4.3. Bhagawän Mahävir

Bhagawän Mahävir was the 24th and the last Tirthankar of the declining cycle of this ara. According to both Shvetämbar and Digambar tradition, the Nirväna of Bhagawän Mahävir took place 470 years before the beginning of the Vikram Era or Vikram Samvat; that is same as 527 B.C. Since the Bhagawän attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Bhagawän Mahävir a slightly elder contemporary of Buddha who probably lived about 567-487 B.C. (Vikram Samvat or era began at 57 BC).

Bhagawän Mahävir was the head of a community of 14,000 monks, 36,000 nuns, 159,000 male lay votaries (Shrävaks) and 318,000 female lay votaries (Shrävikäs). The four groups designated as monks, nuns, laymen, and laywomen constitute the four-fold order (Tirth or Sangh) of Jainism.

Of the 11 principal disciples (Ganadhars) of Bhagawän Mahävir, only two, Gautam Swämi and Sudharmä Swämi, survived him. 20 years after the Nirväna of Bhagawän Mahävir, Sudharmä Swämi also attained emancipation. He was the last of the 11 Ganadhars to attain Moksh. Jambu Swämi, the last omniscient of this half cycle, was his disciple. He attained salvation 64 years after the Nirväna of Bhagawän Mahävir.

There were both types of monks; Sachelaka (with clothes), and Achelak (without clothes), in the order of Bhagawän Mahävir. Both types of these groups were present together up to several centuries after Nirväna of Bhagawän Mahävir.

L.1.4.4. Jain Tradition and Buddhism

Bhagawän Mahävir was the senior contemporary of Gautam Buddha, the founder of Buddhism. In Buddhist books, Bhagawän Mahävir is always described as Niggantha Nätaputta (Nirgrantha Jnäta-putra), i.e., the ascetic of the Jnätru clan who is without any attachments. Furthermore, in the Buddhist literature, Jainism is referred to as an ancient religion. There are ample references in Buddhist books to the Jain naked ascetics, to the worship of Arhats in Jain Chaityas or temples, and to the Chaturyäma-dharma (i.e., fourfold religion) of the 23rd Tirthankar Pärshvanäth.

Moreover, the Buddhist literature refers to the Jain tradition of Tirthankars and specifically mentions the names of Jain Tirthankars like Rishabhadev, Padmaprabha, Chandraprabha, Pushpadanta, Vimalnäth, Dharmanäth and Neminäth. The Buddhist book, Manorathapurani mentions the names of many householder men and women as followers of the Pärshvanäth tradition and among them is the name of Vappa, the uncle of Gautam Buddha. In fact, it is mentioned in the Buddhist literature that Gautam Buddha himself practiced penance according to the Jain way before he propounded his new religion.

L.1.4.5. Jain Tradition and Hinduism

The Jain tradition of 24 Tirthankars seems to have been accepted by the Hindus as well as the Buddhists as it has been described in their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhadev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Näbhiräyä and mother Marudevi) of Rishabhadev as the Jains do and they also agree that after the name of Rishabhadev's eldest son, Bharat, this country is known as Bharat-varsha.

In the Rig Veda, there are clear references to Rishabhadev, the first Tirthankar, and to Aristanemi, the twenty-second Tirthankar. The Yajur Veda also mentions the names of three Tirthankars, Rishabhadev, Ajitnäth, and Aristanemi. Further, the Atharva-veda specifically mentions the tradition of Vratya, means the observer of Vrat or vows, as distinguished from the Hindus at those times. Similarly, in the Atharva-veda, the term Mahä Vratya occurs, and it is postulated that this term refers to Rishabhadev, who could be considered as the great leader of the Vratya.

L.1.5. Jain Traditions and their brief History

Bhagawän Mahävir attracted people from all walks of life: rich and poor, kings and commoners, men and women, princes, and priests, touchable and untouchables. Bhagawän Mahävir proclaimed that both men and women are equal as far as the spiritual advancement is concerned. Many women followed Bhagawän Mahävir's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes that existed in the society: Brähman, Kshatriya, Vaishya, and Shudra, including untouchables prevalent in the society.

Bhagawän Mahävir organized his followers into a four-fold order, namely Sädhus (monks), Sädhvis (nuns), Shrävaks (laymen), and Shrävikäs (laywomen). This order is known as Jain Chaturvidha Sangh. Monks and nuns do not stay at one place for more than 30 days, except for four months during the rainy season. They travel on bare feet and do not use any transportation. Male monks do not touch any female and vice a versa. They do not eat or drink after sunset.

Nearly 600 years after the Nirväna of Tirthankar Bhagawän Mahävir, Jains were divided into two groups, Shvetämbar and Digambar. The Digambar monks are naked while the Shvetämbar monks wear white clothes.

The process of the split started in the third century B.C. The famous Jain Ächärya, Shrut-kevali Bhadrabähu, predicted a long and severe famine in the kingdom of Magadh (in modern Bihar). With a view to avoid the terrible effects of famine, Ächärya Bhadrabähu, along with a group of 12,000 monks, migrated from Pätliputra, the capital of Magadh, to Shravanbelgola (in modern Karnataka State) in South India.

Chandragupta Maurya (reigned from 322-298 B.C.), who was then the Emperor of Magadh and was very much devoted to Ächärya Bhadrabähu, abdicated his throne in favor of his son Bindusär, joined Ächärya Bhadrabähu's entourage as a monk, and stayed with Ächärya Bhadrabähu at Shravanbelgola. Chandragupta, the devout ascetic disciple of Ächärya Bhadrabähu, lived for a few years after the death of his Guru Bhadrabähu, in about 297 B.C. After practicing penance according to the strict Jain rite of Sanlekhanä, Chandragupta died on the same hill at Shravanbelgola. This Bhadrabähu-Chandragupta tradition is strongly supported by a large number of reliable epigraphic and literary evidence including both Shvetämbar and Digambar traditions.

When the ascetics of Ächärya Bhadrabähu Sangh returned to Pätliputra sometimes after the end of a 12-year period of famine, to their utter surprise, they noticed two significant changes that had taken place during their absence under the leadership of Ächärya Sthulibhadra.

- During the famine time the rule of nudity was relaxed, and the ascetics were allowed to wear a piece of white cloth (known as Ardhaphalaka) so that they can stay in the town for their Gochari (food) for their survival. In the past the rule of nudity was possible because monks stayed in the jungle, and they received their Gochari at the outskirt of the nearby villages.
- The memorized version of sacred books (no written book existed) that were accepted at the council of Pätliputra in their absence, found some inconsistencies with the versions they had memorized.

As a result, the group of returned monks did not accept these differences and proclaimed themselves as true followers of Jain conducts. Eventually, about 600 years after the Nirväna of Bhagawän Mahävir, Jain religion was split up into two distinct sects: the Digambar (sky-clad or naked) and the Shvetämbar (white-clad).

However, when it comes to the philosophy of Jainism, there is essentially no difference between these two major traditions. Both traditions believe in non-violence, theory of karma, non-possession, and the theory of multiplicity of points of view. Differences are marked in the rituals only. Therefore, in spite of the differences, members of both traditions practice a Jain way of life with five minor vows of house holder and control over four passions with mind, speech, and body, maintaining a unity in diversity.

L.1.5.1. Differences between Digambars and Shvetämbars

The Digambars believe that no original canonical texts exist now. They believe that all of the currently existing texts were written after last Shrut-kevali Ächärya Bhadrabähu's time and, therefore, are incomplete. The Shvetämbars still preserve a good number of what they believe are original scriptures.

According to the Digambars, the omniscients do not take any food from the mouth (known as Kavalähär). They get their food (or Ähär Varganä) from the atmosphere (known as Äkäsh Varganä) which keep them functioning till their life span (Äyu karma) is completed. As they destroy four Ghäti karma, they achieve Anant-virya (infinite energy) and their Audärik Sharir changes into Param (supreme) Audärik Sharir (devoid of bacterial decay or deteriorate) therefore, they do not have Ashätä-vedaniya karma of hunger. The Shvetämbars do not accept this concept.

The Shvetämbar monks wear white clothes; however, the Digambar monks are naked, while other categories of monks like Brahmachäri at some level (Ellak & Sullak) wear white or orange cloths. The Digambars believe that there can be no salvation without giving up all your possessions including clothes, as it represents the ultimate non-possessiveness. Since women cannot go around without clothes, they are said to be incapable of salvation.

Digambars therefore believe that all 24 Tirthankars were male while Shvetämbars believe that the 19th Tirthankar Mallinäth was female and the remaining 23 Tirthankars were male. The Shvetämbars hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation. However, this is a moot point in this fifth Ärä of the regressive time cycle, as no one, man or woman, can attain Moksh during this Ärä from this Bharat Kshetra.

The Digambars hold that Bhagawän Mahävir did not get married. According to the Shvetämbars, Bhagawän Mahävir was married to Yashodä and had a daughter Priyadarshana before his renunciation of worldly life.

The murtipujak Digambars do not decorate the idols of Tirthankars, while the murtipujak Shvetämbars decorate them with various adornments. In Shvetämbar tradition, the Tirthankar's idol represents him in the life of a king, who has conquered all his internal enemies. Tirthankar is not an ordinary king but a king of the spirit. He is royal not because of his birth or social status but for his accomplishment of being Vitaräg. In the Digambar tradition, Tirthankar's idol represents Him after Omniscience (Keval-jnän), a Vitaräg, free from all attachments.

Jain doctrine has been remarkably stable over the centuries, without any serious changes, and therefore can be said to be time tested. This stability is largely due to Umäsväti's Tattvärtha-sutra, written in the first century. This work was written before the divisions between the Shvetämbars and Digambars became final, and thus is accepted by both branches of Jainism.

L.1.5.2. Shvetämbar Sub Sects

Around the year 1450, a layman, Lonkäshah of Ahmedabad could not believe that excesses of the Yati (people in-charge of Shvetämbar Jain temples) could have religious sanction. However, scriptures were not accessible to householders at that time. The profession of Lonkäshah was to make copies of the Jain scriptures for monks. Equipped with this knowledge, Lonkäshah came out with a heavy hand against temples and temple rituals (Chaityaväsi). Based on the knowledge of the original Jain Ägam, he also disputed idol worship as being against original Jain tenets. This was the preamble for setting up the Sthänakaväsi tradition, which came into existence as non-idol worshippers in 1474 under their first Muni, Bhanaji-muni. Sthänakaväsi tradition introduced strict codes of conduct for their monks in contrast to the monks that were going to the temples (Chaitya).

The Shvetämbar tradition was thus divided into two sub-sects. However, this division was helpful in dealing a blow to the evils of Yatis. Later a group separated from the Sthänakaväsi tradition and identified themselves as Teräpanthi.

L.1.5.2.1. Murtipujak

Murtipujak Shvetämbars are the worshippers of idols. They offer flowers, fruits, sandalwood, etc. to their idols and adorn them with rich clothes and jeweled ornaments. Their ascetics cover their mouths with a piece of cloth (Muhapatti) while speaking; at other times, they keep the cloth in their hands. They stay in specially reserved buildings known as Upäshrays. The ascetics collect food in their bowls from the Shrävaks' houses (called Gochari) and eat wherever they are staying at the Upäshray. Though the Murtipujak Shvetämbars are concentrated mostly in Maharashtra, Rajasthan, and Gujarat, they are also found scattered all over India.

L.1.5.2.2. Sthänakaväsi

The Sthänakaväsi arose as reformers, curtailing the excesses of renegade monks or "yati" by creating a tradition of non-idol worshippers under the leadership of Lonkäshah. The ascetics of the Sthänakaväsi cover their mouths with a piece of cloth (Muhapatti) all the time. Sthänakaväsi adherents accept the authenticity of 32 of 45 Ägam scriptures of the Shvetämbar Murtipujak. The people of Sthänakaväsi tradition are also mainly located in Gujarat, Punjab, Hariyana, and Rajasthan.

L.1.5.2.3. Teräpanthi

The Teräpanthi tradition is derived from Sthänakaväsi and was founded by Swämi Bhikshu Mahäräj. He was formerly a Sthänakaväsi monk and had been initiated by his Guru, Ächärya Raghunätha. However, Swämi Bhikshu had differences with his Guru on several aspects of religious practices of Sthänakaväsi ascetics and when these took a serious turn, he founded the Teräpantha tradition in 1760 A.D. The Teräpanthi tradition, like the Sthänakaväsi from which it separated in the eighteenth century, does not worship images or idols. Notably, members of this tradition consider mercy and charity work the social duty of lay people (Laukik Dharma). However, the proper way (religious way) to consider mercy and charity work is to give to the people who are practicing vows (Virati). The Teräpanthi tradition is very organized under the complete direction of one Ächärya.

In 1936, this position was passed to the 21-year-old Ächärya Tulsi, who transformed the Teräpanthi sect. He traveled to almost every part of India. He showed particular concern for education, putting emphasis on study, research, and writing by Teräpanthi monks and by nuns as well. The Jain Vishwa Bharati, recognized by the Government of India as a university centered around the Jain philosophy, emerged from his work. Additionally, in 1949, Ächärya Tulsi initiated the Anuvrat movement for moral upliftment, creating an honest, nonviolent, non-exploitative society. Some of its members are non-Jains. In 1980, he introduced another innovation with the initiation of the first of a new order of Shraman and Shramani. Whilst dedicated to the life of nuns and monks, they are excluded from the prohibitions on traveling in vehicles and on eating at lay peoples' home (alone and in an isolated place) as well as from certain rules incumbent on the full-fledged mendicant. Currently, Ächärya Mahäshramanji has held this position since 2010.

L.1.5.3. Digambar Sub Sects

In recent centuries, Digambars also experienced a significant revival during the late sixteenth century. The Digambar tradition has been divided into the following major sub-traditions: Bisapantha, Teräpantha, and Täranapantha or Samaiyapantha. They experienced a significant revival through a famous poet and scholar named Banärasidäs. He was born in a Shvetämbar family and was an easy-going youth; however, he happened to read Samaysär and was very much impressed. He then wrote Samaysär-Nätak, a dramatic version of Samaysär. As a devout scholar of the works of Kundkund Ächärya, he revolted against the lax behavior of Bhattärak (heads of Digambar temples) because he felt their ritualistic practices were excessive and involved a high degree of Himsä in offering flowers, fruits, and sweets in temple rituals. He called for abolishment of such offerings such as flowers, fruits, sweets etc from daily rituals in the temples.

Banärasidäs' influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized Nishchay Naya (absolute) aspects of Kundkund Ächärya writings. This doctrine greatly revitalized the Digambar tradition and allowed it to move forward during a period of difficult changes. Following this period of change, even within the Digambar tradition, traditions known as Teräpanthi and Bisapantha came about. Their beliefs and practices vary from one region to the other.

L.1.5.3.1. Bisapantha

The followers of Bisapantha support the Dharma-gurus, that is, religious authorities known as Bhattärak, who are not monks but are the heads of Jain Mathas. Jain Matha are religious monasteries responsible for collecting and preserving Jain Ägam and looking after the financial affairs of groups of temples. As Digambar monks lived outside the cities until at least the 5th century, there was the need to create the Matha and to have Bhattärak. Now, there are only two or three Matha and very few Bhattärak left. The Bisapantha worship the idols of Tirthankars and deities; they use fresh fruits and flowers in their temples.

L.1.5.3.2. Teräpantha

Teräpantha arose in North India in the year 1627 A.D as a revolt against the domination and conduct of the Bhattärak, as they had started to act like Monks, rather than the religious authorities controlling the Mathas of the Digambar Jains. As a result, in this sub tradition the Bhattärak are not followed to the same extent. In their temples, the Teräpanthi install the idols of Tirthankars, but during the worship they do not use fresh fruits or flowers.

L.1.5.3.3. Täranapantha

The sub tradition Täranapantha is known after its founder Tarana-Swämi or Tarana-Tärana-Swämi (1448-1515 A.D.). This sub tradition worships sacred books rather than idols. They follow Digambar traditional texts and Digambar monks. This small group was historically limited to a very small section of Madhya Pradesh; now, it is slowly disappearing and is associated at certain places with Känji swämi tradition.

L.1.6. Survival of Jainism in Difficult Times

After 12th century, there was significant impact of Vedic and Muslim religions on all non-Vedic religions such as Buddhism, Jainism, and others. Even as a minority, Jains continued their existence and practice during this difficult time. The main reason for this survival is the interdependency between Jain monks and Jain householders. Jain monks put significant emphasis on the practice of "Shrävakächär" (Code of conduct for Jain householders). Based on the needs of Jain householders, they augmented the practical aspect of Jainism by including rites and rituals without compromising the essence of Jainism. There are more than 40 canonical books just on "Shrävakächär". Essentially, Jain monks assign a significant importance to Jain householders. In addition, Jains were financially well off. They helped the rulers as well as the non-Jain community.

The emphasis on rites and rituals was added in the 5th century when Jains were attracted to practicing Hinduism by rites and rituals because they were easier to practice. Many Jains accepted Hinduism at that time. Jain monks added more rites and rituals to stop the outflow of Jains to Hinduism. In the 12th and 13th centuries, it became difficult to protect Jain temples, Jain Idols, Jain properties, and Jain canonical books. The Jain community therefore made some adjustments. They made some monks full time administrators of the Jain Sangh, known as Chaityaväsi Yati in the Shvetämbar tradition and Bhattärak in the Digambar tradition. This structure did help to protect the literature and temples. However, as time passed, it was realized that there was too much power given to the Chaityaväsi Yati and Bhattärak. The real purpose of Jain monks is to practice and guide others to the Jain path of liberation. Many Jain householders became aware of the situation, and they were able to eliminate the Chaityaväsi Yati tradition and curtailed the power of Bhattärak traditions. Today, through some Matha, few Bhattärak have survived.

L.1.7. Jainism in Various Regions of India

L.1.7.1. Jainism in East India

In the Shishunäg dynasty (642-413 B.C.), Bimbisär or Shrenik and Ajätashatru or Kunika were the two important kings who extended their full support to Jainism. Ajätashatru was followed by the Nanda dynasty (413-322 B.C.). King Nanda led a conquering expedition into Kalinga and brought an idol of the first Jain Tirthankar, Bhagawän Rishabhadev. The Nanda dynasty was followed by the Maurya dynasty. Its founder, Emperor Chandragupta Maurya (reigned from 322-298 B.C.), abdicated the throne and joined the Jain migration to the South led by Ächärya Bhadrabähu. Before his conversion to Buddhism, emperor Ashok (273-236 B.C.), the grandson of Chandragupta Maurya, embraced Jainism. Emperor Ashok was responsible for introducing Jainism into Kashmir. Emperor Samprati, the grandson, and successor of Ashok is regarded as a strong Jain for his eminent patronage and efforts in spreading Jainism in east India.

Like Magadh, the kingdom of Kalinga or Orissa had been a Jain stronghold from the very beginning. Jainism made its way to south India through Kalinga. In the second century B.C. Kalinga was the center of a powerful empire ruled over by Kharavela, who was one of the greatest royal patrons of the Jain faith.

Jainism also had its influence in Bengal. Even now, Jain relics, inscriptions, and idols are found in different parts of Bengal. Even the name “Vardhamän” is given to one district in Bengal. The influence of Jainism on the customs, manners, and religions of Bengal is very much visible even at present.

L.1.7.2. Jainism in South India

Jainism entered into Karnataka and south India during the days of Emperor Chandragupta Maurya when Ächärya Bhadrabähu, the distinguished leader of Jains at the time and the last of the Jain saints known as Shrut-kevalis, led the migration of the Jain Sangh to the South after predicting twelve years of famine in north India. Thus, it is stated that Jain history in the South commences from the third century B.C. According to all Jain authors, the Nirväna of Ächärya Bhadrabähu took place in 297 B.C. at Shravan-Belgola. Ächärya Bhadrabähu was in fact the rejuvenator of Jainism in south India. Some historians believe that Jainism had reached south India long before Shrut-kevali Ächärya Bhadrabähu. In any case, Jainism prevailed in south India in the third century B.C, continued as a popular faith for more than 1000 years, and still has significant following there. It is significant to note that up to the 14th century A.D. Jainism played an important role in the overall history of south India. A few monarchs of the Kadamba rulers of Banaväsi (from the third to the sixth century A D.) were devout Jains, who were responsible for the gradual progress of the Jain religion in Karnataka. Eventually Jainism became a popular religion in the Kadamba Empire.

The Ganga Rulers (350 to 999 A.D.) of Talakada in Karnataka patronized the Jain religion to a great extent and naturally, practically all Ganga monarchs championed the cause of Jainism. Chälukya rulers of Badami in Karnataka (500 to 757 A.D.) and Rästrakut of Malakhed in Karnataka (757 to 973 A.D) were pro-Jain. From the 10th to the 12th century A.D. the Western Chälukya rulers of Kalyän in Karnataka preferred to show the same liberal attitude to Jainism as the attitude that the Kadambas, the Gangas, and the Rästrakut had shown. The Hoyasala rulers, during their reign from 1006 to 1345 A.D. over the kingdom of Halebid in Karnataka, strongly extended their support to Jainism. In addition to these major dynasties and their rulers, the Kalachuri rulers (from 1156 to 1183 A.D.) of Kalyän were Jains and, naturally, in their time Jainism was the state religion. There were several minor rulers who also professed and promoted Jainism. There are also traces of Jain prevalence in Andhra and Tamilnadu.

The whole of south India consisting of Deccan, Karnataka, Andhra, and Tamilnadu was a great stronghold of Jains, especially Digambar Jains, for more than 1000 years. Apart from the provincial capitals, Shravanbelgola in Karnataka was the center of their activities, and it occupies the same position up to the present day. Jainism, however, began to decline in south India from the 12th century due to the growing importance of Srivaisnavism and Virasaivism. Jain monks were opposed, brutalized, and even killed in southern India during clashes with Hindus.

L.1.7.3. Jainism in West India

Jainism had very close relations with the rulers in the state of Gujarat. That state is where we find the largest concentration of Jains at present. On Mount Girnär in the Junagadh district, Bhagawän Neminäth, the 22nd Tirthankar, attained salvation. In the council of Jain ascetics held at Vallabhi 980 years after Bhagawän Mahävir's Nirväna, the Jain canon was for the first time written down. Just as south India is the stronghold of Digambar Jains, similarly, west India is the center of activities of Shvetämbar Jains.

Regarding the migration of Jains to these parts of India, it is thought that the migrations must have taken place by 300 B.C. from eastern India. During this time, Jains were gradually losing their position in the kingdom of Magadh, and they had begun their migration towards the western part of India, where they have retained their settlements to the present day. Jainism flourished in Gujarat during the days of the Rästrakut monarchs, many of whom were devout Jains, and received a further spur at the hands of the venerable Jain ruler Vanaraja of the Chavada family. Around 1100 A.D., Jainism gained a great ascendancy when the Chälukya king Siddharäj and his successor Kumärpäl openly recognized Jainism and encouraged the literary and temple building activities of the Jains.

During the days of Vaghela in the 13th century A.D., Jainism received patronage through the hands of Vastupäl and Tejpäl, the two famous Jain ministers of the time. They were responsible for constructing the beautiful temple cities at Shatrunjay, Girnär, and Äbu. Thereafter, even though Jainism did not receive royal patronage as before, the numerical and financial strength of Jains gave their religion a continued place of honor, which is acknowledged even to this day. As in Gujarat, the Jain religion also flourished in the region of Maharashtra from ancient times. In it, ancient Jain cave temples are found in Ellora (Dist. Aurangabad), Ter (Dist. Osmanabad), Anjaneri (Dist. Näshik), and many other places in the interior areas. Renowned and influential Jain saints like Ächärya Samantabhadra, Virsen, Jinsen, and Somadev were intimately connected with Maharashtra and had composed their sacred works and literary masterpieces in this region. From the third century A.D., the powerful ruling dynasties like the Sätavähana of Paithan, Chälukya of Kalyän, Rästrakut of Malakhed, Yädava of Devagiri, and Silahara of Kolhapur and Konkan extended their royal patronage, in a large measure, to Jainism. As a result, we find that the Jains and the Jain religion had a prestigious position in Maharashtra during the ancient and medieval periods.

L.1.7.4. Jainism in North India

By 300 B.C., the migration of Jains began from eastern India to different parts of the country. One of their branches was firmly established in North India from the middle of the second century B.C and was settled in the Mathurä region. It was in Mathurä that the second Vächanä (Recension) writing of Ägam took place around 303 A.D. under the guidance of Skandilächärya. It is clear that Mathurä was a stronghold of Jains for nearly 1000 years up to 500 A.D. Another center of Jain activities in the North was Ujjayini, the capital of Maurya Emperor Samprati. There are several references to Ujjayini in Jain literature and the city has played an important role in the history of the Jain religion. During the Muslim period, Jainism could not get the royal and popular support it used to receive, but it succeeded in holding on its own without much trouble. During this period, the largest number of Jain temples were either destroyed or converted into Mosques. Jains had to hide the handwritten scriptures and even temples. One such Jain temple was recently discovered from under a mound of dirt in the state of Gujarat in 2002. This temple was said to have been built in 800 A.D.

Jains did secure some concessions for their holy places and practices from liberal minded Mughal emperors like Akbar the Great and Jahangir. It is recorded that Emperor Akbar was very favorably inclined towards the Jain religion. In the year 1583 A.D., he prohibited animal slaughter during Paryushan, making it a capital offense throughout his vast empire. However, this tolerant policy of the Great Mughal was initially revoked by his successor Jahangir. A deputation of the Jains that visited Jahangir in 1610 A.D. was able to secure a new imperial ruling under which the slaughter of animals was again prohibited during the days of the Paryushan. During the Mughal period, however, the Jain population particularly increased in the native states of Rajputana, where Jains came to occupy many important offices as generals and ministers.

L.1.8. Jainism and the Modern Age

According to the latest records of Government of India's Census Bureau:

- India's Total 2011 Population: 1,210,854, 977
- Jain: 4,451,753 (0.4%)

Of the total Jain population of 4,451,753 in India, the largest numbers of Jains (1,400,349) are in Maharashtra. Next to Maharashtra, the population of Jains in other states is Rajasthan (622,023), Gujarat (579,654), Madhya Pradesh (567, 028), Karnataka (440, 280), Uttar Pradesh (213, 267), and Delhi (166,231). It should be noted that most of the Jains in Maharashtra are in Mumbai and most of them are of Gujarati origin. In the 19th and 20th centuries, Jain scholarship, education, and writings have become popular and been made available to educated masses in many foreign languages. Jains have become much more conscious of the wider public need of such knowledge. Without seeking to count heads of converts like many religions, Jains have become concerned with spreading knowledge of the Jain religion and encouraging adherence to its principles. In addition, for the first time in Jain history, Jainism has spread to Africa, Europe, and North America, where Jain communities have settled and flourished.

Educational institutions have been endowed and publishing of religious material has been supported. Particular Jain institutions, such as the refuges for sick animals, are maintained. Generosity to Jain causes, by people of all income groups, is a major Jain characteristic, but generosity is not confined to Jain causes alone. Let us now discuss a few examples of the prominent people who have been particularly concerned with the promotion of Jain faith and principles over the past century.

In 1893," World Parliament of Religions" was held in the United States and the organizer sought a Jain representative. The invitation went to Ächärya Ätmärämji. As a monk it was not possible for him to travel, so the task of being the Ächärya's representative and the first Jain to explain his religion to a major overseas gathering fell to Shri Virchand Gandhi, Honorary Secretary of the Jain Association of India. His lectures in the U.S.A. earned him a silver medal from the Parliament of Religions for his scholarly oratory. He continued his lectures in England, in all giving 535 lectures in the USA and England. One of his students was Herbert Warren, who became secretary of the Jain Literature Society, founded with Virchand Gandhi's help. Herbert Warren wrote many books on Jainism explaining the subject in a simple way. Virchand Gandhi died at a very young age of thirty-seven.

A landmark for international awareness of Jainism was the 1884 publication of the first two volumes of Jain Sutras, translated into English by Hermann Jacobi. In 1915, an English writer, Mrs. Sinclair Stevenson published a book "The Heart of Jainism" a sympathetic book but colored by a strong Christian missionary outlook. In 1925, Helmuth Von Glasenapp wrote a book "Jainism - An Indian Religion of Salvation" in German and this book has now been translated into English. At a more popular level, knowledge of Jainism and the Jains is very slowly filtering into the Western consciousness. Within the Jain community, there is a desire to make the principles of Jainism known to a wider world.

Jain Contributions to Indian Culture

Jains have made remarkable contributions to Indian culture in the areas of languages and literature, arts and architecture (temples, temple cities, cave temples, Stupa, Mäna-sthambha, towers, sculptures, and paintings), philosophy (multiplicity of views - Anekäntaväd), ethical codes, business, political progress, religious, social and educational equality to women, and urging of self-reliance. Their greatest contribution is an emphasis on non-violence to the smallest level, including mental and verbal non-violence. Jains also have always been known for their honesty.

There is no doubt that now, in the 21st century, Jainism is in a healthy state. Jainism continues to spread beyond the bounds of India and the ideas it carries can change the world by making it an everlasting peaceful place to live.

L.2. Jain Scriptures and Literature

L.2.1. Jain Scriptures or Ägam Literature

Jain scriptures are known as Jain Ägam literature. Jains do not have a single text, but they recognize many texts as their scripture. Different traditions recognize varying number of scriptures.

The Ägam Sutras teach the eternal truth about conduct, equanimity, universal affection, friendship, the eternal truths on thinking, namely, the principle of relativity, and the principle of pluralisms (Anekäntaväd). They also teaches many spiritual principles including great reverence for all forms of life, compassion, nonviolence, non-possessiveness, qualities of the soul, different life forms, Karma theory, description of the universe, strict codes of asceticism, and rules for householders. .

After attaining Keval-jnän at the age of 42, Bhagawän Mahävir delivered sermons to the common people in the local language, Ardha-Mägadhi Präkrit, for next 30 years. The essence of these sermons was compiled orally into many texts (known as Sutras) by His immediate disciples called Ganadhars. These Sutras are divided into 12 main texts known as 12 Anga Ägam Sutras or 12 Anga-pravishtha Ägam or Dvädashängi (main canons).

The 12th Anga Ägam Sutra (text) is known as Drashtiväd. It is believed that this Anga Ägam was compiled and learned first by the monks as it was the most difficult to learn. This Ägam consists of the 14 Purva, life of all Tirthankars, description of other faiths that existed, how to acquire special powers such as walking on water or flying.

All Jain traditions believe that this Ägam was lost (no one remembers it) sometime between 2nd century BC to 2nd century AD.

In addition to the twelve Anga-pravishtha Sutras composed by the Ganadhars, other canonical literature (Anga-bähya Ägam) was composed on the basis of these 12 Anga by Shrut-kevali Ächäryas (Sthavir or elder monks) in an easier format for comprehension. These scriptures are also included as part of the Jain Ägam.

The Jain Ägam consist of 12 Anga-pravishtha Ägam (includes 14 Purva) and Anga-bähya Ägam (34 for Shvetämbar Murtipujak, 21 for Shvetämbar Sthänakaväsi and Teräpanthi, and 14 for Digambar).

Historically Ganadhars passed on the Ägam Sutras orally to their disciples who memorized and passed on the Sutra to the next generations. The tradition of passing this knowledge in its entirety from the memory lasted for about 160 years after Bhagawan Mahavir's Nirvan until Ächärya Bhadrabähu. After Ächärya Bhadrabähu, the memorization power of Ächäryas gradually declined and they could no longer remember the entire Ägam-sutras.

However as per Shvetämbar tradition, around 300 AD (800 years after Bhagawän Mahävir's Nirväna) the memorized Ägam-sutras were written down. At that time no one remembered 14 Purva and 12th Anga Ägam. The remaining 11 Anga Ägam were partially remembered.

As per Digambar tradition, the written Shvetämbar Ägam-sutras contain many errors and were not accepted as original teaching of Bhagawän Mahävir. Hence, they believe that all of the original Ägam-sutras are lost with time.

For some time after Bhagawän Mahävir's Nirväna, the Jain Shramans did not pen their Ägam in book form but preserved them by memorization. They considered that possessing books would constitute violation of the vow of nonattachment and non-possession.

Eventually, they totally changed their attitude towards the possession of books when there was fear of the Jain Ägam being destroyed. Whatever wealth of the Ägam, which was still extant at that time, remained protected and preserved.

Consistent with Shvetämbar Murtipujak beliefs, there are three Ägam temples, which have 45 Ägam engraved either on walls or copper plates. They are in Pälitänä, Surat and Shankheshwar. There are several places (Jnän-mandirs) like Ahmedabad, Pätan, Surat, Khambhät, Jaisalmer, Pindvada, Mehsana, Ratalam, Ahor, Tharad, Guda, and Surendranagar where all Ägam are available.

L.2.2. Keval-jnäni, Shrut-kevali and Das-purvi Ächäryas

The Keval-jnäni are those who have eradicated the four destructive karma and attained perfect knowledge. Shrut-kevali are those who know all of the 14 Purva and 12 Anga-pravishtha Ägam. Das-purvi Ächäryas are those who know the first ten Purva and 11 Anga-pravishtha Ägam. Through the special powers of Shrut-kevali (memorization by listening), the sermons given by Tirthankars are passed on to the following generations. The following provides the list of Keval-jnäni, Shrut-kevali and Das-purvi Ächäryas after the Nirväna of Bhagawän Mahävir:

L.2.2.1. Keval-jnäni Ächäryas

Shvetämbar Tradition		Digambar Tradition	
Name	Years as Ächärya	Name	Years as Ächärya
Sudharmä-swämi	12	Gautam-swämi	12
Jambu-swämi	44	Sudharmä-swämi	12
		Jambu-swämi	38

Table L.2-A

L.2.2.2. Shrut-kevali Ächäryas

Shvetämbar Tradition		Digambar Tradition	
Name	Years as Ächärya	Name	Years as Ächärya
Prabhav	11	Vishnu	14
Sayyam-bhav	23	Nandimitra	16
Yashobhadra	50	Aparäjit	22
Sambhutivijay	8	Govardhan	19
Bhadrabähu	14	Bhadrabähu	29

Table L.2-B

L.2.2.3. Das-purvi Ächäryas

Shvetämbar Tradition		Digambar Tradition	
Name	Years as Ächärya	Name	Years as Ächärya
Ärya Sthulibhadra	45	Visakh Ächärya	10
Ärya Mahägiri	30	Prosthil	19
Ärya Suhastin	46	Kshatriya	17
Gunasundar-suri	44	Jaysen	21
Ärya Kälak	41	Nägasen	18
Skandiläcḥärya (Samdilya)	38	Siddhärtha	17
Revati-mitra-suri	36	Dhritisen	18
Ärya Dharma	24	Buddhilinga	20
Bhadragupta-suri	39	Dev	14
Shrigupta-suri	15	Dharmasen	16
Vajraswämi	36		

Table L.2-C

According to the Shvetämbars, the series of the Das-purvi (knowledgeable with of 11 Anga and ten Purva only) completely ended with the death of Ächärya Vajra. His death occurred in 114 Vikram Samvat (584 years after Bhagawän Mahävir's Nirväna). However, according to the Digambars, Dharmasen was the last of the Das-purvi, 345 years after Bhagawän Mahävir's Nirväna.

After Ächärya Vajra, there flourished Ächärya Rakshita, who had knowledge of nine and a half Purva and remained Yug-pradhän for 13 years. Keeping in view that disciples might have differently developed faculties of intelligences, understanding, and retention, he made four classifications of the Ägam, based on the four viewpoints of exposition (Anuyog). Until his time, each and every Ägam Sutra work was expounded from all four viewpoints of exposition.

L.2.3. Väcḥanä (Recensions - Critical revision of Ägam as per Shvetämbar tradition)

In order to preserve Jain scriptures and other Jain literature, Jain Ächäryas in the past had three major conferences known as three recensions of Jain literature. Whenever the Ächäryas realized that the tradition of passing the Ägam orally was waning or becoming disorderly, they called for recensions. No documentation occurred during the first recension but during the second and third conferences, most of the scriptures, commentaries, and other works were documented.

	Recension Place	Time
01	Pätliputra Recension	approx 367 BC
02	Mathurä and Vallabhi Recensions	approx 303 AD
03	Vallabhi Recension	approx 453 AD

Table L.2-D

L.2.3.1. First Vächanä in Pätliputra (First Recension)

About 160 years after the Lord's Nirväna, when Ächärya Bhadrabähu was the head of the religious order and the Nanda dynasty was ruling over Magadh region, Pätliputra, the capital city, became the center of learning and knowledge. At that time, there occurred twelve years of famine During that period of shortage and scarcity, it was hard for Jain monks to observe the code of conduct of religion.

Ächärya Bhadrabähu therefore decided to migrate to the south along with many followers. Under such circumstances they could not preserve the entire canonical literature.

After the famine, a convention was called at Pätliputra under the leadership of Ächärya Sthulibhadra. The Jain monks asked one another what they could recollect, thus collecting eleven of the twelve Anga. However, they found that nobody recollected the entire Drashtiväd, the twelfth Anga. At that time, Ächärya Bhadrabähu alone possessed the knowledge of the Drashtiväd, but he had chosen a yogic path of a special sort and was in Nepal. Therefore, the Jain community requested Ächärya Sthulibhadra and many other monks to go to Ächärya Bhadrabähu to learn the text of the Drashtiväd from him. Of those monks, Sthulibhadra alone was successful in acquiring the knowledge of it.

However, after acquiring the knowledge of ten out of the fourteen Purva, he misused the miraculous power learned through it. When Ächärya Bhadrabähu came to know this, he stopped giving lessons to Sthulibhadra. After Sthulibhadra and the Sangh beseeched him, Ächärya Bhadrabähu agreed to teach him only the text form of the remaining four Purva without its meaning, and forbid Sthulibhadra to teach these four Purva to others.

As a consequence, there existed the knowledge of 14 Purva up to Sthulibhadra. After his death, the Sangh possessed the knowledge of eleven Anga Ägam and only ten Purva. Sthulibhadra's death occurred 215 years after Bhagawän Mahävir's Nirväna.

In short, of the twelve Anga (Anga-pravishtha) composed by the Ganadhars, eleven Anga bereft of the four Purva were recovered by the Sangh assembled at the first council of the Ägam. 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 Ägam had gotten lost. This was the first major schism among the followers of Lord Mahävir.

L.2.3.2. Second Vächanä in Vallabhipur and Mathurä (Second Recension)

Even after the Pätliputra convention, the Ägam 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., Pätliputra ceased to be the main center of Jainism, because the Mitra dynasty that took over was not favorably inclined to it. Therefore, there was a large-scale migration of Jain monks and laypeople towards Udaygiri (near present-day Bhuvaneshwar) in the southeast and towards Mathurä in the west.

Once again, all these factors contributed to variations in the version of Ägam Sutras. After a twelve-year-long famine about 830 years after Bhagawän Mahävir's Nirväna, the monks assembled in Mathurä under the leadership of Ärya Skandil. They collected and arranged the Kälik Shrut based on what they could recall and recite. Named after the city where it was held, this recension is called Mathurä Vächanä.

Synchronous with the council at Mathurä, Ächärya Nägärjun convened a council of monks at Vallabhi (Saurashtra) and tried to collect and arrange the Ägam. Then they were written down and the recension was prepared after having corrected lengthy portions according to the context. The Vächanä is also called the Nägärjun Vächanä.

L.2.3.3. Third Vächanä in Vallabhipur (Third Recension)

150 years after the councils presided over by Skandil and Nägärjun at Mathurä and Vallabhi respectively, a council of monks presided over by Kshamä-shraman Devarddhigani was held at Vallabhi (Saurashtra). It was decided to document all available Prakirna Sutras and preserve the Anga and other Sutras that were documented in the two former councils. In addition, the council was to bring uniformity in the Sutras as far as possible by resolving the differences in Sutras. Of course, the most important differences were documented as Churni and Tikä.

This task was accomplished 980 years after Bhagawän Mahävir's Nirväna. After that event, the text of most of the Ägam works available at present was finalized.

L.2.4. Classification of Jain Ägam

Both the Shvetämbars and the Digambars unanimously agree on the point that the Purva works have become extinct. However, there are several works which refer to the Purva.

The Shatakhandägam and the Kashäy-präbhruta have been composed by the Digambar Ächäryas on the basis of the Purva works. Many literatures recognized as Ägam by the Shvetämbars also have their source in the Purva.

At the present time, the following 45 Ägam are available that are acceptable to Shvetämbar Murtipujak tradition.

L.2.4.1. Classification of Shvetämbar Ägam

- 11 Anga (the 12th Anga Ägam was lost),
- 12 Upänga Ägam,
- 6 Chheda-sutras,
- 4 Mool-sutras,
- 2 Chulikä-sutras and
- 10 Prakirna-sutras
- 1 Ävashyak Ägam (as per Shvetämbar Sthänakaväsi and Teräpanthi)

L.2.4.2. Classification of Digambar Ägam

In the absence of authentic Ägam Sutras, Digambars practice the Jain religion by following the literature written by the great Ächäryas from 100 to 1000 AD. It includes:

- Shatakhandägam (First Main text)
- Kashäy Pähuda (Second Main text)
- Four Anuyog
    - Prathmänuyog
    - Charanänuyog
    - Ganitänuyog or Karanänuyog and
    - Dravyänuyoga

Note - Four Anuyog consist of more than 20 texts, such as Samaysär, Panchästikäy, and Pravachansär by Ächärya Kundkund, Tattvärtha Sutra by Umäsvämi, Padma-Purän, Ädi-Purän, Mulächär, and Gommatsär.

L.2.5. Purva

The fourteen Purva were vast. As explained previously, these 14 Purva are the part of 12th Anga Ägam called Drashtiväd.

The First Purva is written with the amount of ink equivalent to the weight of one elephant. The second one was two times larger, and the third one was two times larger than previous and so on.

Following is a list of the 14 Purva and its subject matter:

No.	Name of Purva	Subject matter
01	Utpäd Purva	Living (Jiva), non-living (Ajiva), and its modes (Paryäy)
02	Agräyaniya Purva	Nine realities (Nav Tattva), six substances (Shad Dravya), etc.
03	Virya-praväd Purva	Relating to energy of soul, non-living, etc.
04	Astinästi-praväd Purva	Multiplicity of views (Anekäntaväd), Sapta-bhanga, etc.
05	Jnän-praväd Purva	Five types of knowledge and three types of ignorance, etc.
06	Satya-praväd Purva	Truth, restraint, silence (Maun), speech, etc.
07	Ätma-praväd Purva	Analysis of soul from different angles (Naya)
08	Karma-praväd Purva	Karma, its bondage, its nature, fruition, balance, etc.
09	Pratyäkhyän-praväd Purva	Taking vows (Pachchakkhän), restraint, detachment, etc.
10	Vidyä-praväd Purva	Expertise (Vidyä), exceptional abilities, practice, etc.
11	Kalyän-praväd Purva	Spiritual alertness (Apramäd) and laziness (Pramäd)
12	PränaSiddhväy Purva	Ten types of life substances (Prän).
13	Kriyä-vishäl Purva	Art, 64 arts of women, 84 arts of men, etc.
14	Lok-bindusär Purva	Three parts of universe, mathematics, etc.

Table L.2-E

L.2.6. Anga-pravishtha Ägam

There is no difference of opinion among the Jain traditions on the point that the basic source of the entire Jain literature is a group of twelve Anga works composed by the Ganadhars known as Anga-pravishtha or Anga Ägam. The Digambars maintain that within a period of time after the Nirväna of Tirthankar Mahävir, the Ägam preached by him have not been remembered in their entirety by Jain Shramans. However, the Shvetämbars tried to preserve the Ägam and having compiled them, they found many things which have come down from ancient Ächäryas through oral tradition included in the Jain Ägam.

Jain Sects	Total Anga-pravishtha Ägam	Survived	Lost
Digambar	12	0	12
Shvetämbar Murtipujak	12	11	1
Shvetämbar Sthänakaväsi	12	11	1
Shvetämbar Teräpanthi	12	11	1

Table L.2-F

Subject Matters of Anga-pravishtha Ägam

L.2.6.1. Ächäränga Sutra (Äyäränga)

This Ägam describes the conduct and behavior of ascetic life and the penance of Bhagawän Mahävir. This is the oldest Ägam from a linguistic point of view.

L.2.6.2. Sutra-krutänga Sutra (Suyagadänga-sutta)

This Ägam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyä Väd, Akriyä-väd, Ajnänväd, and Vinaya-väd.

L.2.6.3. Sthänänga Sutra (Thänänga-sutta)

This Ägam defines and catalogues the main substances of Jain metaphysics.

L.2.6.4. Samaväyänga Sutra

This Ägam defines and catalogues the main substances of Jainism from a perspective different than the Sthänänga Sutra.

L.2.6.5. Vyäkhyä-prajnapti or Bhagavati Sutra (Viyäha-pannatti)

This Ägam explains the subtle knowledge of soul, matter, and other related subjects. 36,000 questions and answers are presented in discussion form. It is the largest of the eleven existing Anga-pravishtha Ägam.

L.2.6.6. Jnätä-dharma-kathänga Sutra (Näyä-dhamma-kahä-sutta)

This Ägam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Bhagawän Mahävir's religious preaching.

L.2.6.7. Upäsaka-dashänga Sutra (Uväsagadasäo)

This Ägam explains the code of conduct of the ten lay followers (Shrävak) of Bhagawän Mahävir. This Ägam is very useful for understanding the code and conduct of lay followers (Shrävak Dharma) in the Jain religion.

L.2.6.8. Antakrit-dashänga Sutra (Antagadadasäo)

This Ägam tells the stories of ten significant monks who attained liberation (Moksh) by destroying their karma.

L.2.6.9. Anuttaroupa-pätika-dashänga Sutra (Anuttarova-väiya-dasäo)

This Ägam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.

L.2.6.10. Prashna-vyäkarana Sutra (Panhä-vägaranäim)

This Ägam describes the five great vows (Mahävrat) and the five worst sins defined in the Jain religion.

L.2.6.11. Vipäk Sutra (Viväga-suyam)

This Ägam explains the results of good and bad karma through several stories.

L.2.6.12. Drashtiväd Sutra

The twelfth Anga-pravishtha Ägam, Drashtiväd, is considered lost by all Jain Sects. The description of Drashtiväd found in the other Jain Sutras, indicates that this Anga-pravishtha Ägam was the largest of all Ägam Sutras. It was classified in five parts, (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham Anuyog and (5) Chulikä. The third part, Purvagata contained the 14 Purva, which contained Jain religion's endless treasure trove of knowledge on every subject.

L.2.7. Anga-bähya Ägam

In addition to the twelve Anga works composed by the Ganadhars, other canonical literature, known as Anga-bähya Ägam, which was composed by Sthavir or elder monks are also included as part of the Jain Ägam. Such Sthavir are of two types, Shrut-kevalis (one who comprehends the entire Shrut-14 Purva) and Das-purvi (one who has acquired knowledge of the ten Purva). Shrut-kevalis are especially well versed in the meaning and essence of the Ägam.

L.2.7.1. Anga-bähya Ägam of Different Sects

The Digambars have accepted 14 texts, the Shvetämbars 34 texts, and the Sthänakaväsi 21 texts as Anga-bähya Ägam.

Jain Sects	Total Anga-bähya Ägam	Survived	Lost
Digambar	14	0	14
Shvetämbar Murtipujak	34	34	0
Shvetämbar Sthänakaväsi	21	21	0
Shvetämbar Teräpanthi	21	21	0

Table L.2-G

The Digambars have accepted 14 texts from Anga-bähya Ägam. However, they believe that all Anga-bähya Ägam were gradually lost starting about two hundred years after Bhagawän Mahävir's Nirväna. Hence, in their opinion, the complete Jain Ägam literature was lost within a few hundred years of Bhagawän Mahävir's Nirväna. Per Shvetämbar tradition, Anga-bähya Ägam are Upänga-sutras, Chheda-sutras, Mool-sutras, Chulikä-sutras, and Prakirna-sutras.

L.2.7.2. Sub-classification of Shvetämbar Anga-bähya Ägam

Following is the list of number of Anga-bähya Ägam recognized as authentic scriptures by different Jain Shvetämbar Sects:

Category of Anga-bähya Ägam	Shvetämbar Murtipujak	Sthänakaväsi and Teräpanthi
Upänga Ägam	12	12
Chheda-sutra Ägam	6	4
Mool-sutra Ägam	4	4
Chulikä-sutra Ägam	2	0
Prakirna-sutra Ägam	10	0
Ävashyak-sutra Ägam	0	1
Total Anga-bähya Ägam	34	21

Table L.2-H

L.2.7.2.1. Upänga Ägam Sutras

These are scriptures created in relation to Anga-pravishtha Ägam. They provide further explanation of the Anga-pravishtha Ägam.

L.2.7.2.1.1.

Aupapätika Sutra (Ovaväiyam)

This Ägam describes the splendid procession of King Konika when he visited Bhagawän Mahävir. It also explains how a person can attain heaven in the next life.

L.2.7.2.1.2.

Räja-prashniya Sutra (Räyä-pasena-ijja)

This Ägam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawän Pärshvanäth. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a Dev. He appeared from heaven to shower Bhagawän Mahävir with unprecedented pomp and splendor. The thirty-two acts (plays) described in this Ägam throw light upon the ancient dramatic art of India.

L.2.7.2.1.3.

Jiväbhigama Sutra

This Ägam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.

L.2.7.2.1.4.

Prajnäpanä Sutra (Pannavanä)

This Ägam describes the form and attributes of souls from a different perspective.

L.2.7.2.1.5.

Surya-prajnapti Sutra (Suriya-pannatti)

This Ägam describes the Sun, the planets, and the associated mathematics regarding their motion.

L.2.7.2.1.6.

Chandra-prajnapti Sutra

This Ägam describes the Moon, the planets, and the associated mathematics regarding their motion. Both of these Upänga Ägam, the Chandra Prajnapti and Surya-prajnapti, are very important in understanding the astrology of olden times.

L.2.7.2.1.7.

Jambudveep-prajnapti Sutra

This Ägam provides a description of Jambudveep. Jambudveep is a big island located in the center of the middle world, as explained in Jain geography. The Ägam also provides information on ancient kings.

L.2.7.2.1.8.

Nirayärvali Sutra

This Ägam describes the story of ten brother princes. All ten princes fought with King Chetak of Vaishäli, their half-brother, in cooperation with king Konika. In the end, all ten princes went to hell after dying in war.

L.2.7.2.1.9.

Kalpä-vatansikä Sutra (Kappävadamsiäo)

This Ägam describes the story of King Konika's children. They did not fight with King Chetak in the war. They renounced the world and became monks. After their death, they went to heaven.

L.2.7.2.1.10.

Pushpikä Sutra (Puspiäo)

This Ägam describes the previous lives of certain Devs (angels) who worshiped Bhagawän Mahävir.

L.2.7.2.1.11.

Pushpa-chulikä Sutra

This Ägam describes stories similar to those in the Pushpikä.

L.2.7.2.1.12.

Vrashnidashä Sutra (Vanhidasäo)

This Ägam explains how Bhagawän Neminäth convinced ten kings in the Vrashni region to follow the Jain religion.

L.2.7.2.2. Chheda-sutras

The subject matter described in the Chheda-sutras is only for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for ascetics. It also explains how they can repent for their sins and mistakes.

L.2.7.2.2.1.

Nishitha Sutra (Nisiha)

This Ägam explains the procedure of repentance (Präyashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.

L.2.7.2.2.2.

Brahat-kalpa Sutra

This Ägam explains which of the ten kinds of repentance is appropriate for a wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.

L.2.7.2.2.3.

Vyavahär Sutra*

This Ägam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and the feelings with which the confession should be made. It also explains what sort of repentance the monk should perform. There are several other indications of the limits of ascetic life.

L.2.7.2.2.4.

Dashä-shrut-skandha Sutra (Ächäradashä)

There are ten chapters in this Sutra. It contains information relating to 20 places of Asamädhi, 21 major faults bringing weakness in conduct, 33 Äshätanä of Guru, 8 Sampadä of Ächäryas and their kinds, 10 places of Chitta Samädhi, 11 Pratimä of layperson, 12 Pratimä of ascetics (monks and nuns), Kalpa Sutra (recited during the Paryushan), 30 places of bondage of Mohaniya Karma and 9 Nidän (Niyane).

L.2.7.2.2.5.

Panch-kalpa Sutra*

This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this Ägam are now available. However, the commentaries (Bhäshya and Churni) written about this Ägam by some elder monks are available.

L.2.7.2.2.6.

Mahä-nishitha Sutra

This Ägam explains the process of confession and repentance for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (celibacy). It also describes and explains the conduct of good and bad monks.

L.2.7.2.3. Mool-sutras

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mool-sutras.

L.2.7.2.3.1.

Ävashyaka Sutra

The daily rituals or essentials, which are necessary to perform during the day and night for the purification of the soul, are called Ävashyaka. A description of the six essentials (Ävashyaka) is explained in this Ägam. The six essentials are Sämäyik, Chaturvimshati-stava, Vandanä, Pratikraman, Käyotsarg, and Pratyäkhyän.

L.2.7.2.3.2.

Dasha-vaikälika Sutra

This Ägam briefly describes and explains the conduct of ascetic life.

L.2.7.2.3.3.

Uttarädhyayan Sutra

This Ägam has the same place in Jain literature as the Dhammapada in Buddhism and the Gitä in the Hindu religion. It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.

L.2.7.2.3.4.

Ogha-niryukti or Pinda-niryukti Sutra*

This Ägam explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people.

L.2.7.2.4. Chulikä-sutras

The scriptures, which enhance or decorate the meaning of Anga-pravishtha Ägam are known as Chulikä or Chulikä-sutras.

L.2.7.2.4.1.

Nandisutra

This Ägam contains an elaborate description of Tirthankar, Ganadhar, and five types of Knowledge (Jnän): Mati, Shrut, Avadhi, Manah-paryav, and Keval-jnän.

L.2.7.2.4.2.

Anuyog-dvära Sutra

This Ägam provides the description of many rights regarding the mode of preaching.

L.2.7.2.5. Prakirna-sutras

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutra.

L.2.7.2.5.1.

Chatuh-sharana*

This Ägam contains prayers to the four benevolent beings: a) Arihant - God in the form of a perfect human being, b) Siddha - God in the form of pure consciousness, c) Sädhu - Ascetics and d) Dharma – Religion.

L.2.7.2.5.2.

Ätur-pratyäkhyän (Äura-Pachchakkhän) *

This Ägam describes the types of vows a person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.

L.2.7.2.5.3.

Bhakta-parijnä (Bhatta-parinnä) *

This Ägam describes the process of fasting and how one should reflect at the time of death.

L.2.7.2.5.4.

Sanstäraka (Santhäraga)*

This Ägam describes the process of dying by one's own desire and its glory.

L.2.7.2.5.5.

Tandulavaitälika*

This Ägam describes the state of pregnancy and provides knowledge about the human body.

L.2.7.2.5.6.

Chandra-vedhyaka*

This Ägam describes the method of concentrated meditation (Dhyän) that one should observe through the description of Rädhävedha.

L.2.7.2.5.7.

Devendra-stava*

This Ägam describes the names, positions, and residences of Devs (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.

L.2.7.2.5.8.

Ganita-vidyä*

This Ägam describes palmistry and how it is used to predict the future (Nimitta).

L.2.7.2.5.9.

Mahä-pratyäkhyän*

This Ägam explains how to completely give up the worst sins and how to repent for these sins.

L.2.7.2.5.10.

Virastava*

This Ägam contains prayers of Bhagawän Mahävir.

***Note: The Sthänakaväsi and Teräpanthi Jain traditions do not recognize 13 of the total Anga-bähya Ägam.**

L.2.7.3. Sub-classification of Digambar Anga-bähya Ägam

Though the Digambars contend that Sthavir or the older monks, composed fourteen Anga-bähya Ägam different from the twelve Anga Ägam, they also believe that those Anga-bähya Ägam too have become extinct. The titles of these fourteen Anga-bähya Ägam are:

1	Sämäyik	Descriptions about equanimity
2	Chaturvimshati-Stava	Names of 24 Tirthankar, Kalyänak, special powers (Atishay), Ways of their worship as a group.
3	Vandanä	Ways to worship one Tirthankar in their temple etc.
4	Pratikraman	Description of seven types of Pratikraman.
5	Vainayik	Description of five appropriateness of Vinaya.
6	Kritikarma	Ways to worship Arihants, Siddhas, Ächäryas, and Sädhus.
7	Desävakäsik	Ways to offer Ähär or Gochari to Monks.
8	Uttarädhyayan	Ways to deal with calamities, and to tolerate 22 Parishaha by Monks.
9	Kalpa-Vyavahär	Ways for repentance by Monks on inappropriate conduct.
10	Kalpakalpik	Appropriate and inappropriateness in reference to subject, area, time, and thoughts (Bhäv), in the conduct of Monks
11	Mahäkalpik	Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk
12	Pundarik	Reasons for achieving four types of celestial realm.
13	Mahä-pundarik	Reasons for becoming Indra or Prati-Indra, with special reference to penance etc.
14	Nisithik	Ägam that contains various types of repentances.

Table L.2-I

L.2.8. Commentaries on the Ägam

The commentaries on the Ägam have been written in Präkrit and Sanskrit. Those written in Präkrit are known as Niryukti, Bhäshya, and Churni. Niryukti and Bhäshya are composed in verses while Churni are in prose.

Ächärya Bhadrabähu composed all the present Niryukti. In his Niryukti, he conducted philosophical discussions in an attractive style. He laid the foundation of the Jain philosophy by writing about Pramän, Naya, and Nikshep.

One should study Bhäshya to have a complete picture of the full discussion on any particular subject that had been carried on till the date of their composition. Among the authors of the Bhäshya, Sanghadäs-gani and Jinabhadra are the most famous. The Churni that are available to us belong to the seventh or the eighth century. Among the authors of the Churni, Jindäs Mahattar is famous. The oldest Sanskrit commentaries on the Ägam are those written by Ächärya Haribhadra-suri. He has been assigned to the periods between 757 V.S and 857 V.S. Haribhadra-suri had mainly given the Sanskrit version of the Präkrit Churni. After Haribhadra-suri, Shilänk-suri wrote Sanskrit commentaries in the tenth century.

After Shilänk-suri, Santya-ächärya wrote the famous Sanskrit Brahat-tikä commentary on the Uttarädhyayan -. After him, the well-known commentator Abhaydev, who lived from 1072 to 1134 V.S., wrote Sanskrit commentaries on nine Anga. Here, we should mention the name of Maladhäri Hemchandra who was also a Sanskrit commentator and scholar in the twelfth century. However, among the authors of Sanskrit commentaries on the Ägam, Malayagiri holds the supreme position. He was a contemporary of Ächärya Hemchandra. Other scholars thenstarted writing Bälävabodha commentaries in contemporary Apabhramsha, which is an old Gujarati language. Dharmasinha Muni of the 18th century rejects the interpretation given in the old commentaries and gives his own interpretation. However, his interpretation fits in well with the tenets of his own tradition (Lok Gachchha), which had arisen in opposition to idol worship.

L.2.9. Digambar Recognized Literature

The Digambar tradition believes that there were 26 Ägam-sutras (12 Anga-pravishtha Ägam + 14 Anga-bähya Ägam). However, they were gradually forgotten, starting from one hundred fifty years after Bhagawän Mahävir's Nirväna. Hence, Digambars do not recognize the existing Ägam-sutras (which are recognized by the Shvetämbar sects) as authentic scriptures.

In the absence of authentic scriptures, Digambars follow two main texts, three commentaries on the main texts, and four Anuyog, consisting of more than 20 texts, as the basis for their religious philosophy and practices. These scriptures were written by great Ächäryas (scholars) from 100 to 1000 AD. They have used the original Ägam Sutras as the basis for their work.

L.2.9.1. List of Digambar texts

List of Digambar texts as they are used in absence of original scriptures:

Title	Description	Author[s]	Date
Shatakhandägam or Mahä-kamma-payadi Pähuda or Mahä-karma Prakriti Präbhruta	Original Sutra	Ächärya Pushpadanta and Bhutabali	160 AD
Kashäy-pähuda or Kashäy-präbhruta	Original Sutra	Ächärya Gunadhara	Unknown
Dhavalä-tikä	Commentary on Shatakhandägam Vol. 1 to 5	Virsen	780 AD
Mahä-dhavalä-tikä	Commentary on Shatakhandägam Vol. 6	Virsen	780 A.D.
Jayadhavalä-tikä	Commentary on Kashäy-pähuda	Virsen and Jinsen	780 A.D.

Table L.2-J

L.2.9.1.1. Shatakhandägam

The Shatakhandägam is also known as Mahä-kamma-payadi Pähuda or Mahä-karma Prakriti Präbhrut. It was written by two Ächäryas, Pushpadanta and Bhutabali, around 160 AD.

The second Purva Ägam, named Agräyaniya, was used as the basis for this text. The text contains six volumes. Ächärya Virsen wrote two commentary texts, Dhavalä-tikä on the first five volumes and Mahä-dhavalä-tikä on the sixth volume of this scripture, around 780 AD.

L.2.9.1.2. Kashäy-pähuda or Kashäy-präbhruta

Ächärya Gunadhara wrote the Kashäy-pähuda. The fifth Purva Ägam, Jnän-praväd, was used as a basis for this scripture. Ächärya Virsen and his disciple, Jinsen, wrote a commentary text known as Jay-dhavalä-tikä around 780 AD.

L.2.9.1.3. Four Anuyog

L.2.9.1.3.1.

Pratham Anuyog / Dharma-kathä Anuyog (Religious Stories)

This Anuyog consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

Title	Author	Date
Padma Purän	Ravisen	650 AD
Harivamsa Purän	Jinsen	783 AD
Ädi Purän	Jinsen	783 AD
Uttar Purän	Gunabhadra	879 AD

Table L.2-K

L.2.9.1.3.2.

Charan Anuyog (Conduct)

This Anuyog consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.

Title	Author	Date
Mulächär	Vattaura	600 A.D.
Trivarnächär	Vattaura	600 A.D.
Ratna-karanda Shrävakächär	Samantabhadra	600 A.D.

Table L.2-L

L.2.9.1.3.3.

Karan Anuyog / Ganita Anuyog (Mathematics)

This Anuyog expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

Title	Author	Date
Surya-prajnapti	Unknown	Unknown
Chandra-prajnapti	Unknown	Unknown
Jayadhavalä-tikä	Virsen/Jinsen	780 AD
Gommatsär	Nemichandra Siddhänt	1000 AD

Table L.2-M

L.2.9.1.3.4.

Dravya Anuyog (Philosophy)

This Anuyog consists of the following texts, which contain philosophical doctrines, theories, meta-physics, Tattva-jnän, and like literature.

Title	Author	Date
Niyamsär	Kundkund	100 AD
Panchästikäy	Kundkund	100 AD
Pravachansär	Kundkund	100 AD
Samaysär	Kundkund	100 AD
Tattvärtha-sutra	Umäsväti	200 AD
Commentary on Tattvärtha-sutra	Samantabhadra	600 AD
Commentary on Tattvärtha-sutra	Pujyapäd	700 AD
Commentary on Tattvärtha-sutra	Akalank	750 AD
Commentary on Tattvärtha-sutra	Vidyanand	800 AD
Äpta-mimämsä	Samantabhadra	600 AD
Commentary on Äpta-mimämsä	Akalank	750 AD
Commentary on Äpta-mimämsä	Vidyanand	800 AD

Table L.2-N

L.2.10. Non-ägam Literature

Jains have tens of thousands of books which are not considered part of the Jain Ägam. These non-ägam literary works consist of commentary and explanation of Ägam literature and independent works compiled by ascetics and scholars. They are written in many languages such as Präkrit, Sanskrit, Apabhramsha (old Gujarati), Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

Examples of a Digambar non-ägam books are already discussed in the Digambar Literature section. Some examples of a Shvetämbar non-ägam books are Shri Tattvärtha Sutra, Shri Sanmati-tarka, Shri Pramän-naya, Shri Syädväd-ratnäkar, Shri Vishesh-ävashyak-mahäbhäshya, Shri Tattvälokälankär, Shri Kamma-payadi, Shri Dharma-parikshä, Shri Dharma Sangrahani, Shri Yogadrashti-samuchchaya, Shri Yoga-shästra, Shri Yogabindu, Shri Anekänta-Jayapatäkä, Shri Shästra-värtä-samuchchaya, Shri Jnänsär, Shri Ädhyätma-sär, Shri Ädhyätma-ätma-parikshä, Shri Anyayoga-vyavachchhedikä, Shri Shänt-sudhäras, etc.

L.2.11. Some Sacred Books

All Jain traditions unanimously consider Shri Tattvärtha-sutra as the main Jain textbook today. In this section, we will give glimpses of, Shri Uttarädhyayan Sutra (Shvetämbar scripture), Shri Kalpa Sutra, Shri Samaysär (Digambar sacred book), and Shri Tattvärtha-sutra. These are the three main textbooks used today.

L.2.11.1. Uttarädhyayan-sutra (Ägam Literature)

Uttarädhyayan-sutra is one of the most important scriptural texts and is the third Mool Ägam-sutra. Traditionally, it is said to contain the last sermons of Bhagawän Mahävir. Many scholars presume that the current text seems to be a composite work of various dates. However, it is one of the earliest texts equivalents to the primary texts.

This text has various ways of narrating the Jain principles. They have been illustrated through parables, anecdotes, episodes, and historical stories. It contains 36 chapters; nearly a third of them have historical stories and episodes. Some early chapters contain parables and different concepts of Jainism.

The variety of methods applied in the text makes the book highly illustrative and interesting. There are many short and long commentaries on this text written since the ninth century AD. Its first English translation was published as early as in 1895; the text is now available with translations into many languages: German, English, Hindi, Gujarati, etc. With the help of these translations, any person can read, understand, and estimate the value of the book.

Let us now turn to the summary of the content of this important text. The book tells us that human life is rare and difficult to attain. However, it is human life itself which leads us to ultimate happiness. Hence, it is necessary to make the best use of the human life. One must try to enrich it with the highest values and enlightenment. It disposes people towards the ascetic life, which is a life of better internal happiness. The text tells us that there are four things which are rare:

- Human life
- Listening to religion propounded by Jina.
- Faith in religion propounded by Jina.
- Energy to follow right conduct.

One must realize that Bhagawän Mahävir was the highest among the ascetics of his days. He had many followers with proper faith and understanding. He inspired many people to his path as a means of permanent outer and inner happiness. He also stressed the life of an ascetic, the path of detachment, where one would have to face 22 types of difficulties. One would have to bear many hardships of a physical and mental nature to transform oneself as a true ascetic.

Uttarädhyayan Sutra teaches us many points of ascetic life through the stories of Kapila, Nami, Mrugaputra, Sanjay, Rathanemi, Jay-ghosha, Vijay-ghosha, and many more. They suggest that ascetic life accrues from previous good Karma. One must think and act well all the time.

A chapter tells us the story of an ascetic who is not given the due regard by high caste people. Later on, his sermons yield him credit. Bhagawän Mahävir says that asceticism can be cultivated without any restrictions of the caste and creed. This is the basis of universality of the Jain religion.

The text mentions that carelessness and negligence is not good. Too much attachment or indulgence is also bad. The ambitions and desires of the men are limitless, causing dissatisfaction and leading to an unhappy life. One should cultivate the good qualities and get away from bad actions and thoughts.

A good number of chapters describe the basic tenets of the Jain system. The practice of these tenets is the method of inner and outer purification. The Karma theory is the essence of the Jain system. The practice of equanimity (Sämäyik) and meditation have also been described.

The theory of Leshyä (state of mind and karmic stains) is explained as one of the most important psychological principles that reflect one's thought process.

Jainism is an action-oriented religion. However, the sutra states that action bears result only when performed with meticulous care without lapses or omissions.

The last chapter gives details about the living and the non-living world. It deals with physics, chemistry, botany, and zoology. Nonviolence has been described in chapters dealing with the different qualities and vows of the ascetics.

L.2.11.2. Kalpa Sutra (Ägam Literature)

Traditionally, the most revered scripture for Shvetämbars is the Kalpa Sutra, read from the fourth to the eighth day of Paryushan. Kalpa means an activity which enhances religious knowledge, conduct, and self-control. This scripture, which gives rules for monastic life during rainy season, was originally the eighth chapter of the Anga-bähya Ägam Dasha-shrut-skandha. The chapter has in fact been made into a separate book, to which are appended both a collective biography of the Tirthankars and a lineage of successors to the Ganadhars.

Ächärya Bhadrabähu composed these three chapters (1216 verses) in Ardha-Mägadhi language, collectively called Kalpa Sutra, in the 3rd century B.C. In 453 A. D., for the first time it was penned down on palm-leaves (Tädpatris) during Vallabhipur recension.

Historically, it was recited only among Sädhus during Paryushan. However, the Kalpa Sutra has been recited in public for over 1500 years, ever since Devarddhigani chanted it before King Dhruvsen of Vallabhi to relieve the king's grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa Sutra for the first time.

The Kalpa Sutra has a detailed and lively description of Bhagawän Mahävir's life, as well as narration of his previous 26 lives. The poetic depiction of the dreams of mother Trishalä, celebration of the birth of Bhagawän Mahävir, a few incidents of his childhood, procession for Dikshä, the calamities endured by him during the monastic life, and Keval-jnän and Nirväna creates a vivid image in the listener's mind.

The lives of Tirthankar Rishabhadev, Neminäth, and Pärshvanäth are also narrated in detail. On Samvatsari day, the entire scripture is read with great reverence.

L.2.11.3. Shri Samaysär (Non-Ägam Literature)

Ächärya Shri Kundkund Swämi wrote Shri Samaysär around 100 AD. About 800 years later, in the 10th century, Shri Amritachandra Ächärya wrote a critique on Samaysär called Ätmäkhyäti. Shri Jaysen and Amratchandra Ächäryas also wrote critiques in Sanskrit.

In this century, Shri Känji-swämi gave a detailed analysis on Samaysär in a lecture series in Gujarati, which is an easily understandable language for many laypeople. Samaysär has been translated into many languages including Sanskrit, Gujarati, Hindi, Kannada, English, etc.

This text mainly explains the Jain philosophical doctrine of the soul. It explains all the 9 reals (Tattvas) from an absolute point of view. The text states that the soul's bondage is not due to Karma but to one's own weaknesses in self-effort (Purushärth). Liberation of a soul will occur once he makes his own efforts; the scriptures and the enlightened preceptors are only there to guide the soul in the right direction.

Shri Kundkund Swämi said that from time immortal the soul has forgotten itself and its own true nature. He showed the uniqueness of soul from other substances and their modes, stressing the importance of right faith. The text maintains that right faith is the first step towards salvation. The vows, penance, worship, prayer, etc. of right conduct will follow right faith. It stresses that one must forgo wrong belief first to start religious progress. From an absolute point of view, the soul is pure, but from the practical point of view, Karma are attached to the soul by principal - auxiliary cause relationship.

The main attribute of the soul is knowledge, which can be experienced by any living being, and has been given great importance in this book.

This book has 415 aphorisms divided into 9 chapters. They are as follows:

- Living and non-living
- Agent and his action
- Good deeds and bad deeds

- Inflow of Karma
- Stoppage of Karma
- Shedding of Karma
- Bondage
- Liberation
- Total and pure knowledge

If one can understand this text, which is mainly written from an absolute point of view, then his understanding of soul's true nature will widen. He will thereafter believe that ultimately the good deeds and bad deeds both are to be given up, to obtain right faith and ultimately salvation. The ultimate goal is the purification of the soul to its own innate form. To achieve this goal, one has to use instruments of right conduct such as penance, vows, prayers, etc., which are not to be considered as total fulfillment.

Refer to F.5 – Ächärya Kundkund for more details.

L.2.11.4. Tattvärtha Sutra (Non-ägam Literature)

Most of the original sacred literature of the Jains is written in the Ardha-Mägadhi language. This was the public language in those days. However, eventually times changed, and Sanskrit became the royal and elite language.

The Jain scholars also started writing their religious and other texts in Sanskrit. Tattvärtha Sutra is the first such Jain text in terse aphoristic form. It has two more names: Tattvärtha Adhigama sutra (manual for knowledge of true nature of things or realities) and Moksh Shästra (tenets of salvation). However, it is popularly known as the Tattvärtha Sutra.

The name Tattvärtha Sutra consists of three Sanskrit words: Tattva (true nature), Artha (things or realities) and sutra (aphorisms of few words). It may, therefore, be called "Aphoristic Text on the true nature of realities," matching the content of the text.

There is no definite information about when this text was composed. However, it is agreed that it must have been composed during the age of elegant aphorisms. The early Christian centuries have almost every philosophical or religious system in the east putting their tenets in short and sweet form. Brahm-sutra, Yoga-sutra, Vaisheshika-sutra, Nyäya-sutra etc., represent aphoristic texts of different systems. Tattvärtha Sutra represents the aphoristic text of the Jain system. It must have been composed during 200-400 AD.

Ächärya Shri Umäsväti's (per Shvetämbar) or Umäsvämi's (per Digambar) creation of the Tattvärtha-sutra is the most complete assembly of Jain scriptures accepted by all the sects. Not much is known about the details of his life. He was born in a Brahmin family in the village Nayogradhika. His father was Swati, and his mother was Vatti. He renounced the world under Ächärya Ghoshnandi (Shvetämbar tradition) or Ächärya Kundkund (Digambar tradition). According to the inscriptions found by the archeologists, he is said to be from either the early second century AD or late first century AD.

He is said to have been very learned in various Hindu, Vedic, and Buddhist philosophies along with having extensive knowledge of geography, astronomy, philosophy of soul and life, etc. Historians called him the most knowledgeable person in the language of Sanskrit. Jain scholars recognized him to be the first one to write in Sanskrit.

There is a story about the origin of Tattvärtha sutra: There was a learned scholar of the scriptures named Siddhaya. He once wrote on a piece of paper "faith, knowledge and conduct is the path to Moksh" and left his house for some reason.

By chance that day, Ächärya Shri Umäsväti took Ähär (alms) at his house and happened to see that written statement by the scholar Siddhaya and added the word "right" in the beginning of his statement to read "right faith, knowledge, conduct is the path to Moksh". When Siddhaya returned home he asked his mother who wrote this word before his sentence. After learning about Umäsväti from his mother, he went to the Ächärya and asked about Moksh and ways to attain it. The answers to his questions were the basis for creation of Tattvärtha Sutra.

This text contains 344 or 357 aphorisms, separated into ten chapters of uneven length. The text's content related all major theoretical and practical aspects of the Jain system for the first time. It is a small text but describes all of the fundamental aspects of Jainism. Both spiritual and scientific Jain principles have been described in this text.

It mentions that the object of a successful life is to attain ultimate, permanent inner happiness or salvation. This goal cannot be reached until we follow a threefold coordinated path of right faith, right knowledge, and right conduct. The path cannot be followed until we have the right knowledge about the realities of the world. The right knowledge could be obtained either by self-intuition or through listening, reading, and analyzing the scriptures with the help of the enlightened souls and spiritual teachers. The criteria could be satisfied only when one critically evaluates our information through different organs of knowledge and viewpoints.

This is the same process we apply even today to get useful knowledge. The text not only describes the methods of obtaining knowledge about the outer world, but it also describes how to attain knowledge about the inner world. This requires purification of the body, the mind, and speech through austerities and meditation. The text also gives the details of seven types of verbal and nonverbal viewpoints and the theory of manifold predications. These are the basics for obtaining right knowledge. With the right knowledge comes the right faith. With right faith and right knowledge to start with, the right conduct follows.

Umäsväti must be given credit for arranging these elements in a proper order with respect to the process involved and the principles of human psychology. The earlier literature shows numerical and ordinal variations.

Umäsväti systematized the Jain system with a logical sequence. There are infinite numbers of living beings in this universe and every living being wants to be happy. However, everyone's approach to attain happiness is not the same.

The majority depend on material things to be happy. They try to satisfy their desires by external means. This type is a temporary happiness which is followed by unhappiness and more desires. Self-efforts (Purushärth) are used to earn (Artha) to satisfy the desires.

Our great Ächäryas have labeled these types of living beings as less developed. Then, there are those who depend on spiritual approaches (internal means) to be happy. These approaches are self-dependent and involve self-efforts to practice dharma to attain everlasting happiness (Moksh). These living beings are called more developed living beings.

Therefore, the subject of this canonical book is everlasting happiness (Moksh) and in the first Sutra (aphorism) of the first chapter – three essential components to attain everlasting happiness (Moksh) are introduced.

The first verse of the first chapter is:

सम्यग्दर्शन ज्ञान चारित्राणि मोक्ष मार्गः

- तत्त्वार्थसूत्र (1-1)

"Samyag-darshan-jnän-chäriträni Moksh Märgah".

- Tattvärtha Sutra (1-1)

This is Jainism in a nutshell. It means that right faith, right knowledge, and right conduct collectively are the path to liberation (Moksh). The next three verses mention the seven elements. The rest of the first chapter deals with the process of cognition and details about different types of knowledge. The details about right conduct are included in chapters eight and nine.

- The second chapter deals with the soul (Jiva).
- The third chapter deals with descriptions of hell, hellish beings, human beings, animals, and Jain geography.
- The fourth chapter deals with heaven and heavenly beings.
- The fifth chapter deals with the non-soul (Ajiva).
- The sixth, seventh and eighth chapters deal with the various types of karma and their manifestations, as well as the inflow and bondage of karma (Äsrav and Bandh).
- The ninth chapter describes the stoppage and shedding off the karma (Samvar and Nirjarä).
- The tenth chapter is about the complete liberation of the soul or Moksh.

L.2.11.5. Saman-Suttam (Non-ägam Literature)

The book Saman-Suttam is a brief compilation of the essential principles of the Jain religion and philosophy. It was created in 1974 during the 2500th Nirväna anniversary of Bhagawän Mahävir. The compilation is based on various Shvetämbar Jain Ägam, Digambar literature (Shästra), and some ancient texts.

It contains 756 Sutras or verses, in four main parts and 44 sub-sections. Its contents are meant to give the reader a general acquaintance with the doctrines of the Jain religion, its code of ethics and the process of gradual spiritual advancement of life, in a traditional but devotional manner.

L.2.12. Summary - Jain Scriptures and Literature

Main literature compiled by Ganadhars and Shrut-kevalis is known as Ägam literature. These texts are the Holy Scriptures of the Jain religion. The Jain Ägam consist of 1) 14 Purva, 2) 12 Anga-pravishtha Ägam and 3) Anga-bähya Ägam (34 for Shvetämbar Murtipujak, 21 for Shvetämbar Sthänakaväsi and 14 for Digambar).

All Jain traditions agree that the 14 Purva and Drashtiväd, the 12th Anga-pravishtha Ägam, are extinct. Digambars believe that all Jain Ägam are extinct, whereas the Shvetämbar tradition accept the existing Jain Ägam as authentic teachings of Bhagawän Mahävir. However, Shvetämbar Murtipujaks believe that there are 34 Anga-bähya Ägam existing while Shvetämbar Sthänakaväsi believe that there are 21 Anga-bähya Ägam existing.

The composition of the scriptures has a specific purpose of showing the listener the path of everlasting happiness and liberation. The Ägam Sutras teach eternal truth about conduct, equanimity, universal affection, and friendship, and the eternal truths on thinking, namely, the principles of relativity and non-one-sidedness.

It also teaches many spiritual attributes including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

L.2.13. Names of Jain Ägam Literature

Type	#	Sanskrit Name	Präkrit Name	Other Name
Purva	1	Utpäd-Purva		
Purva	2	Agräyaniya-Purva		
Purva	3	Virya-praväd-Purva		
Purva	4	Astinästi-praväd-Purva		
Purva	5	Jnän-praväd-Purva		
Purva	6	Satya-praväd-Purva		
Purva	7	Ätma-praväd-Purva		
Purva	8	Karma-praväd-Purva		
Purva	9	Pratyäkhyän-praväd-Purva		
Purva	10	Vidyä-praväd-Purva	Vidyänuväd-Purva	
Purva	11	Kalyän-praväd-Purva	Kalyänuväd-Purva	
Purva	12	Pränaväy-Purva		
Purva	13	Kriyä-vishäl-Purva		
Purva	14	Lok-bindusär Purva	Trilok-bindusär Purva	
Anga Ägam	1	Ächäränga-sutra	Äyäränga-sutta	
Anga Ägam	2	Sutra-krutänga	Suyagadänga-sutta	
Anga Ägam	3	Sthänänga-sutra	Thänänga-sutta	
Anga Ägam	4	Samaväyänga-sutra	Samaväo	
Anga Ägam	5	Bhagavati-sutra	Bhagavai-sutta	
Anga Ägam	5	Vyäkhyä-prajnapti	Viyäha-pannatti	Vakkha-pannatti
Anga Ägam	6	Jnätä-dharma-kathänga	Näyä-dhamma-kahä-sutta	Näyasuya
Anga Ägam	7	Upäsaka-dashänga	Uväsaga-dasänga-sutta	Uväsagadasäo
Anga Ägam	8	Antakrit-dashänga	Antagadadasäo	
Anga Ägam	9	Anuttaroupa-pätika-dashänga	Anuttarova-väiya-dasäo	
Anga Ägam	10	Prashna-vyäkarana	Panhä-vägaranam	Panhä-vägaranäim
Anga Ägam	11	Vipäk-sutra	Viväga-suyam	
Anga Ägam	12	Drashtiväd	Ditthiväya	
Upänga Ägam	1	Aupapätika	Ovaväiyam	
Upänga Ägam	2	Räja-prashniya	Räyä-pasena-ijja	Räyappaseniyam
Upänga Ägam	3	Jiväbhigama	Jiväjiväbhigama	
Upänga Ägam	4	Prajnäpanä	Pannavanä	Panaivayäo

Upänga Ägam	5	Surya-prajnapti	Sura-pannatti	Suriya-pannatti
Upänga Ägam	6	Chandra-prajnapti	Chanda-pannatti	
Upänga Ägam	7	Jambudvip-prajnapti	Jambuddiva-pannatti	
Upänga Ägam	8	Nirayärvali	Nirayävaliyänam	
Upänga Ägam	9	Kalpä-vatansikä	Kappävadamsiäo	Kappavadinsiänam
Upänga Ägam	10	Pushpikä	Pupphiäo	
Upänga Ägam	11	Pushpa-chulikä	Pupphachuliäo	
Upänga Ägam	12	Vrashnidashä	Vanhidasäo	
Chheda-sutras	1	Nishitha	Nisiha	
Chheda-sutras	2	Brahat-kalpa	Buhat-kappo	Kappa
Chheda-sutras	3	Vyavahära	Vavahära	
Chheda-sutras	4	Dashä-shrut-skandha	Ächäradashä	Dasäsuyakkhandha
Chheda-sutras	5	Panch-kalpa	Panchkappa	Jiyakappa
Chheda-sutras	6	Mahä-nishitha	Mahänisiha	
Mool-sutras	1	Ävashyaka-sutra	Ävassaya	
Mool-sutras	2	Dasha-vaikälika-sutra	Dasaveyäliya	
Mool-sutras	3	Uttarädhyayan-sutra	Uttarajjhayana	
Mool-sutras	4	Ogha-niryukti or Pinda-niryukti	Ohanijjutti or Pindanijjutti	
Chulikä-sutras	1	Nandisutra	Nandisuyam	
Chulikä-sutras	2	Anuyog-dvära	Anuogaddära	
Prakirna Ägam	1	Chatuh-sharana	Chausarana	
Prakirna Ägam	2	Ätur-pratyäkhyän	Äura-Pachchakkhän	
Prakirna Ägam	3	Bhakta-parijnä	Bhatta-parinnä	
Prakirna Ägam	4	Sanstäraka	Santhäraga	
Prakirna Ägam	5	Tandulavaitälika	Tandulaveyäliya	
Prakirna Ägam	6	Chandra-vedhyaka	Chandävijjhaya	
Prakirna Ägam	7	Devendra-stava	Devindatthaya	
Prakirna Ägam	8	Ganita-vidyä	Ganivijjä	
Prakirna Ägam	9	Mahä-pratyäkhyän	Mahä-Pachchakkhän	
Prakirna Ägam	10	Virastava	Viratthava	

Table L.2-O

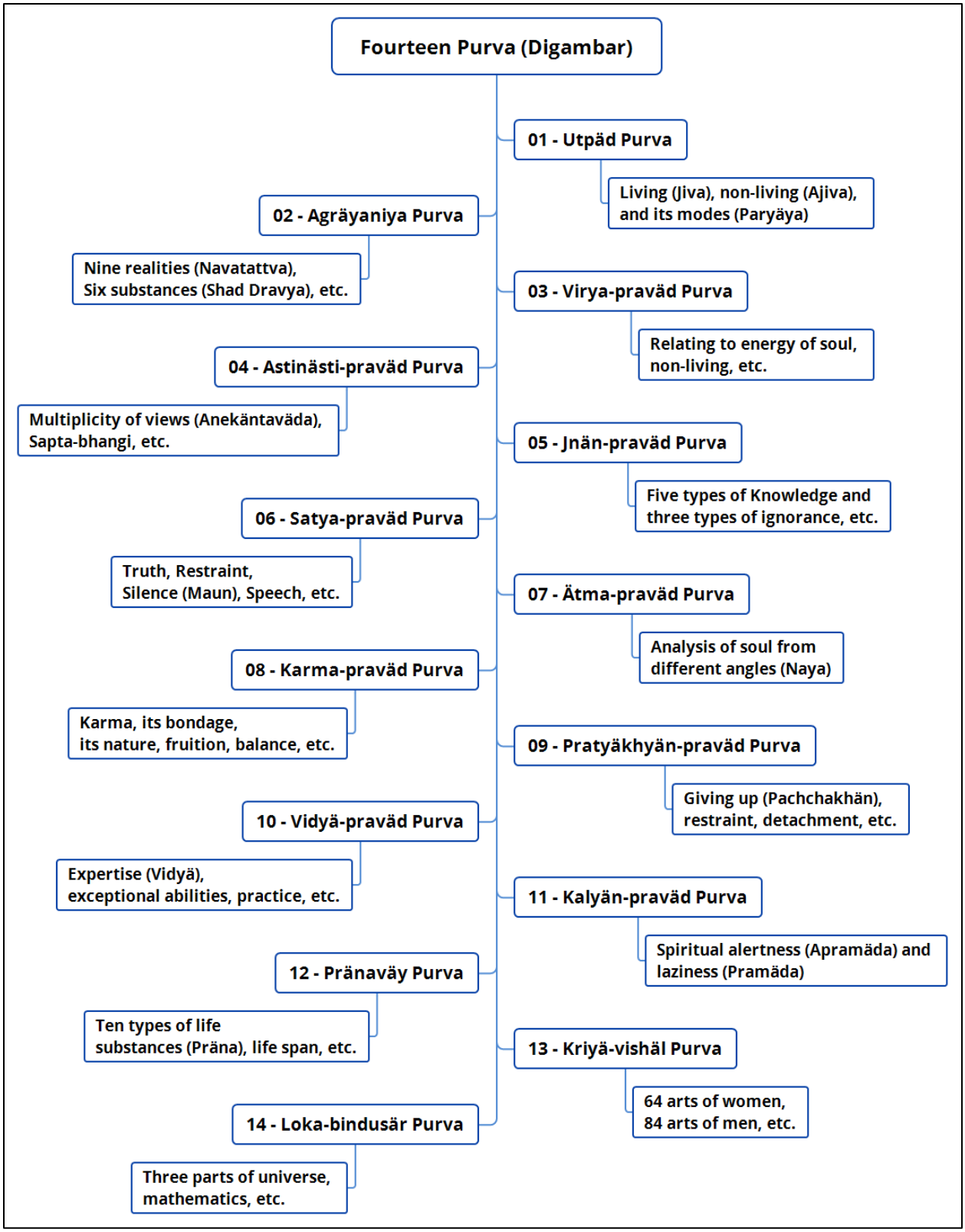

Fourteen Purva (Digambar)
01 - Utpäd Purva
Living (Jiva), non-living (Ajiva), and its modes (Paryäya)
02 - Agräyaniya Purva
Nine realities (Navatattva), Six substances (Shad Dravya), etc.
03 - Virya-praväd Purva
Relating to energy of soul, non-living, etc.
04 - Astinästi-praväd Purva
Multiplicity of views (Anekäntaväda), Sapta-bhangi, etc.
05 - Jnän-praväd Purva
Five types of Knowledge and three types of ignorance, etc.
06 - Satya-praväd Purva
Truth, Restraint, Silence (Maun), Speech, etc.
07 - Ätma-praväd Purva
Analysis of soul from different angles (Naya)
08 - Karma-praväd Purva
Karma, its bondage, its nature, fruition, balance, etc.
09 - Pratyäkhyän-praväd Purva
Giving up (Pachchakhän), restraint, detachment, etc.
10 - Vidyä-praväd Purva
Expertise (Vidyä), exceptional abilities, practice, etc.
11 - Kalyän-praväd Purva
Spiritual alertness (Apramäda) and laziness (Pramäda)
12 - Pränaväy Purva
Ten types of life substances (Präna), life span, etc.
13 - Kriyä-vishäl Purva
64 arts of women, 84 arts of men, etc.
14 - Loka-bindusär Purva
Three parts of universe, mathematics, etc.

Figure L.2.1

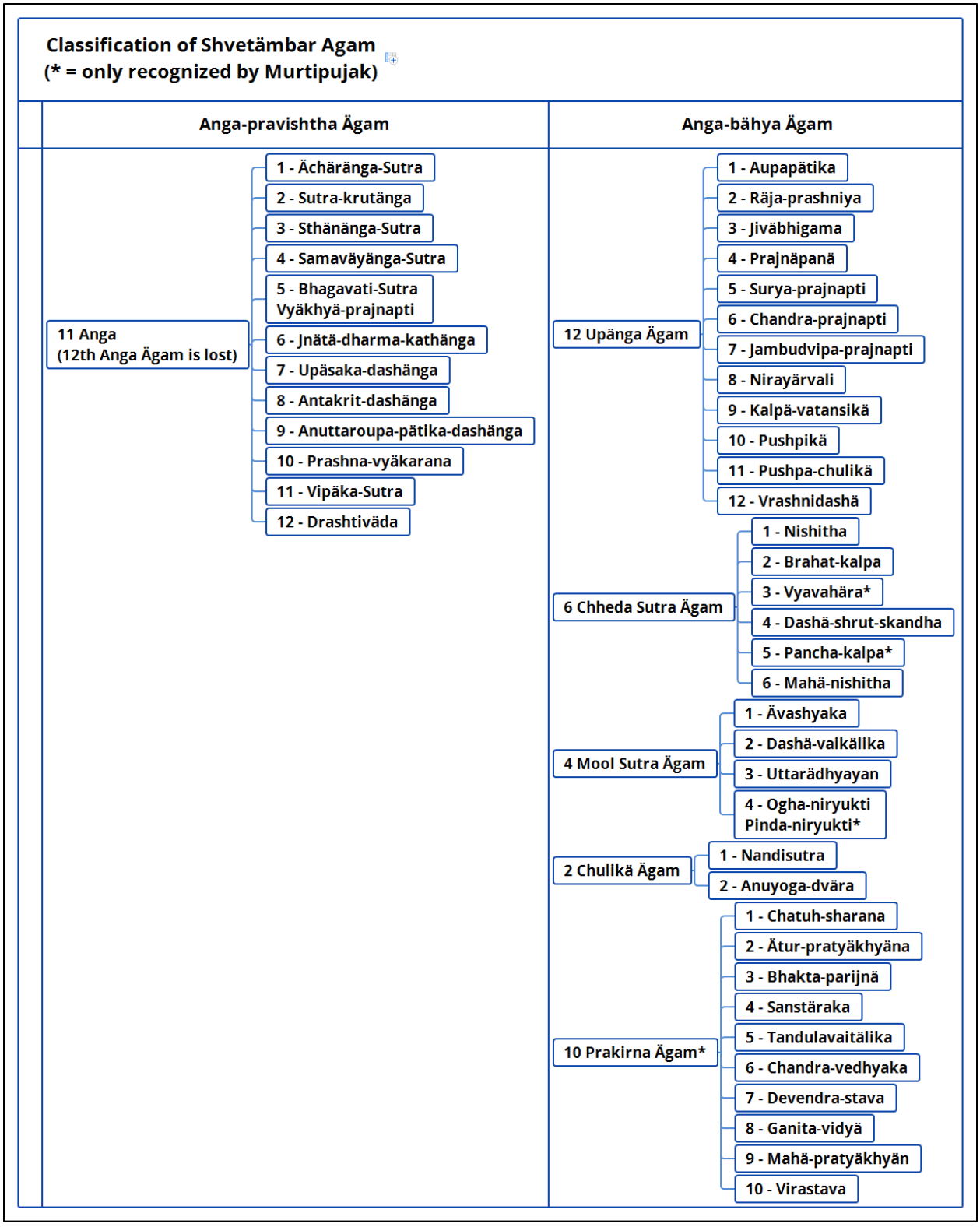

Classification of Shvetämbar Agam
(* = only recognized by Murtipujak)
Anga-pravishtha Ägam
11 Anga
(12th Anga Ägam is lost)
1 - Ächäränga-Sutra
2 - Sutra-krutänga
3 - Sthänänga-Sutra
4 - Samaväyänga-Sutra
5 - Bhagavati-Sutra
Vyäkhyä-prajnapti
6 - Jnätä-dharma-kathänga
7 - Upäsaka-dashänga
8 - Antakrit-dashänga
9 - Anuttaroupa-pätika-dashänga
10 - Prashna-vyäkarana
11 - Vipäka-Sutra
12 - Drashtiväda
Anga-bähya Ägam
12 Upänga Ägam
1 - Aupapätika
2 - Räja-prashniya
3 - Jiväbhigama
4 - Prajnäpanä
5 - Surya-prajnapti
6 - Chandra-prajnapti
7 - Jambudvipa-prajnapti
8 - Nirayärvali
9 - Kalpä-vatansikä
10 - Pushpikä
11 - Pushpa-chulikä
12 - Vrashnidashä
6 Chheda Sutra Ägam
1 - Nishitha
2 - Brahat-kalpa
3 - Vyavahära*
4 - Dashä-shrut-skandha
5 - Pancha-kalpa*
6 - Mahä-nishitha
4 Mool Sutra Ägam
1 - Ävashyaka
2 - Dashä-vaikälika
3 - Uttarädhyayan
4 - Ogha-niryukti
Pinda-niryukti*
2 Chulikä Ägam
1 - Nandisutra
2 - Anuyoga-dvära
10 Prakirna Ägam*
1 - Chatuh-sharana
2 - Ätur-pratyäkhyäna
3 - Bhakta-parijnä
4 - Sanstäraka
5 - Tandulavaitälika
6 - Chandra-vedhyaka
7 - Devendra-stava
8 - Ganita-vidyä
9 - Mahä-pratyäkhyän
10 - Virastava

Figure L.2.2

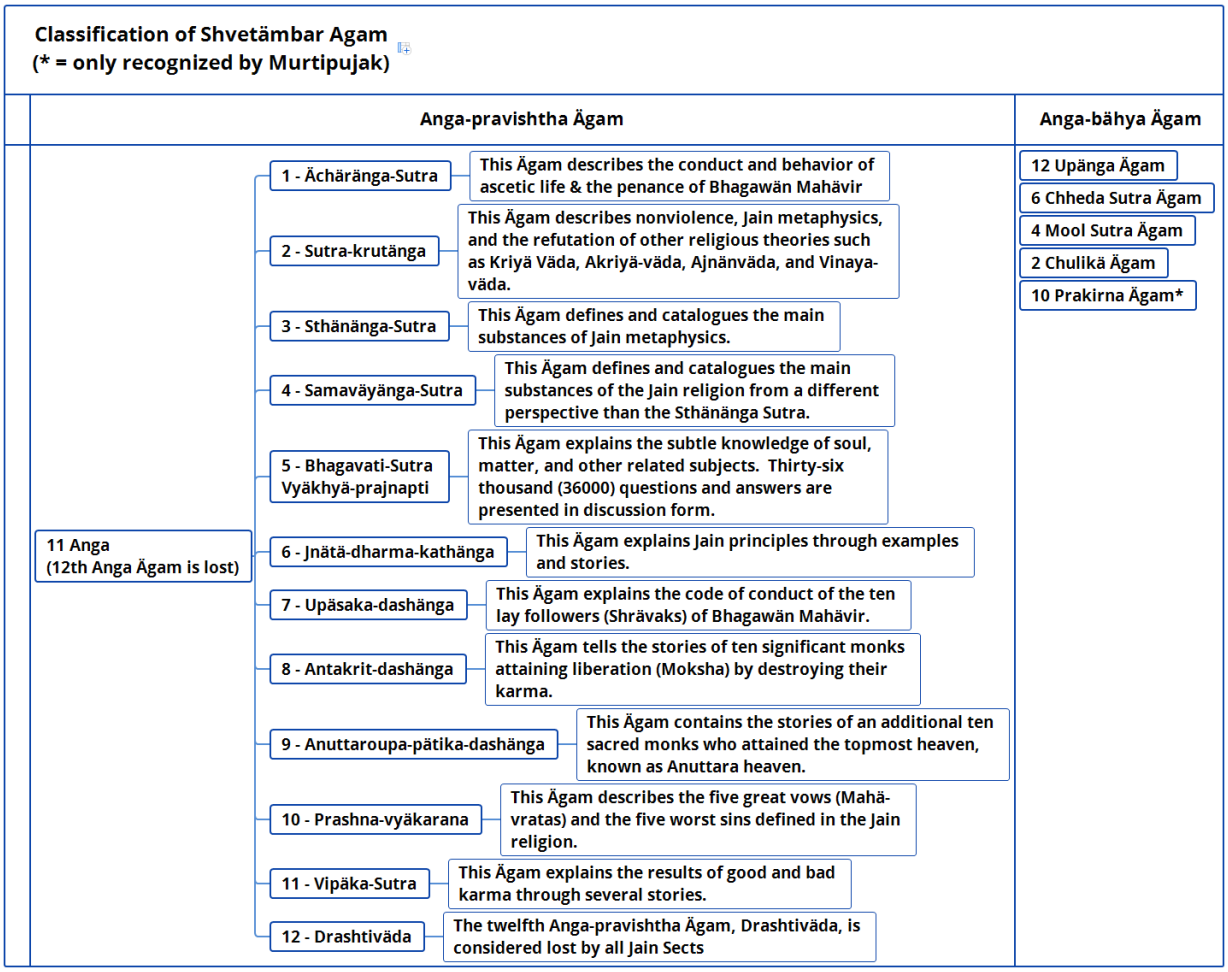

Classification of Shvetämbar Agam
(* = only recognized by Murtipujak)
Anga-pravishtha Ägam
Anga-bähya Ägam
11 Anga
(12th Anga Ägam is lost)
1 - Ächäränga-Sutra
This Ägam describes the conduct and behavior of ascetic life & the penance of Bhagawän Mahävir
2 - Sutra-krutänga
This Ägam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyä Väda, Akriyä-väda, Ajnänväda, and Vinaya-väda.
3 - Sthänänga-Sutra
This Ägam defines and catalogues the main substances of Jain metaphysics.
4 - Samaväyänga-Sutra
This Ägam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthänänga Sutra.
5 - Bhagavati-Sutra
Vyäkhyä-prajnapti
This Ägam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousand (36000) questions and answers are presented in discussion form.
6 - Jnätä-dharma-kathänga
This Ägam explains Jain principles through examples and stories.
7 - Upäsaka-dashänga
This Ägam explains the code of conduct of the ten lay followers (Shrävaks) of Bhagawän Mahävir.
8 - Antakrit-dashänga
This Ägam tells the stories of ten significant monks attaining liberation (Moksha) by destroying their karma.
9 - Anuttaroupa-pätika-dashänga
This Ägam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.
10 - Prashna-vyäkarana
This Ägam describes the five great vows (Mahä-vratas) and the five worst sins defined in the Jain religion.
11 - Vipäka-Sutra
This Ägam explains the results of good and bad karma through several stories.
12 - Drashtiväda
The twelfth Anga-pravishtha Ägam, Drashtiväda, is considered lost by all Jain Sects
12 Upänga Ägam
6 Chheda Sutra Ägam
4 Mool Sutra Ägam
2 Chulikä Ägam
10 Prakirna Ägam*

Figure L.2.3

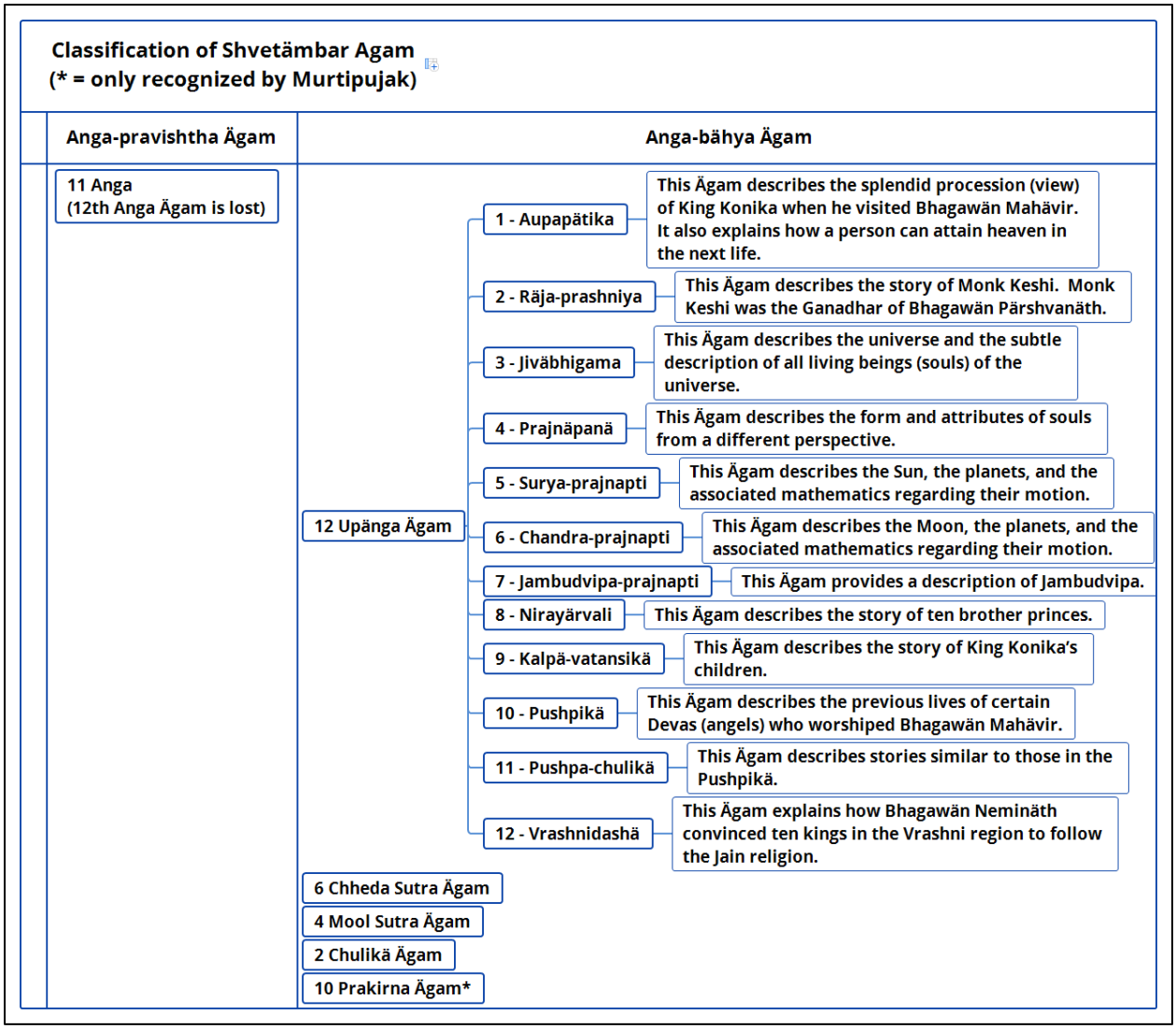

Classification of Shvetämbar Agam
(* = only recognized by Murtipujak)
Anga-pravishtha Ägam
Anga-bähya Ägam
11 Anga
(12th Anga Ägam is lost)
12 Upänga Ägam
1 - Aupapätika
This Ägam describes the splendid procession (view) of King Konika when he visited Bhagawän Mahävir. It also explains how a person can attain heaven in the next life.
2 - Räja-prashniya
This Ägam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawän Pärshvanäth.
3 - Jiväbhigama
This Ägam describes the universe and the subtle description of all living beings (souls) of the universe.
4 - Prajnäpanä
This Ägam describes the form and attributes of souls from a different perspective.
5 - Surya-prajnapti
This Ägam describes the Sun, the planets, and the associated mathematics regarding their motion.
6 - Chandra-prajnapti
This Ägam describes the Moon, the planets, and the associated mathematics regarding their motion.
7 - Jambudvipa-prajnapti
This Ägam provides a description of Jambudvipa.
8 - Nirayävali
This Ägam describes the story of ten brother princes.
9 - Kalpä-vatansikä
This Ägam describes the story of King Konika's children.
10 - Pushpikä
This Ägam describes the previous lives of certain Devas (angels) who worshiped Bhagawän Mahävir.
11 - Pushpa-chulikä
This Ägam describes stories similar to those in the Pushpikä.
12 - Vrashnidashä
This Ägam explains how Bhagawän Neminäth convinced ten kings in the Vrashni region to follow the Jain religion.
6 Chheda Sutra Ägam
4 Mool Sutra Ägam
2 Chulikä Ägam
10 Prakirna Ägam*

Figure L.2.4

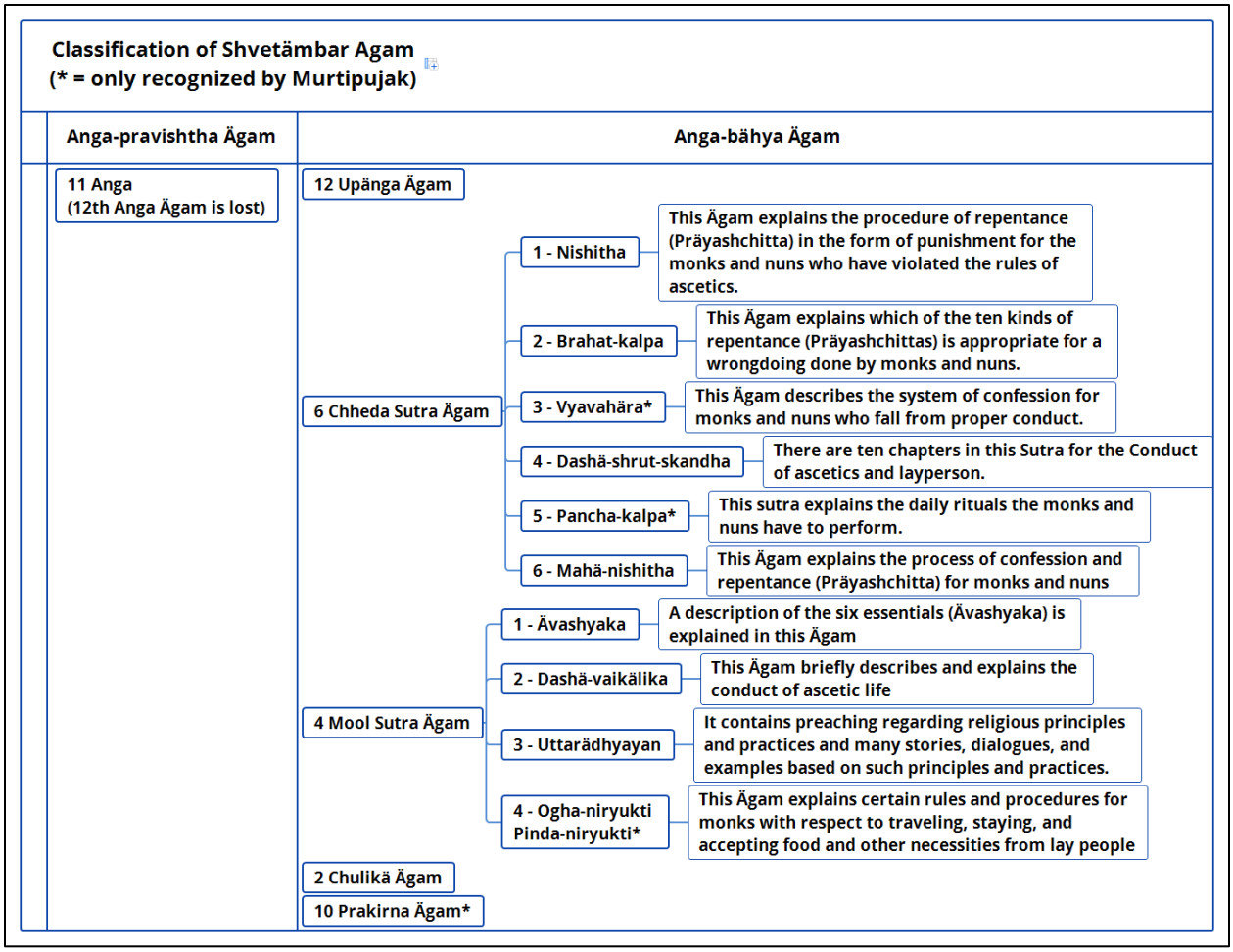

Classification of Shvetämbar Agam
(* = only recognized by Murtipujak)
Anga-pravishtha Ägam
Anga-bähya Ägam
11 Anga
(12th Anga Ägam is lost)
12 Upänga Ägam
6 Chheda Sutra Ägam
1 - Nishitha
This Ägam explains the procedure of repentance (Präyashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.
2 - Brahat-kalpa
This Ägam explains which of the ten kinds of repentance (Präyashchittas) is appropriate for a wrongdoing done by monks and nuns.
3 - Vyavahära*
This Ägam describes the system of confession for monks and nuns who fall from proper conduct.
4 - Dashä-shrut-skandha
There are ten chapters in this Sutra for the Conduct of ascetics and layperson.
5 - Pancha-kalpa*
This sutra explains the daily rituals the monks and nuns have to perform.
6 - Mahä-nishitha
This Ägam explains the process of confession and repentance (Präyashchitta) for monks and nuns
4 Mool Sutra Ägam
1 - Ävashyaka
A description of the six essentials (Ävashyaka) is explained in this Ägam
2 - Dashä-vaikälika
This Ägam briefly describes and explains the conduct of ascetic life
3 - Uttarädhyayan
It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.
4 - Ogha-niryukti
Pinda-niryukti*
This Ägam explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people
2 Chulikä Ägam
10 Prakirna Ägam*

Figure L.2.5

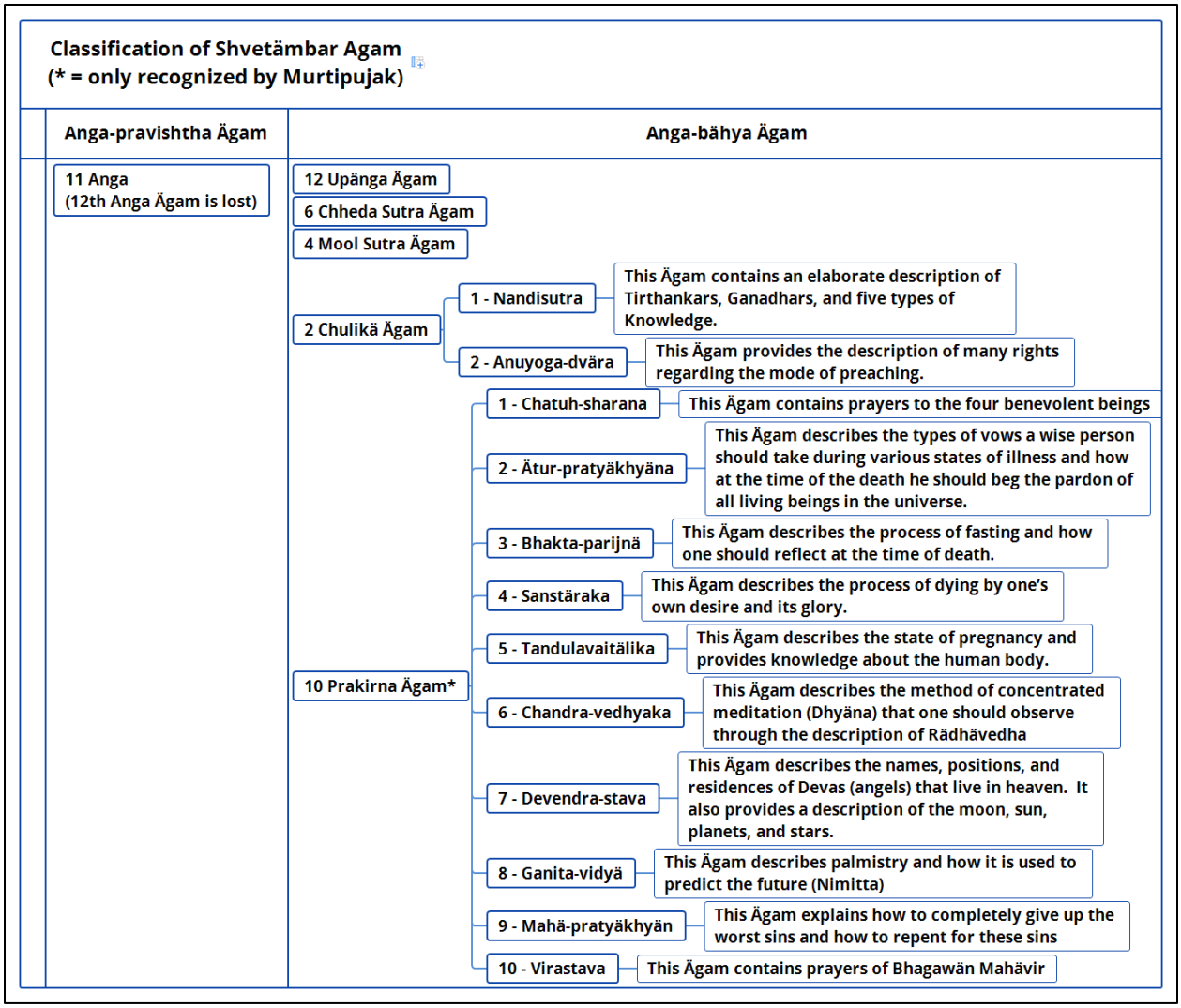

Classification of Shvetämbar Agam
(* = only recognized by Murtipujak)
Anga-pravishtha Ägam
Anga-bähya Ägam
11 Anga
(12th Anga Ägam is lost)
12 Upänga Ägam
6 Chheda Sutra Ägam
4 Mool Sutra Ägam
2 Chulikä Ägam
1 - Nandisutra
This Ägam contains an elaborate description of Tirthankars, Ganadhars, and five types of Knowledge.
2 - Anuyoga-dvära
This Ägam provides the description of many rights regarding the mode of preaching.
10 Prakirna Ägam*
1 - Chatuh-sharana
This Ägam contains prayers to the four benevolent beings
2 - Ätur-pratyäkhyäna
This Ägam describes the types of vows a wise person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.
3 - Bhakta-parijnä
This Ägam describes the process of fasting and how one should reflect at the time of death.
4 - Sanstäraka
This Ägam describes the process of dying by one's own desire and its glory.
5 - Tandulavaitälika
This Ägam describes the state of pregnancy and provides knowledge about the human body.
6 - Chandra-vedhyaka
This Ägam describes the method of concentrated meditation (Dhyäna) that one should observe through the description of Rädhävedha
7 - Devendra-stava
This Ägam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.
8 - Ganita-vidyä
This Ägam describes palmistry and how it is used to predict the future (Nimitta)
9 - Mahä-pratyäkhyän
This Ägam explains how to completely give up the worst sins and how to repent for these sins
10 - Virastava
This Ägam contains prayers of Bhagawän Mahävir

Figure L.2.6

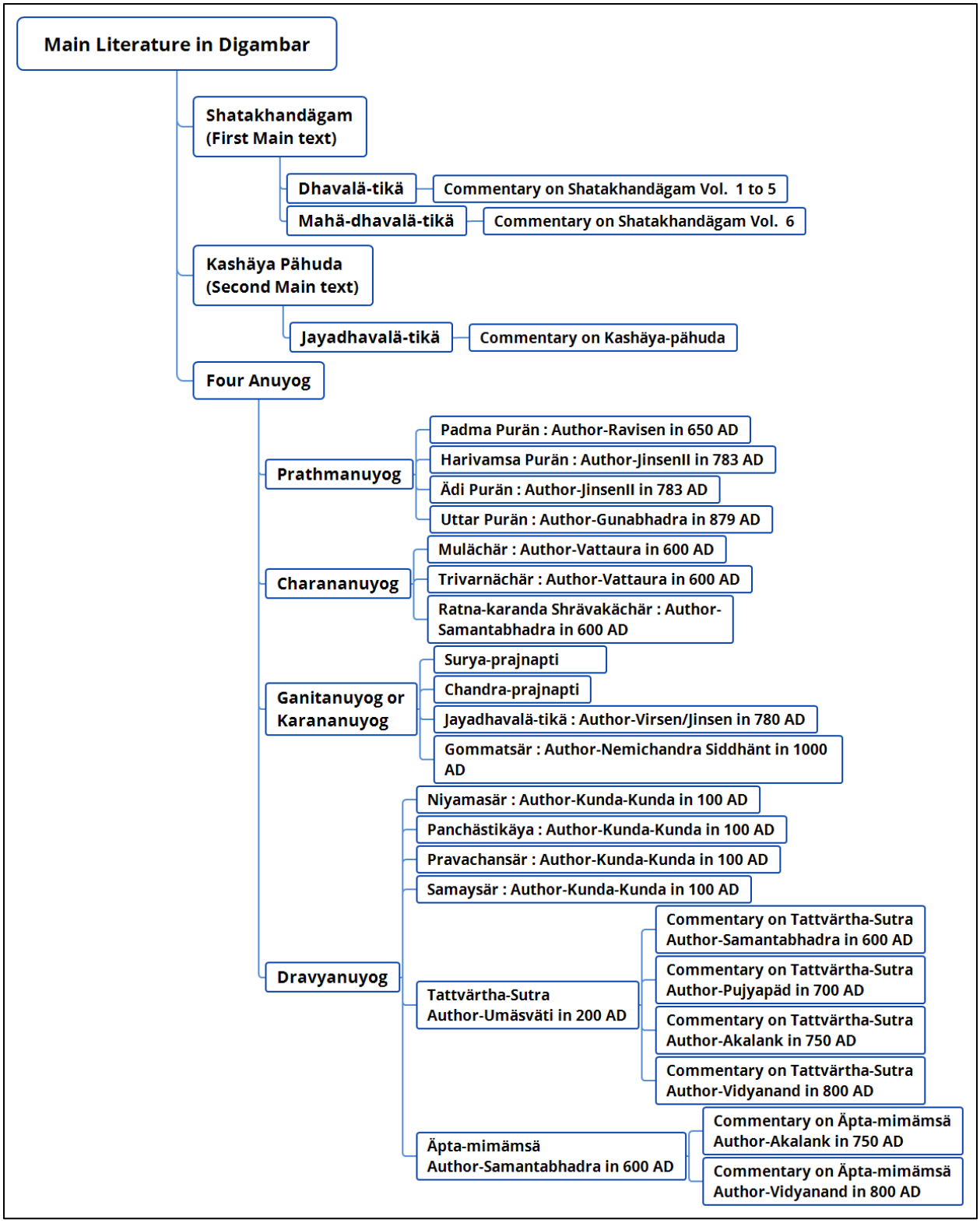

Main Literature in Digambar
Shatakhandägam (First Main text)
Dhavalä-tikä
Commentary on Shatakhandägam Vol. 1 to 5
Mahä-dhavalä-tikä
Commentary on Shatakhandägam Vol. 6
Kashäya Pähuda (Second Main text)
Jayadhavalä-tikä
Commentary on Kashäya-pähuda
Four Anuyog
Prathmanuyog
Padma Purän : Author-Ravisen in 650 AD
Harivamsa Purän : Author-JinsenII in 783 AD
Ädi Purän : Author-JinsenII in 783 AD
Uttar Purän : Author-Gunabhadra in 879 AD
Charananuyog
Mulächär : Author-Vattaura in 600 AD
Trivarnächär : Author-Vattaura in 600 AD
Ratna-karanda Shrävakächär : Author-Samantabhadra in 600 AD
Ganitanuyog or Karananuyog
Surya-prajnapti
Chandra-prajnapti
Jayadhavalä-tikä : Author-Virsen/Jinsen in 780 AD
Gommatsär : Author-Nemichandra Siddhänt in 1000 AD
Dravyanuyog
Niyamasär : Author-Kunda-Kunda in 100 AD
Panchästikäya : Author-Kunda-Kunda in 100 AD
Pravachansär : Author-Kunda-Kunda in 100 AD
Samaysär : Author-Kunda-Kunda in 100 AD
Tattvärtha-Sutra Author-Umäsväti in 200 AD
Commentary on Tattvärtha-Sutra Author-Samantabhadra in 600 AD
Commentary on Tattvärtha-Sutra Author-Pujyapäd in 700 AD
Commentary on Tattvärtha-Sutra Author-Akalank in 750 AD
Commentary on Tattvärtha-Sutra Author-Vidyanand in 800 AD
Äpta-mimämsä Author-Samantabhadra in 600 AD
Commentary on Äpta-mimämsä Author-Akalank in 750 AD
Commentary on Äpta-mimämsä Author-Vidyanand in 800 AD

Figure L.2.7

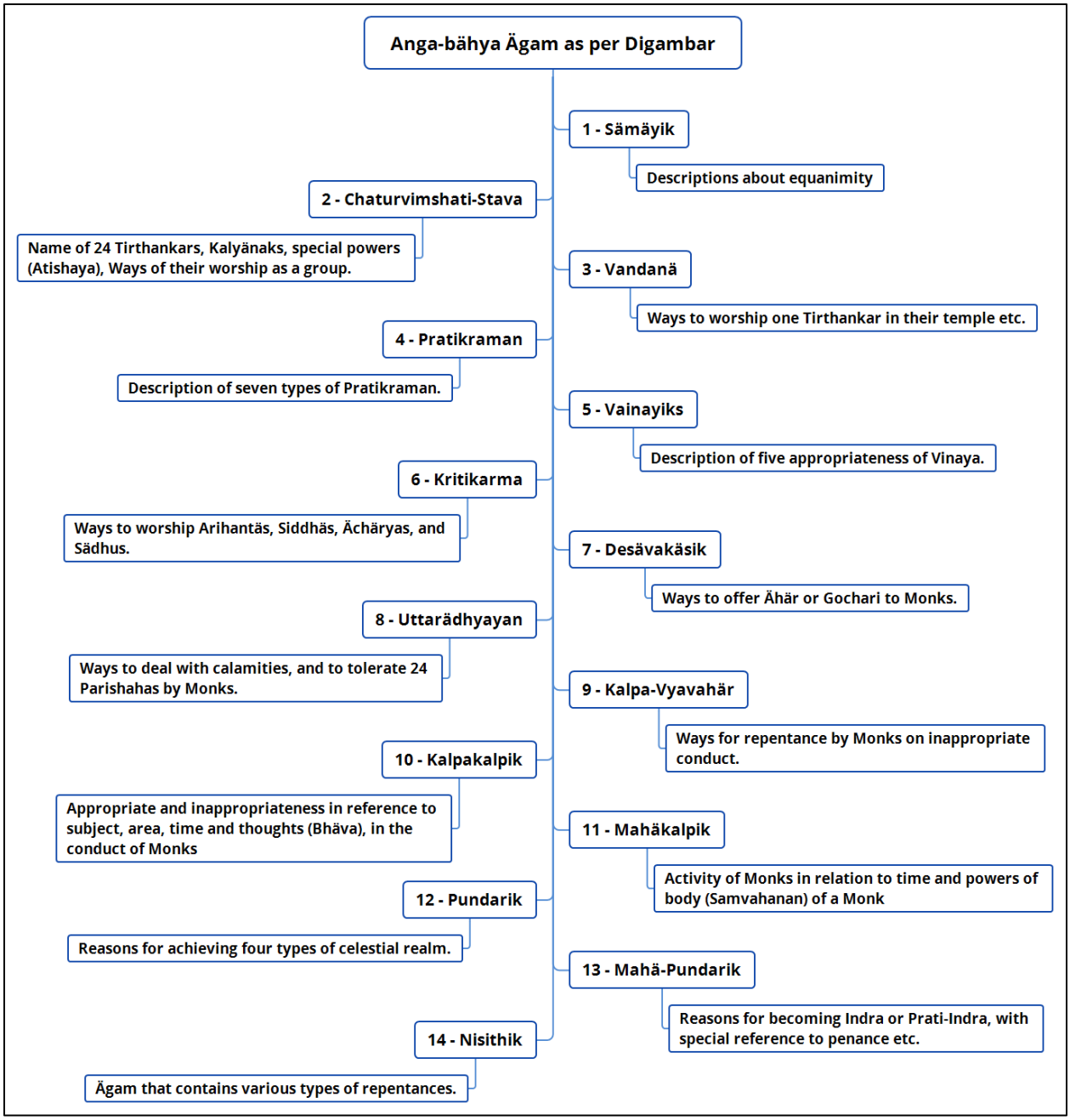

Anga-bähya Ägam as per Digambar
1 - Sämäyik
Descriptions about equanimity
2 - Chaturvimshati-Stava
Name of 24 Tirthankars, Kalyänaks, special powers (Atishaya), Ways of their worship as a group.
3 - Vandanä
Ways to worship one Tirthankar in their temple etc.
4 - Pratikraman
Description of seven types of Pratikraman.
5 - Vainayiks
Description of five appropriateness of Vinaya.
6 - Kritikarma
Ways to worship Arihantäs, Siddhäs, Ächäryas, and Sädhus.
7 - Desävakäsik
Ways to offer Ähär or Gochari to Monks.
8 - Uttarädhyayan
Ways to deal with calamities, and to tolerate 24 Parishahas by Monks.
9 - Kalpa-Vyavahär
Ways for repentance by Monks on inappropriate conduct.
10 - Kalpakalpik
Appropriate and inappropriateness in reference to subject, area, time and thoughts (Bhäva), in the conduct of Monks
11 - Mahäkalpik
Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk
12 - Pundarik
Reasons for achieving four types of celestial realm.
13 - Mahä-Pundarik
Reasons for becoming Indra or Prati-Indra, with special reference to penance etc.
14 - Nisithik
Ägam that contains various types of repentances.

Figure L.2.8

SECTION M. CONTEMPORARY JAIN LEGENDS

M.1. Jain Monks 423
M.2. Shrimad Räjchandra 424
M.3. Virchand R. Gandhi 430

M.1. Jain Monks

M.1.1. Ächärya of Digambar and Shvetämbar Traditions

Ächärya Kundkund's writings, which are about 2000 years old, are revered by all Digambars, as well as by many other Jains. The Shatakhandägam by Ächärya Pushpadanta and Bhutabali is one of the most ancient (50-80 A.D.) scriptures accepted by Digambars. The Tattvärtha-sutra by Umäsväti or Umäsvämi is accepted by both Shvetämbar and Digambar traditions.

Ächärya Siddhasen Diwäkar lived during the time of King Vikramäditya and wrote about many aspects of Jainism. His Sanmati-Tarka is considered an accomplished book and is enthusiastically studied by scholars even at present. Sarvärtha Siddhi of Pujyapäd-swämi, in the 5th or 6th century, and Kashäy-pähuda of Ächärya Gunadhara are some of the major works written after the compilations of the Ägam, along with the Shad-darshan Samuchchaya and the Yoga Drashti Samuchchaya of Ächärya Haribhadra-suri, in the 8th century.

By that time, idol worship was firmly established, and many temples were set up. This situation necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the Shvetämbar 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 Chaityaväsis. They lived in affluence and availed themselves of all the comforts of life. Haribhadra-suri was the first to criticize their excesses. However, their behavior continued long after that.

Noteworthy works after this period are the Mahä-Purän of Digambar Ächärya Jinsen (770-850) and the Trishashti (63) Shaläkä Purush of Hemchandra-ächärya (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities. During this time period, Vardhamänsuri made considerable efforts to curtail the excesses of Yatis in the 11th century. This effort was continued by his successors, Jineshwar-suri and Jindatta-suri. The latter, popularly known as Dada Gurudev, founded the Kharatar Gachchha (Purer Sect) in about 1150. The excesses of the Yatis, however, seemed to have survived even that onslaught.

Hirvijay-suri was a well-known Ächärya of the 16th century. He even impressed the Mughal emperor Akbar, who issued a proclamation forbidding animal slaughter on certain days. The next two well-known personas are Yogi Änandghanji and Upädhyäy Yashovijayaji. The real name of the former was Läbhänandji, but since he remained absorbed in the nature of the soul, he is popularly known as Änandghanji. He wrote many thought-provoking Pads; the best known is his Änandghanji Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upädhyäy Yashovijayaji was also a prolific writer. He wrote about almost every aspect of Jainism in Sanskrit, Präkrit, and an older form of Gujarati.

M.1.2. Känji-Swämi

Shri Känji Swämi (1889-1980 A.D.), a Shvetämbar Sthänakaväsi by birth, was initiated at a very early age as a Sthänakaväsi monk. At the age of 30, he studied "Samaysär". He gave discourses on "Samaysär" and largely succeeded in popularizing the old sacred texts of the great Digambar Jain saint Ächärya Kundkund of South India. He remained a renowned Sthänakaväsi monk till the age of 45 and then decided to become a Digambar Shrävak. His greatest achievement was the revolution stimulating every householder to study the most difficult of the Jain canons according to their ability, especially the educated masses.

He is given credit for Panch Kalyänak Mahotsav (initiation ceremony of Tirthankar Murti) of about 95 temples. While interpreting Ächärya Kundkund's writings, Känji Swämi explained the practical and absolute point of views to ordinary householders and gave more prominence to Nishchay Naya (from Soul's point), the absolute point of view, than to Vyavahär Naya, the practical point of view. His 1934 movement, stressing inward thought rather than external rituals attracted followers who still hold him in great reverence. Känji Swämi died on 28 November 1980 in Mumbai.

M.2. Shrimad Räjchandra

M.2.1. Introduction

Shrimad Räjchandra (1867 to 1901 A.D.) is one of the most recognized Jain legends of modern times, having made priceless contributions to Jain philosophy and literature. He was a great philosopher, brilliant poet, social reformer, and thinker. Mahatma Gandhi was highly influenced by Shrimad's spiritual life. Shrimad's writings come from his experiences and his teachings are widely followed by many Jain and Hindu devotees seeking spiritual awakening and self-realization.

M.2.2. Birth and Childhood

Shrimad Räjchandra was born on the auspicious full-moon (Dev-Diwäli) of the month of Kärtak, 1924 V.S. (November 9, 1867) in Vaväniä, Morbi district, Gujarat. He was born to a Hindu father and a Jain mother, Ravajibhai and Devabä, respectively. Named Laxminandan at birth, his name was changed to Raichand after four years. Later, he became famous by the name of Räjchandra.

Räjchandra's father and grandfather followed the Vaishnav (Hindu) religion. They were devotees of Lord Krishna. His mother, Devabä, was from a Jain family. Thus, the child Räjchandra was brought up under the unified culture of Jainism and Hinduism. Shrimad also had a younger brother named Shri Mansukhbhai.

Räjchandra was extraordinary from his early life. As a child, he was deeply interested in reading various books. Once he read the Jain Pratikraman sutras, he was touched by feelings of compassion towards animals and the expression of sincere forgiveness towards others. He was drawn to the Jain faith because of its emphasis on self-knowledge, self-control, penance, renunciation, detachment from worldly affairs, and meditation. As a seeker of ultimate truth, Shrimad concluded that the philosophy and culture of Jain religion was of the highest order of truth and equanimity.

An incident that took place when he was seven years old, changed the course of Shrimad's life. An adult acquaintance, Shri Amichandbhai, died of a serpent bite. Young Räjchandra asked his grandfather, "What does it mean to die?" His loving grandfather explained, "His soul has left the body, and he will no longer be able to eat, talk, or move. His body will be burnt outside the village."

Räjchandra saw the dead body being cremated and slipped into deep contemplation. Suddenly, as if a veil lifted, he recalled his past lives and achieved Jäti-smaran Jnän. He realized the pains of repeated births and deaths from one life to another, making this incidence a major spiritual awakening point in his life. It gave him a deeper understanding of karma, reincarnation, and detachment.

At the same age, Räjchandra started school. With his exceptional ability to remember exactly what he saw, heard, or read once; he was able to complete the seven-year elementary school education in only two years. Although his formal education had ended, he continued to learn and read many books on his own. He also worked in his father's shop, conducting honest and sincere business.

He composed his first poem when he was 8 and subsqeuently began writing poems and articles related to social issues for publication in local newsletters. Despite his young age, he drafted serious articles on subjects like the need for improving female literacy rates, ending child marriages, and the excessive display of wealth by the rich. He also composed poems with nationalistic zeal.

Räjchandra also developed the supernatural ability to predict what was likely to happen in his youth, helping others by saving them from possible disasters. At the age of 16, he wrote "Moksh-Mälä," which describes Jain principles and teachings as the true guide to the path of detachment. By 18, he became a very proficient astrologer. He was able to identify books merely by touching them, as well as know the taste of food without tasting it. Alongside all this, he became very compassionate towards all living beings and was strong promoter of non-violence.

M.2.3. Family

In 1888 A.D., at the age of 20, Räjchandra married Zabakben. She was the daughter of Shri Popatlalbhai Jagjivandas, the elder brother of Shri Revashankarbhai (who later became Shrimad's business partner). They had four children: sons Chhaganlal and Ratiläl, and daughters Javalben and Käshiben.

Shrimad Räjchandra became a partner in a gemstone business in Mumbai that same year. He was ethical, honest, and compassionate in all his business dealings. His business shortly flourished because of his wisdom and business insight. His regard for truth, adherence to high moral values, and dedication to doing the right thing inspired many others. In 1899 A.D., at the age of 31, he retired from business.

M.2.4. Power of Avadhän (Multi-Tasking)

At the age of 17, Shrimad had observed someone performing eight different tasks simultaneously, known as Ashtävadhäni in Gujarati. He studied this method and was able to perform twelve tasks the next day. He soon improved his performance to be able to manage 52 Avadhäns.

At the age of 19, he displayed his ability to remember and answer 100 questions in an order called "Shatävadhän", performaed at Faramji Kavasji Institute in Mumbai in the presence of the Bombay Chief Justice and other dignitaries.

The 100 tasks included a variety of activities like playing cards, playing chess, counting the bell chimes, completing mathematical calculations, composing poems with different themes and specified sets of words, and arranging the order of words from 16 different languages including English, Greek, Latin and Arabic. Shrimad's formal study only included Gujarati up to Grade 7.

This was an unbelievable feat, and the performance was publicized in major newspapers, such as "Times of India" and "Pioneer". Shrimad was invited to go to Europe and demonstrate his extraordinary talents, which would have meant more fame and substantial material gain.

However, he declined the offer because it would be extremely difficult to live in accordance with Jain principles in Europe. He also knew he would become distracted from his main objective of spiritual progress.

By the time he was 20, he realized that he was achieving only material benefits from displaying his amazing powers, which was not what he wanted from life. He gave up all such activities and concentrated on self-restraint, detachment from worldly matters, contemplation, and meditation. His intention was to progress spiritually and free himself from the cycle of birth and death.

M.2.5. Shrimad's Writings

In his early years, Shrimad composed poems and articles on social reform. When working in his father's shop, he completed an in-depth study of the Jain Ägams and scriptures after learning Sanskrit and Präkrit on his own at fourteen.

When he was16, he wrote "Moksh-mälä" and its compendium "Bhävanä-bodh," which means "garland of liberation". True to its name, it deals with subjects that lead towards the path of liberation. Although written simply, it explains the Jain religion in great detail. Its 108 lessons were composed in three days!

"Ätmasiddhi-shästra", translating to 'Attainment of the Soul,' is a Gujarati epic poem and the prime jewel composed by Shrimad in 1896 while he was in Nadiad (a town near Ahmedäbäd).

On one auspicious evening, while sitting with his friend Sobhägbhai, he composed a short verse (142 stanzas) of Ätmasiddhi-shästra in less than 90 minutes, summarizing his view of Jainism. The fact that Shrimad composed such a comprehensive and all-inclusive work in such a short time speaks to the depth of spiritual wealth he possessed.

The subject matter of Ätmasiddhi-shästra is the scientific characterization of the six-fold truths of soul: The soul exists, the soul is eternal, the soul is the doer of its actions, the soul experiences the fruits of its actions, the soul's nature is that of pure consciousness, and the soul holds the potential for attaining liberation from the cycle of birth and death.

It comprehensively describes the Jain philosophy and shows how the principles of Anekäntaväd allow Jainism to encompass all other Indian faiths. Many scholars have since written elegant commentaries on the "Ätmasiddhi-shästra".

"Apurva Avasar," his last major compilation, was incorporated into the prayer book in Gandhiji's Ashram. It is his most divine poem, in which Shrimad expounds the fourteen stages of spiritual progress for ultimate liberation.

Shrimad's complete works contain more than 35 poems and between 800 and 950 letters written to various people he interacted with. They are compiled in a text called "Vachanämrit." If one delves deeper into his literature, they will notice that his writings provide excellent discourses on attaining self-realization and progress along the path to liberation.

He also wrote many small books, such as Bhävanä-bodh, Sukh-sambandhi-vichar, and Namiräj. Mahatma Gandhi is one example of a prominent personality who was very impressed by Shrimad's spirituality and lifestyle. He respected and revered Shrimad as his spiritual guide. When Gandhiji was in South Africa, he was under intense pressure from his Christian and Muslim friends to adopt their faith. He wrote to Shrimad for guidance, which convinced him that his own faith, Hinduism, would ensure his spiritual progress.

Gandhiji wrote about Shrimad in his autobiography and paid glorious tributes to him on several occasions. He often expressed that he learned the principles of non-violence and compassion towards all beings from Shrimad.

According to him, Shrimad's life and spiritual writings impacted him more than those of Tolstoy and Ruskin.

M.2.6. Spiritual Progress

Shrimad did not have a spiritual teacher in his life. However, at the age of seven, when he was able to recall his past lives, he clearly remembered his association with Bhagawän Mahävir in a previous life.

In 1891 A.D., at age 23, it is believed that Shrimad attained Samyag Darshan. He continued to enhance his spiritual progress by slowly detaching himself from the material world, deeply studying scriptures, strengthening his virtues, refraining from worldly pleasures, and meditating for long durations of time. He started to stay in isolated places outside Mumbai for months at a time.

Initially, Shrimad faced many obstacles doing so as he also needed to perform his duties as a householder and businessman.

From 1896 A.D. onwards, he often spent several months alone in the woods of Uttarsanda, Idar, and Kavitha, where he would eat only one meal during the day and sleep very little. Rather, he spent his time in deep meditation, and is believed to have attained a highly enlightened state of self-realization.

He retired from business at age 31 in 1899 A.D. and asked his mother for permission to renounce his worldly life by taking Diskha (vows of renunciation). Unfortunately, his mother denied his request out of love and affection.

After two years of clever persuasion, he was hopeful of obtaining his mother's approval, but by this time his health had significantly deteriorated. He died in 1901 A.D. in Rajkot at the young age of 33.

M.2.7. Followers

Though Shrimad tried to keep his spiritual personality private, several people accepted him as a guide to achieving ultimate liberation, essentially devoting their lives to him. Some of his closest followers were:

M.2.7.1. Shri Sobhägbhai

Almost 350 of Shrimad Räjchandra's letters were written to Shri Sobhägbhai, who was about 40 years older than him. In the very first meeting, Sobhägbhai recognized Shrimad as a highly self-realized person and accepted him as his true guru. He was a simple and devoted man hailing from Saila, a town near Rajkot. Shrimad composed the epic poem "Ätmasiddhi-shästra" upon his request to make it easier to memorize. Shri Sobhägbhai is believed to have attained self-realization and died in deep meditation (Samädhi).

M.2.7.2. Shri Laghuräj Swämi

Shri Laghuräj Swämi was a Sthänakaväsi Jain monk and one of Shrimad's most devoted disciples. Given that he was a monk, his devotion to Shrimad was considered problematic by some in the Jain community.

Shri Laghuräj Swämi attained self-realization in Shrimad's presence and then established the Agäs Äshram near Vadodara. The äshram holds credit for preserving Shrimad's writings and making it available to the larger Jain community. Agäs is a prominent place for Shrimad's followers - today, there are more than fifty äshrams in India and abroad, where followers worship and study Shrimad's literature based on the divine faith and testimony provided by Shri Laghuräj Swämi.

M.2.7.3. Shri Ambälälbhai

Ambälälbhai, a native of Khambhät, was another devoted disciple who sacrificed a brilliant legal career to serve Shrimad. Shrimad entrusted him to copy scriptural works and his letters because of his exceptional memory. He and Shrimad's younger brother, Mansukhbhai, were responsible for recovering and publishing Shrimad's letters and writings.

Four years after Shrimad's death, Ambälälbhai is believed to have attained self-realization, and died in deep Samädhi in 1905 A.D.

M.2.7.4. Shri Joothäbhai

Joothäbhai was the first person to recognize Shrimad's divinity and accept him as his spiritual mentor. Their relationship was very close, but also very short as Shri Joothäbhai died when he was only 23 years old in 1890 A.D.

M.2.8. Teachings and Contribution of Shrimad Räjchandra

All of Shrimad's literature is based on Bhagwän Mahävir's teachings. He presented these teachings in simple Gujarati and Hindi, in both prose and poetry forms.

Studying Shrimad's writings in depth reveals that he made an enormous effort to shed new light on true spirituality. He has succeeded in guiding those with blind faith to spiritual awakening.

His biggest contribution is to point out the mistakes most people make when they accept someone as a teacher based solely on their external conduct and dress code.

The spiritual journey led by the wrong teacher leads a disciple to extended life cycles of misery and pain. On the other hand, when an aspirant knows and follows the teachings of a true teacher (sadguru), he will be able to attain true freedom and liberation.

M.2.8.1. Morality

Good manners, good activities, and good behavior are the roots of holiness.

All living beings are seen as equal. Therefore, do not cause pain to any soul, nor extort work from any soul beyond their ability and capacity.

M.2.8.2. Human Life

All living beings long for permanent happiness with no exception. This desire can be fulfilled only in a human life. Yet human beings choose unhappiness due to one's illusionary state, (Mohaniya karma - Mithyätva) in which one finds happiness in worldly desires and possessions.

M.2.8.3. Non-attachment to Worldly Affairs (Vairägya)

Detachment from worldly and materialistic affairs and family relationships is defined as Vairägya, and achieving it is essential for eternal happiness.

True renunciation is necessary to gain right knowledge of the self or the soul, which is otherwise not possible.

M.2.8.4. Knowledge and Wisdom

Through proper knowledge, we are able to know the forms and qualities of the substances of the universe.

The Jain scripture, Uttarädhyayan Sutra, indicates that "Knowledge is like a needle with thread. Just like a needle with a thread in it does not get lost, a person with knowledge will not lose the right religious path in this world." It is the true knowledge with which an external feeling is controlled, the attachment for life, family and worldly pleasures decreases, and the truth is revealed.

If you know yourself, you know the universe. If you do not know yourself, your knowledge is worthless.

M.2.9. Summary

Shrimad Räjchandra was a great saint, a self-realized master, and an outstanding educator. He was a born poet, possessed an extraordinary power of memory, a reformer of society, a keen follower of Jainism, and an advocate of non-violence. He had equal respect for all religions.

He emphasized that he did not belong to any Gachchha, or sect, but only to his soul. He believed that the nineteenth century decline of Jainism was due to excessive sectarianism and temple rituals. However, Shrimad Räjchandra later accepted that idol worship is an aid to spiritual growth.

As with many great personalities, Shrimad's greatness was not recognized in his lifetime. Shrimad was not popular among Jains because he spoke about faults in Jain society and traditions being carried out without understanding the proper meaning and purpose behind them. Many people recognized his greatness after his death.

Shrimad put great emphasis on the need of a Sadguru in one's life in order to make spiritual progress and ultimately to attain liberation. Shrimad maintained that since he had not taken the vow of Dikshä (sainthood), he was not eligible to preach the path of liberation.

Therefore, even with his wealth of knowledge, he did not preach to the masses. He hoped that later in his life, he would become a monk, and when the time was right, he could bring the proper teachings of Jainism to others, as there were many undesired factors in the practice of Jainism at that time. Unfortunately, he lived a very short life.

However, his work survives and continues to change the lives of many through religious centers established by his followers.

Moral:

Shrimad's writings to his close associates and his personal notes explain the essence of Jain religion. He has given us priceless spiritual gifts, including "Moksh-mälä", "Ätmasiddhi-shästra", and "Apurva Avasar", as well as other writings in the form of letters, articles, and poems. In his short life of 33 years, he delivered spiritual messages of eternal importance, explaining Bhagawän Mahävir's teachings simply. Now, these teachings have become accessible to ordinary people, and give us the unique opportunity to learn about the inner state of a truly self-realized person.

Highlights:

- Shrimad Räjchandra was born on the auspicious day of full-moon (Dev-Diwäli) of the month of Kärtak, 1924 V.S. (November 9, 1867) in Vaväniä, Morbi district, Gujarat.
- Father Ravajibhai (Hindu) and mother Devabä (Jain)
- He composed his first poem at the age of eight.
- At the age of 16, he wrote "Moksh-mälä" and its compendium "Bhävanä-bodh".
- At the age of 20, Räjchandra married Zabakben in 1888 A.D.
- It is believed that in 1891 A.D., at the age of 23, Shrimad realized Samyag Darshan
- He successfully performed 100 Avadhäns simultaneously, which is known as Shatävadhän
- "Ätmasiddhi-shästra" is an epic poem composed by Shrimad in Gujarati in 1896
- Apurva Avasar was his last major compilation.
- Almost 350 of the letters of Shrimad Räjchandra were written to Shri Sobhägbhai
- Shri Laghuräj Swämi was a Sthänakaväsi Jain monk and one of Shrimad's most devoted disciples
- Ambälälbhai, a native of Khambhät, was a very devoted disciple of Shrimad Räjchandra
- Joothäbhai was the first person to recognize Shrimad's spirituality and accept him as his spiritual mentor.
- Shrimad put great emphasis on the need of a sadguru in one's life for spiritual progress and ultimately to attain liberation.
- Shrimad maintained that since he had not taken the vow of Dikshä, he was not eligible to preach the path of liberation.

M.3. Virchand R. Gandhi

M.3.1. Introduction

A Brief Summary of His Life and Mission from August 25, 1864, to August 7, 1901.

It was the memorable day of September 11, 1893. The Columbus Hall of the Art Institute of Chicago was overflowing with over 3,000 delegates of different nations and religions. It was the opening day of the Parliament of World Religions Conference, the first such conference ever organized in the history of humanity. The aim of this 17-day conference was to impart to the world the knowledge of different religions, to promote a feeling of fraternity between followers of diverse religious persuasions, and to pave the way for world peace.

Two young men, with their Indian clothing and turbans, drew special attention from the public. One was the world-famous Swämi Vivekänanda, representing Hinduism, and the other was Shri Virchand Räghavji Gandhi, representing Jainism. They made such an impact at the Parliament of Religions with their impressive speeches and personalites that they were both requested to extend their stay in the U.S. and continue giving speeches in different cities after the conference ended.

Shri Virchand Gandhi, a young man of 29, impressed the delegates not only with his eloquence, but also by the sheer weight of his scholarship. The impartiality of his outlook and his oratorical skills fascinated delegates in attendance. An American newspaper wrote, “Of all the Eastern scholars, it was this youth whose lectures on Jain faith and conduct were listened to with great interest and attention.”

Shri Virchand R. Gandhi was born on August 25, 1864, in Mahuvä,(near Bhävanagar) Gujarat. After his primary and secondary education in Bhävanagar, he joined Elphinstone College in Mumbai. He graduated and obtained a B.A. with honors from the University of Bombay in 1884. He was likely the first graduate amongst Jains at that time. He was also a student of Buddhism, Vedanta Philosophy, Yoga, Christianity, and Western philosophy. He had completed a comparative study of various philosophies, which equipped him for talks on various subjects with confidence. He had command over fourteen languages, including Gujarati, Hindi, Bengali, English, Präkrit, Sanskrit, and French.

Shri Gandhi became the first honorary secretary of the Jain Association of India in 1885 at the age of 21. As secretary, he worked very hard to abolish the Poll tax levied on pilgrims to Mount Shatrunjay, the most sacred place of Jain religion at Pälitänä. In those days, protesting against rulers could result in severe punishment or even death. He prepared a case to compromise. He made a strong representation to Lord Ray, the governor of Bombay, and Colonel Watson, a political agent, and eventually abolished the Poll tax in place of a fixed payment of Rs. 15,000 per year for looking after the safety of the pilgrims and the holy place.

In 1891, Mr. Boddam, an Englishman, set up a factory for slaughtering pigs and making tallow out of them at Sametshikhar, another holy place of Jain pilgrimage near Calcutta in the state of Bihar. Shri Virchand Gandhi went all the way to Calcutta to stop the killing of pigs at the holy place. He stayed there for six months, learned Bengali, prepared his case against the factory, and ultimately got this verdict issued: “Sametshikhar is a place of Jain pilgrimage, and nobody else has any right to interfere there.” He was able to shut the factory down.

Shri Virchand Gandhi was a great social reformer at a very young age. At the age of 22, he authored long essays to remove evil social customs, continuously fighting against them and successfully eradicated many of them. He sailed to the U.S. along with Swämi Vivekänanda to attend the Parliament of World Religion Conference in 1893. He stayed in the U.S. for about two years after the conference and gave lectures in cities such as Chicago, Boston, New York, and Washington. He also visited England, France, Germany, and other places in Europe. In foreign countries, he wore a long and loose kurta, a white shawl on his shoulder, a gold bordered Kathiawadi turban on his head, and country shoes. This external appearance bore the imprint of India.

He delivered more than 535 lectures on Jainism, yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism. Although he qualified as a barrister in London at one of the inns of the court, he did not use this qualification for monetary gain.

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the texts of his lectures in full. He had the most effective way of handling otherwise difficult Jain terminology. He had an extraordinary ability to clarify his statements in a consistent and logical manner. At the conference, he made a brief but striking presentation on the fundamentals of Jainism. He expounded Jainism in its main aspects in the categories of philosophy, the Jain way of life, and code of conduct.

Another special characteristic of Shri Virchand Gandhi's lectures was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology was an apt expression of a Jain who practices non-violence and Anekäntaväd in life. His discourses convinced the American elite of the fact that Jain religion has an authentic and rational religious tradition.

Shri Virchand Gandhi was a great exponent of Indian culture and religion in addition to being a brilliant scholar of Jainism. His speeches at the parliament echoed the true spirit and culture of India. The prevailing belief in America was that India was a country of tigers, serpents, magicians, and kings.

Christian missionaries also presented a distorted picture of the people of India. Shri Virchand Gandhi and Swämi Vivekänanda made a significant effort to give foreigners a true perspective of India. Explaining the importance of Indian culture, he said, "It is an astonishing fact that foreigners have been constantly attacking India, and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe, and the entire world looks at India with a steady gaze."

Shri Virchand Gandhi was not a dogmatic person. He spoke as a Jain, but he forcefully defended Hinduism from the attack of Westerners at the Parliament. After all, he was first Indian, then Jain. He received a warm reception and was shown the highest appreciation from clubs, literary and church societies, philosophical branches, and spiritual associations in the U.S. and other countries. His lectures also served to educate the Western society regarding the salient features of Indian culture.

Five decades before the independence of India, Virchand Gandhi had a prophetic vision. He said in one of his lectures, "You know my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the "defender of the faith", but if we are a nation in all that the name implies with our own government and our own rulers, with our laws and institutions controlled by us, free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all the nations of the world."

Virchand Gandhi was not only a philosophical thinker, but he also had the welfare of the nation at heart. He collected a shipload of grain and about 40,000 rupees ($10,000) for famine relief in India in 1896 while he was in the U.S.

In America, Virchand Gandhi founded various societies, such as:

- The Gandhi Philosophical Society
- The School of Oriental Philosophy
- The Society for the Education of Women of India

The secretary of the latter institution was Mrs. Howard, who had adopted pure vegetarianism, practiced Sämäyik daily, and followed other codes of conduct of Jainism.

In England, he founded the Jain Literature Society and taught Jainism there. Mr. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He summarized Virchand Gandhi's lectures and published a book known as "Herbert Warren's Jainism".

M.3.2. Published Literature

Literature Published or complied from his Speeches:

Title	Year Published	Language	Pages
Jaina Philosophy	1907	English	375
Karma Philosophy	1913	English	221
Yoga Philosophy	1912/1993	English	309
The Systems of Indian Philosophy	1970/1993	English	188
Selected speeches of V. R. Gandhi	1963	English	85
Religion and Philosophy of Jains	1993	English	264
Essay - Radvä Kutväni Hänikärak Chäl	1886	Gujarati	37
Concentration – 12 Lectures on Meditation	1916	English	64
The Unknown Life of Jesus Christ	1894	English	128
Savirya Dhyän	1902/1989	Gujarati	158
Herbert Warren's Jainism	1961/1983	English	164

Table M.3-A

While he was in England, Shri Virchand Gandhi's health suddenly took a turn for the worse. He returned to India but died a few weeks later, at a young age of 37 years, in Bombay, on August 7, 1901.

Moral:

Shri Virchand Gandhi rendered excellent service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western world. He was a brilliant and promising young man, full of hopes and aspirations of service to his religion and community. His name will continue to be remembered as a great champion of Jain religion and of Indian culture.

Highlights:

- Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuvä, near Bhävanagar, Gujarat.
- He became the first honorary secretary of the Jain Association of India in 1885 at the age of 21.
- He sailed to the U.S. with Swämi Vivekänanda for the Parliament of World Religion Conference in 1893.
- He delivered more than 535 lectures on Jainism, Yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism.
- He collected a shipload of grain and about Rs. 40,000 ($10,000) for famine relief in India in 1896 while he was in USA.
- He died at the very young age of 37 in Bombay on August 7, 1901.

NOTES

JAI JINENDRA

If there are any words in this Compendium of Jainism that are misprinted due to our ignorance or unintentionally, we ask for your forgiveness.

Michchhämi Dukkadam.

