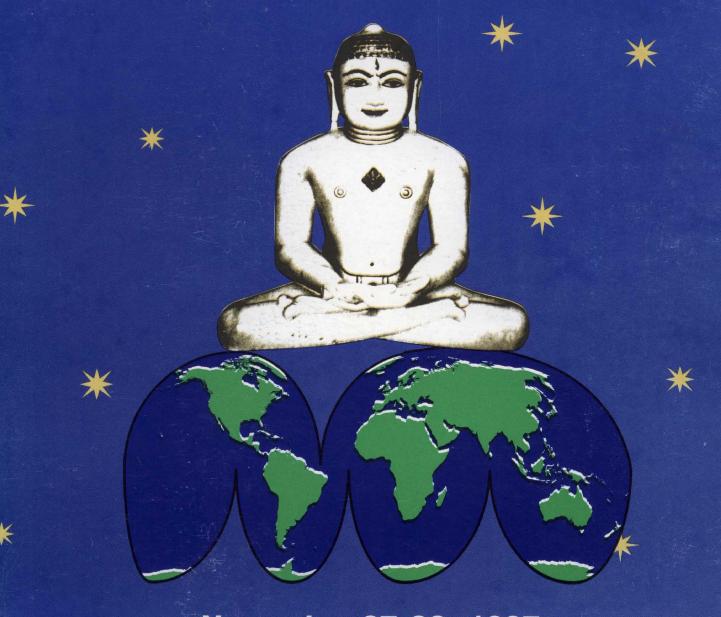
2nd South East Regional YJA Convention

Jainism: Eastern Philosophy * Western Practice



November 27-30, 1997
Young Jains of the Triangle, NC
Jain Study Center of NC • Raleigh, NC



Young Jains of the Triangle, NC 401 Farmstead Drive Cary, NC 27511-5631 Phone/Fax: (919) 469-0956

Young Jains of the Triangle, NC



The Second Southeast Regional YJA Convention

Jainism: Eastern Philosophy, Western Practice

November 27-30, 1997

Introduction

During this convention, you will learn many new things about Jainism and meet many other youth like you that have searched for ways to incorporate Jainism within their lives. Jainism is a fascinating philosophy that holds the key to many rewards in leading a successful and happy life. There are many ways of integrating this eastern philosophy with our busy lives in modern western society. We hope that you come with many questions and leave with at least many of them answered. The theme reflects this notion of how two worlds are being brought together under the pillars of Jain principles and practice.

Young Jains of the Triangle, NC

Convention Co-Chairs:

Ameet Shah (919) 613-1905 aus@acpub.duke.edu Dina Mehta (919) 914-3339 dmehta@email.unc.edu Adult Advisor: Pravin Shah (919) 469-0956 pkshah1@ibm.net

Building Peaceful Lifestyles through Education and Unity



Young Jains of America

Federation of Jain Associations in North America

A Non-Profit Tax Exempt Religious Organization. IRS Code Section 501 (c)(3) El #54-1280028 yja@joyce.eng.yale.edu • http://www.yale.edu/yja/

Chairperson

Raju Shah

Regional Coordinators

Mid Atlantic Gaurav Kapadia (516) 829-3316 gauravk@aol.com

Anish Sheth (401) 863-4987 anish sheth@brown.edu

Midwest Purav Shah (630) 830-2046 pshah@eagle.ibc.edu

Northeast Paulomi Gudka (416) 299-3627 p.gudka@utoronto.ca

South Tejal Shah (281) 879-9457 tsny4ever@mail.utexas.edu

Southeast Dina M. Mehta (919) 914-3339 dmehta@email.unc.edu

Ameet U. Shah (919) 613-1905 aus@acpub.duke.edu

West Sheetal Khandar (909) 598-1777 khandar@ohsu.edu

General Coordinators

Raju Shah (203) 777-4313 shah@zoo.cs.yale.edu

Jill Shah (918) 251-3597 jill-shah@utulsa.edu

JAINA Youth Coordinator

Pravin Mehta (615) 648-9535 mehtap:@apsu01.apsu.edu November 1997

Dear Young Jains of the Triangle,

The entire board of Young Jains of America (YJA) would like to take this time to give you our blessings and commend your effort in putting together the 2nd Southeast Regional Convention. In such a short time, your team was able to find the necessary resources in creating a successful convention.

Part of YJA's mission is to establish a network of Jain youths so that they can share and embrace their heritage. Young Jains of the Triangle and the Jain Center of North Carolina have taken a noble venture in fulfilling part of the YJA mission not only by hosting this convention but also by teaching youths about "Jainism: Eastern Philosophy, Western Practice."

Although we regret that many of our board members will not be able to attend the convention we wish you all the best and success in the upcoming event. We hope that you achieve your goals in educating youth about practicing their religion and culture in a different land. Once again, all the best with the planned activities, and if there is anything we can do to help you out, please do not hesitate to contact any of us.

Best wishes,

YJA Executive Board 1997-1998

Young Jains of America (YJA) is the umbrella youth organization of the Federation of Jain Associations in North America (JAINA). The mission of YJA is to be recognized nationally and internationally as an umbrella youth organization for establishing a network to share Jain heritage and religion through youth.

Program Summary

Fundamentals of Jainism -

Lecture on basic principles and assumptions of Jain philosophy including the role of Tirthankars, concept of God in Jainism, six universal substances (dravyas), differences between Jain moral and religion, and path of liberation (Jain trinity).

Theory of Karma -

Lecture on the concept of soul and the role of karma in ones life. Bondage and removal of karma, reincarnation, nine tattvas, question of predestination and determination will be discussed.

Central Jain themes:

Broader scope of Ahimsa, Anekantvaad, & Aparigraha - Jainism is more than just vegetarianism. This discussion focuses on the broader range of nonviolence, multiplicity of views, and non-possessiveness in today's society.

Vegetarianism vs. Veganism -

Is it just enough to be vegetarian? This discussion considers the moral and practical implications of veganism and attempts to alleviate stereotypes associated with the two classes.

Objective View of Faults of Jainism -

Jainism is a scientific religion right? Then why does it claim that the earth is flat and it is the center of the universe. No one can reach the moon. Hell is below earth and heaven is above. This discussion takes an objective view of the faults of Jainism and shows how although many of the facts may be flawed, the philosophy is still beneficial and practical in daily life.

Comparative Religions/ Jain History and Literature -

Comparative studies on various other philosophies. Jainism teaches tolerance and one way people can appreciate Jainism is to compare its principles and ideology with other prominent religious traditions in the world. Then, an in-depth look will be taken at the literature that shaped the philosophy and historical perspectives that laid the foundation for modern Jainism.

Ritual and Penance: What's the point? -

Understand the symbolic interpretations of many Jain rituals and what benefits it holds for the performer. Why do we "starve" ourselves during Paryushan and is the overall goal of performing these penance such as fasting?

College roles/Business Ethics -

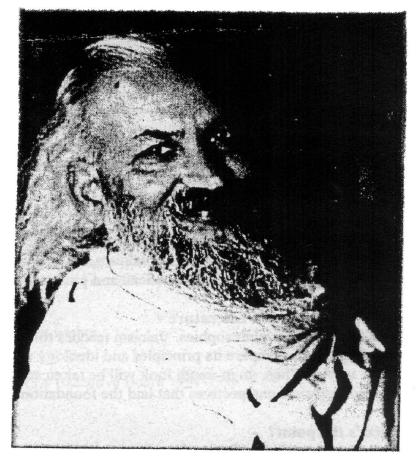
This discussion examines the role of Jainism when one enters college and the real world. Many changes and choices are made when one enters college or the workforce and this session attempts to answer questions of the difficult choices these environments force us to make.

Social Discussion I, II -

These two sessions will enable people in the evenings to relax and talk about issues that confront them on a daily basis. Possible discussions include; Male/Female gender roles, abortion, suicide, relationships, death penalty, etc.

Convention WEB site - http://www.duke.edu/~aus

In memory of our Guruji:



ACHARYA SUSHIL KUMARJI
June 15, 1926 - April 22, 1994
SIDDHACHALAM

What's New in the Southeast?

Young Jains of Fort Meyers, FL

Smeet Mehta, the local representative, has started up Patshala classes again in Palm Beach. He travels down there to teach children between the ages of 6 and 12. Chitrabhanuji spent Paryushan in Fort Meyers and celebrated the holy occasion with them. Smeet's email is: smm49286@pegasus.cc.ucf.edu

Young Jains of Gainesville, FL

Amit Shah formed this new youth group in early September in hopes to unite the youths at the University of Florida and the local community. If anyone wants more information on how to get involved on or off campus, please contact Amit at quest@grove.ufl.edu or (352) 380-9093.

Young Jains of South Florida

Besides celebrating Paryushan, the Jain center in Florida recently bought land to build a temple. The youths anxioiusly await the completion of its construction. Also, the youth group will be taking on a Foster Focus project which shall help youths adjust to new Jain communities as they relocate after graduation from high school and college. Please contact Prachi Sanghavi at ajitanath@aol.com or (954) 968-5050 or Vandana Shah (305) 595-3833 for more information.

Young Jains of Atlanta, GA

The Atlanta youth recently held a camp during a weekend earlier this school year. The new local representative for the Atlanta area is Manish Shah, who is also the youth secretary. If you would like to learn about the other activities that are conducted there, write him at manish24@aol.com or call him at (770) 939-5227.

Jain Youth of Augusta, GA

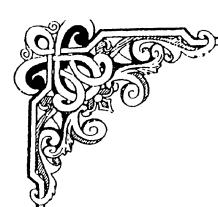
The youth in Augusta also observed Paryushan and have regular meetings every month where they discuss varied Jain topics. Some of the Jain youth recently attended the camp held in the Atlanta area. Hiran Jain is the local representative for the Augusta area.

Jain Youth of Charlotte, NC

Many youths participated in Paryushan activities by fasting and performing other types of religious penance. The youth meet once a month and recently have been learning various Jain stutis and prayers. They also had a guest speaker Tarlaben Doshi who conducted auestion and answer session discussing the reasons behind taking vows and observing penance. Charlotte group has also helped out in the planning of this convention. To get more involved in the Charlotte area. contact Aashish Dhakad: gonzo47@aol.com or (704) 542-3517.

Young Jains of the Triangle, NC

The youth in the Raleigh area actively participated in Paryushan activities and had Pravin Shah conduct the Samvatsari Pratikraman in English. The youth have also been busy planning this regional convention. There are now two new local representatives in the area. Raja



SPONSORS

THURSDAY DINNER

Econo Lodge/Howard Johnson Vasantbhai/Prabhaben Sejpal & Family (Burlington)



Super 8 Motel

Umeshbhai/Harsaben Shah (Laxington)

FRIDAY LUNCH

Shashibhai Zota & Family (Raleigh)

FRIDAY DINNER

Ramanikbhai/Lataben Zota & Family (Fayetteville)

FRIDAY ENTERTAINMENT

Arvindbhai/Arunaben Shah & Family (Raleigh)

SATURDAY BREAKFAST

Pager World

Arun/Bala Jain and Family (Charlotte)

SATURDAY LUNCH

Sureshbhai/Anilaben Shah & Family (Rockingham)

SATURDAY DINNER

Nine Points

Nutanbhai/Hemaben Shah & Family (Raleigh)

SATURDAY ENTERTAINMENT

Harshadbhai/Nishaben Padia & Family (Cary)

SUNDAU BREAKFAST

Padam/Madhu Dhakad and Family (Charlotte)

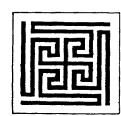
SUNDAY LUNCH

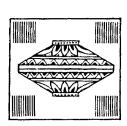
Maheshbhai/Induben Varia & Family (Chapple Hill)

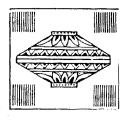














Jain, (919) 382-5555, and Deepti Doshi (919) 846-9733.

Young Jains of Middle Tennesse

Recently, the youths of middle Tennessee have been attending Patshala classes on a monthly basis. The Jain community celebrated its fifth year together as a community during the Samvatsari Prathikhaman at Dilip Shah's house where one girl performed an atthai. The new president for the group is Mayur Mehta. Contact him at (931)648-9535, write him: or mehtam@ctrvax.vanderbilt.edu

We apologize if your Jain Youth group is not listed above, but it is because of one of the two following reasons: one, your local representative does not keep in touch with either of the SE Regional Coordinator or two, YJA does not have your city listed as a youth group. To ensure we have a contact in your area, please call either Dina M. Mehta at (919) 914-3339 or Ameet U. Shah at (919) 613-1905. You can also reach us by e-mail:

Dina M. Mehta - dmehta@email.unc.edu Ameet U. Shah - aus@acpub.duke.edu







DONORS LIST*

Federation of Jaina Young Jains of America

Jain Study Center of NC Charlotte Group

Praful and Hansa Kothari Amit and Sandhya Mehta

Madhuker and Gita Mehta Ashok and Nirmala Shah

Ashwin and Bhanva Shah Avni Shah

Dr. Jay K. Shah Kamlesh and Jyoti Shah

Kirit and Hansa Shah Kirti and Bhisma Shah

N. R. Jain
Pravin and Arti Shah

Sudesh and Rekha Jain Subhash and Kokila Shah

Umed and Shakuntla Shah Umesh and Harsha Shah

Mansi Zaveri Vinaykant and Hansa Doshi

Bimal and Krishna Shah Santosh and Madhu Gangwal Liverpool, NY Atlanta, GA

Raleigh, NC Charlotte, NC

Raleigh, NC Silver Spring, MD

Parkland, FL Morton Grove, IL

Kings Mount ain, NC Hughesville, MD

Rock Hill, SC Cary, NC

Charlotte, NC Charlotte, NC

Charlotte, NC Cary, NC

Raleigh, NC St.Petersberg, FL

Leonardtown, MD Lexington, NC

Miami, FL Bombay, India

Cary, NC Cary, NC

^{*} List is as of 11/16/97, Please Accept our "Michchhami Dukadam" for any errors/omissions.

Table of Contents

Jainism on the World Wide Web]
Lord Mahavir and His Teachings	9
Concept of God in Jainism	1
Six Universal Substances	1
Nine Tattvas	2
Jain Path of Liberation	2
Five Great Vows of Jainism	3
Twelve Vows of LayPerson	3
Five Samitis and Twelve Guptis	3
Twelve Bhavnas	4
Color Science and its Relation to the	
Namokar Mantra	4
Khshamapana	4
Meri Bhavana	4
Ashtha Prakari Puja	5
Fourteen Auspicious Dreams of	_
Mother Trishala	5
The New Generation of Jainism	5
Jain Agam Literature	5
Thus Spake Lord Mahavir	6
Great Men's View of Jainism	7
All Life is Yoga	7
Enlighten up: "This too shall pass"	7
Actions are Stronger than Words	7
Ahimsa Perspective from Jain Scriptures.	8
My visit to Dairy Farm	8
A Letter: From a little girl to physician	8:
Cruelties Involved in Cosmetics and	O.
Household Products	9
List of Attendees.	9'
and of the indeed	プ

ADVERTISEMENT SPONSORS

Amoco Sanjiv & Silva Shah & Family

Atkinson Texaco Niranjan/Sangita Shah & Family

Bags Unlimited Ramesh/Mahendra Shah & Family

Cary Cardiology Priyavadan Shah & Dhiren Shah & Family

Comfort Inn Harshad/Pratima Patel & Family

Econo LOdge Chandulal/ Ramila Shah & Family

Govind/Madhu Chandak & Family

Mahendra/Chandrika Shrimanker & Family

Northwestern Mutual Insurance Sampat/Sumitra Jain & Family

Patel Brothers Mahesh/Pravina Patel & Family

Ramada Inn Natubhai Patel & Family

Roopkala Sari Palace Rajan/Gita Parmar & Family

Royal India Ram & Family

SAL Construction Co Dinesh Shah/Jayesh Kotiya & Family

Shah Jagdish/Nalini Shah & Family

Sunset Inn Jayanti/Usha Patel & Family

Taj Restaurant Mohan & Dinesh

Tarheel Motel Mahendra Amin & Family

Triangle Internal Medicine Balubhai/Indiragauri Patel & Family

Triangle Indian Market Nagireddy G. & Family

Village Motel Jayesh/Bela Shah & Family

Jainism on the World Wide Web A Guide to the WEB and Information about Jainism

By Mahesh Varia, Pravin Shah, Kamlesh Shah Jain Study Center of NC

The Internet is becoming a vast resource of readily accessible information on many topics. This is also true for Jainism and ever increasing number of resources now provide valuable information on many diverse aspects of Jainism and related subjects. In this article we will provide an introduction to some general ideas about the Internet and the World Wide Web (Web), how to get connected to the Web, and an overview of the growing information about Jainism on the Web. It is hoped that this will serve as a helpful introduction for those not so familiar with this exciting use of computer technology and that this article will be of interest to those already using the Internet.

What Is the Internet

If you are using a computer and you want to get information about sports, world news, airline schedule, or practically any other topic including Jainism that is available on another computer somewhere else, how do you do that. The answer is the Internet and the World Wide Web.

Internet is an electronic communication system that permits a computer at home, school or college, library or the office, or even a laptop computer you are carrying while traveling, to be connected to computers anywhere in the world. More powerful than the telephone system, the Internet allows communication of informational material, pictures, graphics, sound, and video from one computer to another. This amazing system is readily becoming affordable and accessible in many parts of the world. One common way to connect a computer at home with the Internet is by using a device called a modem, which is like a telephone/fax machine. Another faster method is direct connections to the Internet that is used by larger institutions like colleges, libraries and businesses.

Internet also makes possible several other things such as the email system to send messages by computers.

What Is the World Wide Web

You can access any one of the thousands of computers through out the world for information on practically any subject using special software from your computer. The World Wide Web or the Web for short is this growing connections of information sources on thousands of computers. The Web is formed by software programs using a special computer language called the HTTP (HyperText Transfer Protocol) that connects the computers. The information is written in another special computer language called HTML (HyperText Markup Language) that makes it possible for other computers to read and display it on their own monitor screens.

www.jainelibrary.org

Connections between computers are made using net software like Netscape or Microsoft Internet Explorer called browsers. These browsers can make electronic links from your computer to any computer on the Web. After making the link the browser then brings the information, pictures, sound or video on the monitor screen of your computer. By clicking on the links that are displayed on the screen, you can access or browse ("surf") these vast sources of information.

How does the browser know which computer to connect to and how to look for information? Just as phones have unique phone numbers, each information source has a unique computer address called the Uniform Resource Locator or URL. For example, http://www.jainism.org is the URL for Jain Data Base of the Jain Study Center of North Carolina. Either by entering computer addresses or by clicking on the links, you get connected to the information source. The links allow connections to be made without having to know or typing in these specific URLs

Internet is more like the physical side of this electronic network such as the computers and cables, and the Web is the network of information stored in the computers. The incredible thing is that this amazing amount of information has been made available easily, immediately, and for the most part at no cost or charge to the user, although with commercialization of the web this is changing too.

How to get on the WEB

Two things are needed. First a computer (or access to a computer) and secondly, connection to the Internet. In colleges and many public libraries there is no charge to users for this access. The other alternative is to use Internet service providers (ISPs) such as America OnLine, AT&T, Prodigy, Netcom On-Line and many others in the United States. Currently for about \$10 per month one can get 10 hours of Internet access time and for about \$20-30 unlimited monthly access. Other countries also have their own such ISPs. Most ISPs provide you with a local dial-in number, so the toll charges do not come in the picture for the most part.

No special knowledge of computers is required to explore the Web. Following a brief hands-on practical introduction of a browser (Netscape or Microsoft Internet Explorer), anyone can begin to explore the information made available on the Web. One useful thing to do when you come across an interesting or useful site is to use the Bookmark feature of the browser.

The browser then stores the location of this information site and you can conveniently go to it in the future by clicking on that site in the Bookmark list of your browser. The information retrieved can then be printed, or saved in your own computer or floppy disk.

Patel Brothers (Original Patel Brothers from Chicago) 33rd Location in USA 4434/5 Creedmoor Road Raleigh, NC 27612 (919) 510-0085 4434/5 Creedmoor Road Raleigh, NC 27612 (Behind Crabtree Valley Mall in Kids Hill Plaza) .. Patel Brothers Crabiree Valley Mall Finest Indian & Pakistani Grocery Store Frozen Foods and Ice Creams • Fresh Vegetables, Sweets and Snacks Original Movies Audio-Video Cassettes, CD's Stainless Steel Utensils Open Daily from 11:00 AM to 7:00 PM (Closed Mondays)

Jainism on the Internet and the World Wide Web

You will be surprised how much information about Jainism is now available on the Web. At the time of preparation of this article (November 1997), a search on the Web produced over a thousand sites that provide information on Jainism!

Some of these are focused on Jainism; others have information on Jainism as a related subject of other religions or philosophies. The number of sites providing information is ever increasing and it is not possible to list all of them in this article. We will discuss some selected sites and you are encouraged to explore the Web from time to time to discover these and many other new sites that will be coming up in the future on your own. One way to get information after connecting to the Web is to use the search method provided by the browser such as Netscape or Microsoft Internet Explorer. Then use the Bookmark method mentioned above to go the sites that interest you as often as you like in the future.

Jain Study Center of NC, Jain Database http://www.jainism.org http://sunsite.unc.edu/jainism

With the tremendous growth of the World Wide Web, the Jain Internet and BBS Committee has developed a Jain Data Base home page at the above sites offering a wide range of information on Jainism, that should be of interest to those wishing to have an overview of Jainism as well as for those desiring a deeper understanding and study. Wide-ranging topics listed below are included:

Jainism Education
Articles on Jainism
Books on Jainism
Philosophy of Karma
Anekantvad
Fundamental Concepts in Jainism
Application of Jainism in Daily Life

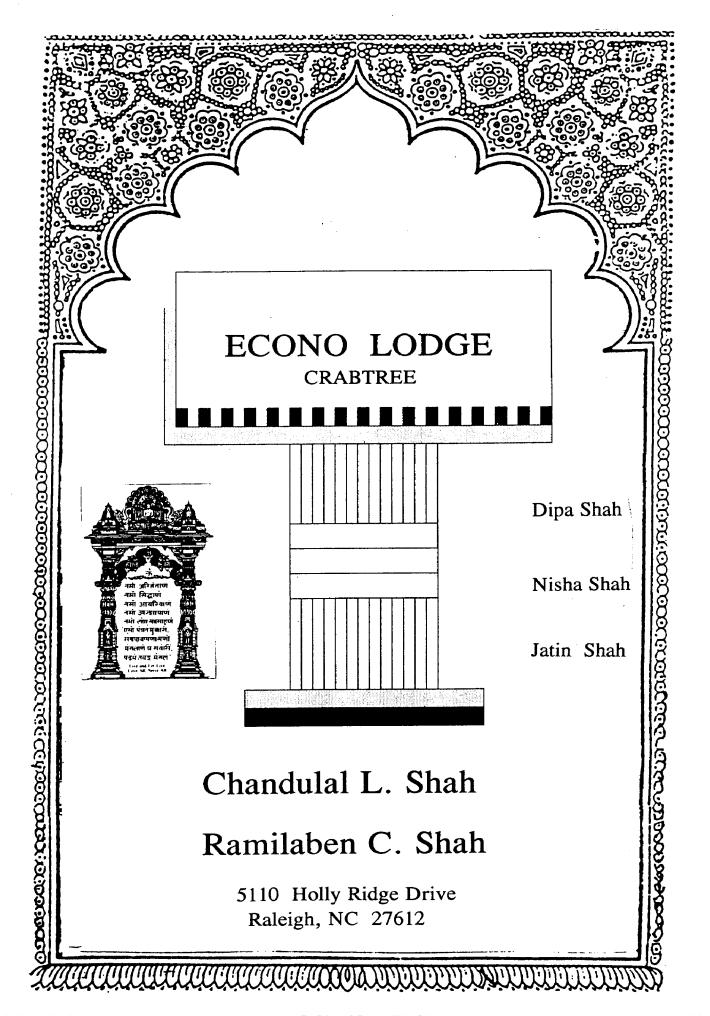
Jain Religious Practices
Essays by Youth World Religions
Stories from Jain Literature
Path of Liberation
Jain Geography
Jain Scriptures, Literature, and Sects
Fourteen Gunsthanaks

5

Jainism: Principles, Traditions and Practices http://www.cs.colostate.edu/~malaiya/jainhlinks.html

Dr. Malaiya at University of Colorado has a very comprehensive site with well-constructed home page, updated from time to time, and presents links to many of the Jain sites on the Web. The sites are conveniently organized in various categories noted below.

This site provides direct links to these sites and definitely worth having a Bookmark to this site. Following list of these categories provides only a sample of the sites that are available.



Category

Jainism: Introduction
Directories & Lists
Jain Organizations
Jain Pilgrimage Places
Jain Songs/Prayers
Vegetarianism and Ahimsa

Jain Images

Links to Sites

Introductory information on Jainism

Popular Jain Prayers in English, Jainism Simplified

Jain Centers in USA, UK, Australia, YJA

Jaina Tirtha-Ksetras, Samet Shikhar, Vaishali etc. Bhaktamar Stotra Project, Darshan Path prayer

Jiva Daya, Vegetarian resources, World

Guide to Vegetarianism, Indian vegetarian recipes

and other recipes

Kalpasutra, Jainism in the Eyes of Others

Young Jains of America http://www.turtle.net/~yjains/

This site provides information about the activities of the YJA and also has links to many other sites on Jainism.

Jain BBS

Jain BBS was established in 1992 to provide information on Jainism using the new advances in electronic and computer technology to a wide audience. Jain BBS began initially with direct-dial modem connection to the computerized information from home computers and this is still available at 919-469-0207. This is particularly useful for those not having access to the Web.

Jain-1

jain-l: This is an active discussion list on questions and topics related to Jainism. Individuals send in their questions by email. Other members on the list respond with their views, which you receive as email. This is a very lively and informational discussion list. There is no charge to become a member of the jain-l discussion group.

To join the Jain discussion list send email to: Put the following in the body of the message: jain-list-request@ddb.com

subscribe jain-list

You will then receive more information and instructions by email about the jain-1 list.

SUMMARY

In summary resources that provide information on Jainism are now easily available on the Web and Internet. The diversity and depth of the topics covered are enriching and expanding rapidly. The use of computer technology is making this information available readily and inexpensively worldwide.



(* BONDED * INSURED * UNLIMITED LICENSE)

- GENERAL CONSTRUCTION
- ENGINEERING
- CONSULTING

PRESIDENT: DINESH P. SHAH, P.E. V. PRESIDENT: JAY KOTIYA

★ COMMERCIAL

WALLE DE DE LA PROPERTIE DE LA

- ★ INDUSTRIAL
- **★ INSTITUTIONAL**
- * RESIDENTIAL
- * CONSTRUCTION CONTRACTOR

1151 KILDAIRE FARM ROAD, STE 114

P.O. BOX 5691 CARY, NC 27512

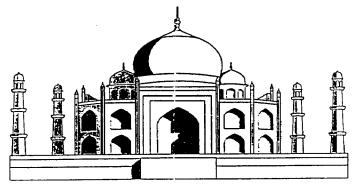
PH: (919) 460-1817

FAX: (919) 460-6766

TAJMAHAL

Fine Indian Cuisine







Monday-Thursday

Lunch Buffet 11:30 am - 2:30pm

Dinner 5:00pm - 10:30pm

Friday-Saturday

Lunch Buffet 11:30 am - 2:30pm

Dinner 5:00pm - 11:00pm

Sunday

Lunch Buffet 12:00 am - 3:00pm

Dinner 5:00pm - 10:00pm

4520 N.Capital Blvd. North Boulvelard Plaza Raleigh, NC 27604 919-875-1113 919-875-1104 (fax)

TAJ MAHAL Food Lion MiniCity Shopping Center)	ă
N. Capitol 'Hvd. LOWE'S	Calvary

Lord Mahavir and His Teachings

Pravin K. Shah Jain Study Center of NC

Lord Mahavir was the twenty-fourth and last Tirthankara of the Jain religion of this era. According to Jain philosophy, all Tirthankaras were human beings but they have attained a state of perfection or enlightenment through meditation and self-realization. They are the Gods of Jains. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. Also the idea of God's reincarnation as a human being to destroy the demons is not accepted in Jainism.

Lord Mahavir was born on the thirteenth day of rising moon of Chaitra month, 599 BC in Bihar, India. This day falls in the month of April as per English calendar. His birthday is celebrated as Mahavir Jayanti day.

Mahavir was a prince and was given the name Vardhaman by his parents. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and become a monk in search of a solution to eliminate pain, sorrow, and sufferings.

Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments. He carefully avoided harming or annoying other living beings including animals, birds, and plants. He also went without food for long periods. He was calm and peaceful against all unbearable hardships that he was given the name Mahavir, meaning very brave and courageous. During this period, his spiritual powers fully developed and at the end he realized perfect perception, knowledge, power, and bliss. This realization is known as keval-jnana or the perfect enlightenment.

Mahavir spent the next thirty years travelling on bare foot around India preaching to the people the eternal truth he realized. The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, life, pain, misery, and death, and achieve the permanent blissful state of one's self. This is also known as liberation, nirvana, absolute freedom, or Moksha.

Mahavir explained that from eternity, every living being (soul) is in bondage of karmic atoms, which are accumulated by good or bad deeds. Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred, greed, and such other vices. These result in further accumulation of karmas.

Mahavir preached that right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct (samyak-charitra) together is the real path to attain the liberation of one's self. At the heart of right conduct for Jains lie the five great vows:

Nonviolence (Ahimsa)

- Not to cause harm to any living beings

Truthfulness (Satya)

- To speak the harmless truth only

Non-stealing (Asteya)

- Not to take anything not properly given

Chastity (Brahmacharya)

- Not to indulge in sensual pleasure

Non-possession/ Non-attachment (Aparigraha)

- Complete detachment from people, places, and material things

Jains hold these vows at the center of their lives. These vows can not be fully implemented without the acceptance of a philosophy of non-absolutism (Anekantvad) and the theory of relativity (Syadvad). Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

In the matters of spiritual advancement, as envisioned by Mahavir, both men and women are on an equal footing. The lure of renunciation and liberation attracted women as well. Many women followed Mahavir's path and renounced the world in search of ultimate happiness.

Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. He organized his followers, into a four-fold order, namely monk (Sadhu), nun (Sadhvi), layman (Shravak), and laywoman (Shravika). This order is known as Jain Sangh.

Lord Mahavir's sermons were orally compiled in Agam Sutras by his immediate disciples. These Agam Sutras were orally passed on to the future generations. In course of time many of the Agam Sutras have been lost, destroyed, or modified. About one thousand years later the Agam Sutras were recorded on Tadpatris (leafy paper that was used in those days to preserve records for future references). Swetambar Jains have accepted these Sutras as authentic versions of His teachings while Digambar Jains use them as a reference.

At the age of 72 (527 BC), Lord Mahavir attained nirvan and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvan, people celebrated the Festival of Lights (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

Jainism existed before Mahavir, and his teachings were based on those of his predecessors. Thus, unlike Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankar Parshvanath. However, Mahavir did reorganize the philosophical tenets of Jainism to correspond to his times.

A few centuries after Mahavir's nirvana, the Jain religious order (Sangha) grew more and more complex. There were schisms on some minor points, although they did not affect the original doctrines as preached by Mahavir. Later generations saw the introduction of ritualistic complexities, which almost placed Mahavir and other Tirthankaras on the throne of Hindu deities.

Significant points of Teachings of Lord Mahavir:

Mahavir made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul.

Mahavir taught the idea of supremacy of human life and stressed the importance of the positive attitude of life.

Mahavir's message of nonviolence (Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahma-charya), and non-possession (Aparigraha) is full of universal compassion. He said that, "A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha). Mahavir's message reflects freedom and spiritual joy of the living being.

Mahavir emphasized that all living beings, irrespective of their size, shape, and form how spiritually developed or undeveloped, are equal and we should love and respect them. This way he preached the gospel of universal love.

Mahavir rejected the concept of God as a creator, a protector, and a destroyer of the universe. He also denounced the worshiping of gods and goddesses as a means of material gains and personal benefits.

Concept of God in Jainism

Pravin K. Shah Jain Study Center of NC

Jainism believes that universe and all its substances or entities are eternal. It has no beginning or end with respect to time. Universe runs on its own accord by its own cosmic laws. All the substances change or modify their forms continuously. Nothing can be destroyed or created in the universe. There is no need of someone to create or manage the affairs of the universe. Hence Jainism does not believe in God as a creator, survivor, and destroyer of the universe.

However Jainism does believe in God, not as a creator, but as a perfect being. When a person destroys all his karmas, he becomes omniscient and omnipotent. He is a liberated soul. He lives in a perfect blissful state in Moksha. This living being is a God of Jain religion. Every living being has a potential to become God of the Jain religion. Hence Jains do not have one God, but Jain Gods are innumerable and their number is continuously increasing as more living beings attain liberation.

Jains believe that since the beginning of the time every living being (soul) is associated with karmas. The main purpose of religion is to remove these karmas which are attached to the soul.

There are many types of karmas. However they are broadly classified into the following eight categories:

Jnana-varaniya (knowledge) Darasna-varaniya (vision) Mohaniya (delusion) Antaraya (natural qualities)

Vedniya (pleasure and pain of the body). Nama (body) Gotra (social standing) Ayu (life span)

While travelling on the path of spiritual progress, a person destroys all eight types of his karmas in the following sequence:

First Mohaniya (delusion), then Jnana-varaniya (knowledge), Darasna-varaniya (vision), and Antaraya (natural qualities) all three together.

Lastly the remaining four namely Nama (body), Ayu (life span), Gotra (social standing), and Vedniya (pleasure and pain of the body).

After destroying these karmas a person attains liberation. The first four karmas are called Ghati karmas because they obscure the natural qualities of the soul. The last four karmas are known as Aghati karmas because they do not affect the qualities of the soul, but they are related to the body of the soul. Once a person destroys all his Ghati karmas, he is called Arihant. He will definitely destroy all of his Aghati karmas during the remaining of his life. No fall back can occur after the destruction of Ghati karmas.

A person who destroys all eight types of karmas is called Siddha. A person who destroys only four Ghati karmas is called Arihanta. Arihanta is also known as Tirthankara, Jina, Arhat, Kevali, or Nirgantha.

Arihant:

When a person destroys his four Ghati karmas, he attains keval-jnana. He has regained the original attributes of his soul, which are perfect knowledge, vision, power, and bliss. He is omniscient of the past, present and future forms of all entities (living and nonliving beings) of the universe. He is still a human being. He remains in the state of blissful condition for the rest of his life.

Arihants have two categories:

Tirthankar Ordinary kevali

Tirthankar:

Immediately after attaining keval-jnana, if a person establishes the four-fold religious order of monks, nuns, sravaks (male lay people), and sravikas (female lay people) is known as

Tirthankar. He preaches the Jain philosophy, religion, ethics, conducts to his followers.

Jainism believe that Twenty-four Tirthankars are born during each descending and asending part of the time cycle in this region (Bharat Kshetra) of the universe. No two Tirthankaras live at the same time. Generally a Tirthankara is born when the religion is at its depression state. The new Tirthankar revives the same Jain philosophy and religion. He gives a different form to the religion depending upon the time, place, and the social behavior of the human society.

Example:

Lord Mahavir preached five great vows, while Lord Parshva preached four great vows. The vow of celibacy was included in the non-possession category during Lord Parshav's time.

Tirthankar is also known as Jina or Nirgrantha. Jina means one who has conquered his inner passions like desire and hatred. Nirgrantha means one who has gotten rid of all attachments

Ordinary-kevali:

The only difference between Tirthankara and ordinary-kevali is that the latter does not establish the religious order. He remains in the state of perfect blissful condition for the rest of his life after attaining Keval-jnan.

In the religious scriptures the name Arihantas and Tirthankaras are interchangeably used because ordinary-kevalis do not play any active roles in the religious order.

Siddha:

All Tirthankaras and ordinary-kevalis destroy their remaining four Aghati karmas, and attain liberation at the end of their present life. After their nirvan (death) all of them are known as Siddhas. They are totally free. They are free from the birth and death cycle. They do not possess body. They do not feel pleasure and pain, or joy and sorrow. They live in an ever lasting blissful condition at the top of the universe (Lokakas) known as Moksha.

The quality and attributes of all siddhas are same. However, they still maintain their unique entity.

Example:

Lord Mahavir's soul as a siddha has the same qualities as Shri Gautam Swami or Shri Bahubali but their souls are unique individual and have different forms.

Both Arihants (Tirthankaras and ordinary-kevalis) and Siddhas are considered Gods of Jain religion. Arihats are perfect human beings and preach the Jain religion to the people during their remaining life. After death they become Siddhas. All Siddhas are perfected souls, living forever in a blissful state in Moksha.

Question:

In the Namokar Mantra we pray to the Arihants (Tirthankara) first and then to the Siddhas second. Even though the Siddhas are perfected souls, have destroyed all (both Ghati and Aghati) Karmas, and at a higher spiritual stage. While the Arihantas have destroyed only four Ghati Karmas and are at a lower (thirteen) spiritual stage.

Answer:

It is because Arihants after attaining keval-jnana (after destroying four ghati-karmas), establish the four fold order of Jain religion. They preach the Jain philosophy, ethics and conduct. They explain the path of liberation and the qualities of the perfected soul or Siddhas. Without the teachings of Arihantas we would not have known Siddhas or liberation. For this reason we pray Arihantas first and Siddhas second.

The Four-Fold order:

Monks and Nuns (ascetics)

They practice self-control and have given up all desires, earthly possessions, and family and become the spiritual practicers and teachers. They follow strictly five maha-vrats.

Sravaks and Sravikas (lay followers)

They are not required to renounce the world, but are expected to discharge household duties by honest means and live a progressive pure life. They follow the twelve vows of lay people.

Quotable Quotes

We should be able to refuse to live if the price of living were the torture of sentient beings.

-- Mahatma Gandhi

The highest religion is to rise to universal brother hood, aye to consider all creatures your equals.

--Guru Nanak

Let us pray that our food should not be colored with animal blood and human suffering.
--Chitrabhanuji

Animals are our younger brothers and sisters, also on the ladder of evolution but a few rungs lower. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.

--Lord Dowding

15

The misery we inflict on sentient beings slackens our human evolution.

-- Dr. Annie Besant

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

--Charles Robert Darwin

Six Universal Substances (Dravyas or Entities)

Pravin K. Shah Jain Study Center of NC

Structural View of the Universe

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 world of reality or universe consists of two classes of objects:

Living beings - conscious, soul, chetan, jiva

Non-living objects - unconscious, matter, achetan, ajiva

Non-living objects are further classified into five categories

Matter - Pudgal Space - Akas

Medium of motion - Dharmastikay
Medium of rest - Adharmastikay
Time - Kaal or Samaya

The five non-living entities together with the living being, totaling six are aspects of reality in Jainism. They are also known as six universal entities, or substances or dravyas.

These six entities of the universe continuously undergo countless changes, but nothing is lost or destroyed. Everything is recycled into another form.

The Concept of Reality or Entity or Substance (Dravya):

A reality is defined to have an existence, which is known as Sat or truth.

Each reality or entity continuously undergoes countless changes known as origination and destruction. This is known as modification or Paryaya of a substance.

In the midst of modification of a substance, its qualities remain unchanged, which is called permanence. This is also known as Dravya of the substance.

Hence every entity (substance or object) in the universe has three aspects:

Origination - Utpada
Destruction - Vyaya
Permanence - Dhrauvya

16

Both Dravya (substance) and modes (Paryayas) are inseparable from an entity.

The same principle can be explained differently as follows:

An entity is permanent (nitya) from the standpoint of its attributes or qualities (Dravya). This is known as substantial standpoint (Dravyarthik-naya).

An entity is transient (anitya) from the standpoint of its forms or modifications (Paryaya). This is known as modal standpoint (Paryayarthik-naya).

A natural description of reality takes into consideration these three aspects:

Permanence in the midst of change Identity in the midst of diversity Unity in the midst of multiplicity

The modifications that an entity undergoes refer to the various shapes and forms into which a substance is transformed, either naturally or artificially.

Examples:

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 known as Paryaya
- Soul of a living being is a permanent form known as Dravya

A potter molds clay into a pot. A goldsmith crafts gold into various ornaments. These changes are artificial modifications of the nonliving being.

- Ornaments and pot are transient forms known as Paryayas
- Gold and clay are permanent forms known as Dravya

While undergoing various modifications, either natural or artificial, the basic substance remains unchanged and is permanent, while its form changes and is transient.

Six Universal Substances:

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

Soul/Consciousness - Jiva (Living being)

Matter - Pudgala (Nonliving being)
Medium of motion - Dharma (Nonliving being)
- Adharma (Nonliving being)
- Akasa (Nonliving being)
- Kaal (Nonliving being)

Soul (Jiva):

Its essential characteristic is consciousness. This is the only knowing substance. It possesses perfect knowledge, perfect vision, perfect power, and perfect bliss. It also possesses the property of contraction and expansion like that of light. They are of innumerable numbers. Living being can not be created or can not be destroyed. The total number of living beings remains same in the entire universe at all the time.

There are two types of Souls (Living beings):

Free (Mukta) Soul

Free soul is defined as a pure consciousness, a soul that has completely exhausted all of its karma. It is a liberated soul. It is also known as Siddha. All siddhas are defined as Gods in Jainism. All Tirthankaras and other Keval-jnanis become siddhas at the end of their life (death).

Liberated soul has the following qualities:

- Does not possess a body
- Has perfect knowledge, vision, power, and bliss.
- Lives in Moksha, which is located on the top of Lokakas.
- Never returns again into the cycle of birth, life, and death
- Innumerable in numbers

Worldly (Samsari) Soul

Possesses a body (plants, hellish, animal, human, or angel)
Wanders into the cycle of life and death
Covered with karma particles
Possesses limited knowledge, vision, power, and bliss
Suffers from birth, death, pain, and pleasure
Innumerable number of worldly souls
Doer of all kinds of karmas (actions)
Enjoyer of the fruits of the karmas
Capable of becoming free from worldly life

Worldly souls are divided according to the number of senses they possess. There are total five senses; touch, taste, smell, sight, and hearing a living being may possess.

One sense (Ekendria)

- Possesses one sense only touch
- It cannot move on its own accord
- They are subdivided into five categories

Soul possesses earth as its body
Soul possesses water as its body
Soul possesses fire as its body
Soul possesses air as its body
Soul possesses vegetable as its body
Soul possesses vegetable as its body
- Vanaspatikaya

Two senses (Be-indriya)

A living being possesses two senses - touch and taste e.g. worms and leeches.

Three senses (Tre-indriya)

A living being possesses three senses - touch, taste, and smell e.g. ants, lice.

Four senses (Chau-indriya)

A living being possesses four senses - touch, taste, smell, and sight e.g. flies and bees.

Five senses (Panch-indriya)

A living being possesses five senses - touch, taste, smell, sight, and hearing e.g. animals, birds, human, heavenly, and hellish beings, etc.

A soul with one to four senses does not a possess mind. A soul with five senses may possess a mind.

Matter (Pudgala)

Possesses body
Have senses (touch, taste, smell, sight, and hearing)
Possesses color
Does not have consciousness or knowledge
Are of infinite number

The smallest particle of matter is known Parmanu (atom).

A Parmanu occupies only one unit of space called pradesa.

There are four divisions 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-desa (portion of matter):

Desa means a part, portion, or division. An undetached portion of Skandha is called skandha-desa. When a part of the skandha (skandha-desa) is separated from the whole, it also becomes another skandha.

e.g. A hand of a statue is known as a skandha-desa but when separated from the statue is known as Skandha.

Skandha-pradesa (smallest particle of matter):

The smallest undetached portion of skandha, which cannot be further divided, is called skandha-pradesa.

Parmanu or Anu (atom):

When the smallest portion of the matter is separated from its skandha, it is called parmanu or anu. Parmanu matter can not be further sub-divided, cut, or pierced.

Karma or Karmic Matter (Karma Pudgala):

Karma is one of the categories of matter. It is known as karmic matter (karma Pudgala). Karma particles are of very fine matter not perceptible to the senses. The entire universe is filled with such karmic matter.

Every living being is covered by karmic matter from the beginning of time. It is the karmic matter that keeps the soul away from realization of its true nature or liberation.

Medium of Motion (Dharma)

Helps in the movement of soul and matter Does not possess senses, color, or body Does not have a consciousness or knowledge Exists in Lokakas e.g. - water provides medium for fish to move

Medium of Rest (Adharma)

Helps to rest soul and matter
Does not possess senses, color, or body
Does not have consciousness or knowledge
Exists in Lokakas
e.g. - People rest in the shade of a tree

Space (Akasa)

Provides room to soul, matter, dharma, adharma, and time Pervades everywhere (infinite)
Supports everything and thus it is self supported
Have no form, color, taste, smell, and touch
Does not perform any active action (inactive)
Provides accommodation to soul and matter of their actions
Is one and whole

Space is divided into two parts: Lokakas - Where medium of motion and rest substances exist Alokakas - The remaining space, which is empty and void

Time (Kaal)

The changes in living and non-living substances are measured in the units of time. However, time is not the cause of the changes to living and non-living substances.

There are 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 Samaya. Combination of samayas are called moment, second, minute, hour, day, month, year, etc.

Innumerable samayas = one avali (time required to blink a eye)

16,777,216 avalis = one muhurt (48 minutes)

30 muhurts = one day

15 days = one fortnight 2 fortnights = one month 12 months = one year

Innumerable years = one palyopama 1,000,000,000,000,000 palyopamas = one sagaropama

Nine Tattvas (Principles)

Compiled by - Pravin K. Shah, Jain Study Center of NC

The nine tattvas, or principles, is the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. The true faith and understanding of this subject brings about right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct in an individual.

Nine Tattvas (Principles):

1. Jiva - soul or living being (Consciousness)

2. Ajiva - non-living substances

3. Asrava - cause of the influx of karma

4. Bandha - bondage of karma

5. Punya* - virtue 6. Papa* - sin

7. Samvara - arrest of the influx of karma

8. Nirjara - exhaustion of the accumulated karma

9. Moksha - total liberation from karma

1. Jiva (soul) Substance:

Refer to article on Six Universal Substances for further details.

2. Ajiva (Non-living) Substances:

Refer to article on Six Universal Substances for further details.

3. Asrava (Cause of the influx of karma):

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

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

Mithyatva - ignorance

Avirati - lack of self restraint

Pramada - unawareness or unmindfulness

Kasaya - passions like anger, conceit, deceit, and lust

Yoga - activities of mind, speech, and body

22

^{*} Punya and Papa are the diverse results of Asrava and Bandh. Some exponents of Jains do not treat them as separate tattvas. According to them, there are only seven principles instead of nine.

In addition to the above causes, the five great sins: violence, untruth, stealing, sensual indulgence, and attachment to worldly objects are also the cause of the influx of karmas.

4. Bandha (Bondage of karma):

Bandha is the attachment of karmic matter (karma pudgala) to the soul. The soul has had this karmic matter bondage from eternity because of its own ignorance. This karmic body is known as the karmana body or causal body or karma.

Karmic matter is a particular type of matter which is attracted to the soul because of its ignorance, lack of self restraint, passions, unmindfulness, activities of body, mind, and speech.

The soul, which is covered by karmic matter, continues acquiring new karma from the universe and exhausting old karma into the universe through the above mentioned actions at every moment.

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

When karma (karmic matter) attaches to the soul, it assumes four forms:

Prakriti bandha

- Type of karma

Sthiti bandha Anubhava bandha - Duration of attachment of karma - Intensity of attachment of karma

Pradesa bandha

- Quantity of karma

Prakriti Bandha:

When karmic matter attaches to the soul, it will obscure soul's essential nature of perfect knowledge, perfect vision, bliss, perfect power, eternal existence, non-corporeal, and equanimity. The different types of karma obscures different quality or attributes of soul in known as Prakriti bandha.

Prakriti bandha is classified into eight categories, according to the particular attribute of the soul that it obscures.

Jnana-varaniya karma

It covers the soul's power of perfect knowledge.

Darasna-varaniya karma

It covers the soul's power of perfect visions.

Vedniya karma

It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

www.jainelibrary.org

Mohniya karma

It generates delusion in the soul in regard to its own true nature, and makes it identify itself with other external substances.

Ayu karma

It determines the span of life in one birth, thus obscuring soul's nature of eternal existence.

Nama karma

It obscures the non-corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.

Gotra karma

It obscures the soul's characteristics of equanimity, and determines the caste, family, social standing, and personality.

Antaraya karma

It obstructs the natural quality or energy of the soul such as charity and will power. This prevents the soul from attaining liberation. It also prevents a living being from doing something good and enjoyable.

Ghati karma and Aghati karmas:

The above eight karmas are also categorized into two groups, known as ghati and aghati karmas.

Ghati Karmas

Jnana-varaniya, Darasna-varaniya, Mohaniya, and Antaraya karmas are called Ghati karmas (dangerous karmas) because they obscure the true nature of the soul, which is, perfect knowledge, power, vision and bliss.

Aghati Karmas

Ayu, Nama, Gotra, and Vedniya karmas are called Aghati karmas. They do not obscure the original nature of the soul. However, they associate with the body of the soul.

When a person destroys all of his ghati karmas, at that time he attains keval-jnana. However, he continues to live as a human being because all of his aghati karmas are not destroyed. He can only attain liberation after all of his aghati karmas are destroyed. Hence he attains liberation after his death at that time all of his aghati karmas are destroyed.

When a person attains keval-jnana, he is known as an Arihant. All Arihants continue to live normal human life until their death.

Some Arihants establishes the religious four fold order of Monks, Nuns, Sravaka, (male layperson), and Sravika (female layperson). These Arihants are called Tirthankaras. Other Arihantas who do not establish religious order are known as ordinary Kevali. After nirvana (death) all Arihantas (both Tirthankaras and ordinary Kevalis) are called Siddhas.

All Siddhas are unique individuals, but they all possess perfect knowledge, vision, power, and bliss. Hence from the qualities and attributes point of view all Siddhas are same.

Sthiti Bandha

When karmic matter attaches to the soul it remains attached to the soul for certain time before it produces the result. The duration of the attachment is determined according to the intensity or dullness of the soul's passions or actions when the karma is being attached to the soul. After producing the result, karma will separate from the soul.

Anubhava Bandha or Rasa Bandha

What fruits the karmic matter will produce are determined at the time of attachment by varying degrees of soul's passions.

Pradesa Bandha

The intensity or dullness of the soul's action determines the quantum of karmic matter that is drawn towards the soul for attachment.

5. Punya (Virtue)

The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called punya or virtue. Activities such as offering food, drink, shelter, purifying thought, physical and mental happiness result in producing punya karma.

6. Pap (Sin)

The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called papa or sin. Activities such as violence, untruth, theft, unchastity, attachment to objects, anger, conceit, deceit, lust result in producing papa karma.

7. Samvara - Arrest of Karma

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

- Restraint of mind, body, and speech
- Religious meditation
- Conquest of desire
- Forgiveness, tenderness, purity, truth, austerity, renunciation, unattachment, and chastity

8. Nirjara - exhaustion of karma already acquired.

The attached karma exhausts themselves by producing their results when it is time for them to do so. At that time new karma attach to the soul.

Unless the attached karma are exhausted before they start producing the results, it becomes difficult for the soul to be free.

Therefore, it is necessary to exhaust all karmas before their maturity. Rigorous austerities and penance do this. This process is called nirjara. There are twelve types of nirjara defined in the Jain scriptures. They are divided into two groups; external nirjara which disciplines the human body against passions and desires and internal nirjara which is the true austerities. The internal nirjara exhausts the attached karma from soul.

External Nirjara:

Anasan

- Complete abstinence of eating and drinking

Alpahara

- Reduction in the quantity of food one normally eats

Ichhanirodha

- Control of desire for food and material things

Rasatyaga

- Complete abstinence of eating or drinking juicy and tasty foods such as honey, alcohol, butter, milk, tea, sweets, juice etc. (no attachments to the taste of the foods)

Kayaklesa

- Control of passions by discipline

Samlinata

- Sitting in a lonely place in due postures with senses withdrawn

Internal Nirjara:

Prayaschita

- Repentance for the breach of vows

Vinaya

- Appropriate behavior towards a teacher and elders

Vaiyavrata

- Selfless service to the suffering and deserving

Svadhyaya

- Studying/listening of religious scriptures

Bhutsarga

- Non-attachment to the body

Subha-dhyana

- Religious meditation

9. Moksha:

Moksha is the liberation of the soul after complete exhaustion or elimination of all karmas.

A liberated soul regains totally its original attributes of perfect knowledge, vision, power, and bliss. It climbs to the top of Lokakas and remains their forever in its blissful and unconditional existence.

It never returns again into the cycles of birth, life, and death.

This state of the soul is the liberated or perfect state, and this is called "Nirvana."

26

Jain Path of Liberation

Pravin K. Shah, Jain Study Center of NC

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

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain total freedom from which there is no return to the birth and death cycle. Every soul can attain liberation, i.e. 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 in light of these for attaining ultimate reality or truth.

The principle features of Jainism are:

Religious tolerance

Ethical purity

Harmony between self and one's environment

Spiritual contentment

Jainism prescribes a path to liberation (Moksha), consists of the following trinity (ratna-traya):

Right perception

- samyak darsana

Right knowledge

- samyak inana

Right conduct

- samyak charitrya

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

Right Perception (Samyak Darsana):

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

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

From the practical point of view, perception in the nature of the reality means to have a total faith in the preaching of Tirthankars (Arihantas or Jain Gods), and their scriptures known as agams.

Right Knowledge (Samyak Jnana):

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

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

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or tattvas.

Six Universal Substances are:

Soul, matter, motion, rest, space, and time.

Nine Tattvas are:

Soul, matter, asrava, bandh, punya, papa, samvara, nirjara, and moksha.

Philosophically, the knowledge of reality is known as the theory of non-absolutism (Anekantvada) and calls for an attitude of openness. Our limitations of knowledge dictate a style of relativity. The style of Syadvada allows no room for assertions. This Jain theory of knowledge, incorporating the two principles of non-absolutism and relativity, has made an esteemed contribution toward liberalizing the mind of human being.

Right knowledge makes us examine in detail the matter brought into the mind by right perception or conviction. Both are mental processes.

Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

Right Conduct (Samyak Charitrya):

Proper, correct, appropriate, and truly natural conduct of the living being (soul) is known as right conduct.

The main purpose for a human being is to free him self from attachment (raga) and aversion (dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

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

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

Non-violence - Ahimsa
Truth - Satya
Non-stealing - Achaurya
Chastity - Brahmacharya
Non-possession/Non-attachment - Aparigraha

Right faith and right knowledge are required for right conduct, and all are interdependent.

Jains dedicate themselves to proper conduct through vows and subvows. 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.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. In isolation, perception, knowledge or conduct causes conflicts or tensions and vitiates the environment. Collectively, the three jewels produce harmony, contentment, and blissfulness with the progressive march of the soul to higher planes.

An individual, in his conduct can be guided by the examples of five benevolent personalities (panch parameshthi). They are:

Supreme human beings - Arihantas
Pure or perfect souls - Siddhas
Master teachers - Acharyas
Scholarly monks - Upadhyayas
Ascetics - Sadhus

Arihantas are human beings who have realized perfect vision, knowledge, power, and bliss. They have preached the religion principles, philosophy of life, and the path of liberation. At the end of their human life they will be totally liberated and will become siddhas.

Siddhas are souls that are completely free from karmic bondage and have attained liberation. They are body less and live in Moksha at the top of the universe (lokakash).

Both arihantas and siddhas are the Gods of Jain religions. At present in the absence of arihantas, ascetics (acharyas, upadhyayas, and sadhus) provide the spiritual guidance.

29

Five Great Vows (Maha-vratas) of Jainism

Pravin K. Shah, Jain Study Center of NC

Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation in Jainism. In order to acquire these, one must observe the five great vows:

1. Non-violence - Ahimsa 2. Truth - Satya

3. Non-stealing4. Celibacy/Chastity5. Achaurya or Asteya6. Brahmacharya

5. Non-attachment/Non-possession - Aparigraha

Non-violence (Ahimsa):

Among these five vows, non-violence (Ahimsa) is the cardinal principle of Jainism and hence it is known as the cornerstone of Jainism. Non-violence is the supreme religion (Ahimsa parmo dharma). It is repeatedly said in Jain literature; "Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

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

Nonviolence in Jainism is not a negative virtue. It is based upon the positive quality of universal love and compassion. One who is actuated by this ideal cannot be indifferent to the suffering of others.

Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injuries should also be avoided. Even thinking evil of some one is considered violence in Jainism.

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

In the universe, there are different forms of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives, which cannot be seen even through the most powerful microscopes. Jainism has classified all the living beings according to their senses.

The five senses are touch, taste, smell, sight, and hearing.

Living being with five senses Living being with four senses Living being with three senses Living being with two senses Living being with one sense

- humans, animals, birds, heavenly and hellish beings

- flies, bees, etc.

- ants, lice, etc.

- worms, leaches, etc.

- plants, water, air, earth, fire etc.

It is more painful if a life of the higher forms (more than one sense) is killed. Hence Jainism allows lay people to use only vegetables as a food for survival. All non-vegetarian food is made by killing a living being with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non-vegetarian foods.

Jainism explains that violence is not defined by actual harm, for this may be unintentional. It is the intention to harm the absence of compassion, unawareness, and the ignorance that makes an action violent. Without violent thought there can be no violent actions. Non-violence is to be observed in action, speech, and thought. One should not be violent, ask others to do so, or approve of such an activity.

Truth (Satya):

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

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

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

Non-stealing (Achaurya or Asteya):

Stealing consists of taking another's property without his consent, or by unjust or immoral methods. Further, one should not take anything which does not belong to him. It does not entitle one to take away a thing, which may be lying, unattended or unclaimed. One should observe this vow very strictly, and should not touch even a worthless thing, which does not belong to him.

When accepting alms, help, or aid one should not take more then what is minimum needed. To take more than one's need is also considered theft in Jainism.

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

Celibacy / Chastity (Brahmacharya):

Total abstinence from sensual pleasure and the pleasure of all five senses are called celibacy. Sensual pleasure is an infatuating force, which sets aside all virtues and reason at the time of indulgence. This vow of controlling sensuality is very difficult to observe in its subtle form.

31

One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism.

Monks are required to observe this vow strictly and completely. They should not enjoy sensual pleasures and pleasure of all five senses, ask others to do the same, nor approve of it. There are several rules laid down for observing this vow for householders. They should not any physical relationship other than own spouse. The relationship with your own spouse should be of limited nature.

Non-attachment / Non-possession (Aparigraha):

Jainism believes that the more worldly wealth a person possesses, the more he is likely to commit sin to acquire and maintain the possession, and in a long run he may be unhappy. The worldly wealth creates attachments, which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. Lord Mahavir has said that wants and desires have no end, and only the sky is the limit for them.

An attachment to worldly objects results in the bondage to the cycle of birth and death. Therefore, one who desires of spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses.

Monks observe this vow by giving up attachments to all things such as:

Material things:

- Wealth, property, grains, house, books, clothes, etc.

Relationships:

- Father, mother, spouse, children, friends, enemies, other monks, disciples, etc.

Pleasure of Five Senses:

- The five senses are touch, taste, smell, sight, and hearing. Feelings:
- Pleasure and painful feelings towards any objects.

They have the equanimity towards music and noise, good and bad smells, soft and hard objects for touch, beautiful and dirty sights, etc. They do not eat food for taste but for survival with the intention to continue to progress spiritually and ultimately to attain liberation.

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

Jainism has laid down and described in much detail these five great vows for the path of liberation. These are to be observed strictly and entirely by the monks and nuns. Partial observance is laid down for the householders with additional seven vows.

Twelve Vows of Layperson

Pravin K. Shah, Jain Study Center of NC

Monks are very keen about the uplift of their souls and hence they sacrifice all worldly enjoyments, family ties, and adopts the five great vows (Maha-vratas).

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

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

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

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

Three merit vows (Gunavrats) and four disciplinary vows (Shikhsa-vratas) together are known as Seven vows of virtuous conduct (Shilas).

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

The layperson should be very careful while observing and following these limited vows. This vows being limited or restricted vows may still leave great scope for the commitment of sins and possession of property.

The twelve vows are described as follows:

Five Main Vows of Limited Nature (Anuvratas):

- 1. Non-violence Limited Vow
- 2. Truthfulness Limited Vow
- 3. Non-stealing Limited Vow
- 4. Chastity Limited Vow
- 5. Non-attachment Limited Vow
- Ahimsa Anuvrat
- Satya Anuvrat
- Achaurya Anuvrat
- Bhramacharya Anuvrat
- Aparigraha Anuvrat

Three Merit Vows (Guna-vrats):

6. Dik Vrata - Limited area of activity vow

7. Bhoga-Upbhoga Vrata - Limited use of consumable and non-consumable items vow

8. Anartha-danda Vrata - Avoidance of purposeless sins vow

Four Disciplinary Vows (Siksha-vratas):

9. Samayik Vrata - Meditation vow of limited duration
10. Desavakasika Vrata - Activity vow of limiting space

11. Pausadha Vrata - Ascetic's life Vow of limited duration

12. Atithi Samvibhaga Vrata - Limited charity vow

1. Non-violence Limited Vow (Ahimsa Anuvrat):

In this vow, a person must not intentionally hurt any living being (plants, animals, human beings etc.) or their feeling either by thought, word or deed, himself, or through others, or by approving such an act committed by somebody else.

Intention in this case applies selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, religious institute.

His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through carefulness and due precaution.

Four stages of violence are described:

Premeditated Violence:

To attack someone knowingly

Defensive Violence:

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

Vocational Violence:

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

Common Violence:

To commit violence in the performance of daily activities

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

Lord Mahavir says:

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

This is the essence of religion. It embraces the welfare of all animals. It is the basis of all stages of knowledge and the source of all rules of conduct.

2. Truthfulness Limited Vow (Satya Anuvrat):

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

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

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

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

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

4. Chastity (Bhramacharya) Limited Vow:

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

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

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

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

Lord Mahavir said, security born of material things is a delusion. To remove this delusion, one takes the vow of non-possession and realizes the perfection of the soul.

35

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

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

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

6. Dik Vrata - Limited Area of Activity Vow

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north-east, north-east, south-east, south-west, above and below. He gives up committing sins in any place outside the limited areas of his worldly activity. This vow provides a space limit to the commitments of sins not restricted by the limited vows of non-violence. Thus outside the limited area, the limited vows assumes the status of full vow (Maha-vratas).

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

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

Consumable (Bhoga) means enjoyment of an object, which can only be used once, such as food and drink.

Non-consumable (Upabhoga) means enjoyment of an object, which can be used several times, such as furniture, cloths, ornaments, buildings etc.

One should, therefore, limit the use of these two items in accordance with one's need and capacity by taking these vows.

This vow provides the time limit to the commitments of sins not restricted by Aparigraha Anuvrata.

8. Anartha-danda Vrata - Avoidance of Purposeless Sins Vow

36

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

Thinking, talking, or preaching evil or ill of others

Doing inconsiderate or useless acts such as walking on the grass unnecessarily

Manufacturing or supplying arms for attack

Reading or listening, improper literature, or carelessness in ordinary behavior

9. Samayik Vrata - Limited Meditation Vow

Meditation of the soul and its relationship with karma is known as Samayik.

By giving up affection and aversion (Rag and Dvesha), observing equanimity in all objects, thinking evil of no one, and being at peace with the world, one should practice this vow of meditation (Samayik).

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

The meditation of 48 minutes makes a person realize the importance of a life long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation.

10. Desavakasika Vrata - Limited Duration of Activity Vow

This vow sets the new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life long limitation of doing business in certain areas and the use of articles are further restricted for a particular days and time of the week.

This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, house or have anything to do with the enjoyment of objects beyond that limit.

11. Pausadha Vrata - Limited Ascetic's Life Vow

This vow requires living the life of a monk for a day. During this time one should retire to a secluded place, renounce all sinful activities, abstain in seeking pleasure from all objects of the senses, observe due restraint of body, speech and mind. A person follows five great vows (Maha-vratas) completely during this time. He passes his time in spiritual contemplation, perform meditation (Samayik), engage in self-study, and worship Gods (Arihants and Siddhas).

This vow promotes and nourishes one's religious life and provides training for ascetic life.

12. Atithi Samvibhaga Vrata - Limited Charity Vow

One should give food, clothes, medicine, and other articles of its own possession to monks, nuns, and a pious person. The food offered should be pure and with reverence.

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

Peaceful Death:

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

Conclusion:

By performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire.

While earning wealth, supporting family, and taking up arms to protect himself, his family, his country, etc. Against intruder, he is taught self-restraint, love and enmity.

On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by his reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

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

Five Samitis and Three Guptis

Pravin K. Shah Jain Study Center of NC

Besides the five great vows for ascetics and twelve vows for lay people, Jainism lays great emphasis on observance of five rules of conducts (Samitis) and three rules of avoidance of misconduct (Guptis).

A person must be careful in walking, sitting, standing, and lying down. He must speak only gentle, sweet, and righteous speech. He must be careful in placing and removing articles of his use. He must keep every thing clean and should not make himself instrumental in the growth or death of germs and insects.

Five Samitis:

Iriya Samiti - regulation of walking
 Bhasa Samiti - regulation of speaking
 Esnna Samiti - regulation of begging

4. Adana Nikshepana Samiti - regulation of taking or keeping

5. Utsarga Samiti - regulation of disposal

Three Guptis:

Mana Gupti - regulation of mind
 Vachana Gupti - regulation of speech

3. Kaya Gupti - regulation of bodily activity

Five Samitis:

Iriya Samiti - regulation of walking

One should walk carefully looking forward about six feet distance so as not to cause the pain or death of any living being.

Bhasa Samiti - regulation of speaking

One should avoid the eight faults of speech during conversation. The eight faults are anger, pride, deceit, greed, laughter, fear, gossip, and slander. Always use sinless and concise speech.

Esnna Samiti - regulation of begging

Monks should search and obtain pure foods and other articles necessary for use, and to use the same in a faultless manner.

Adana Nikshepana Samiti - regulation of taking or keeping.

One should lay down or take up an article of use very carefully so as not to endanger the life of small creatures and insects.

Utsarga Samiti - regulation of disposal

One should dispose of waste things, such as mucus, urine, stools and other items in a solitary and out of the way place in a proper manner so as not to cause any inconvenience to anybody by becoming a source of nuisance, usanitationn, or contamination. This waste helps the growth of germs, and is also the indirect cause of their death.

Three Guptis:

Mana Gupti - regulation of mind

One should guard one's mind from impure thoughts such as anger, hate, curse, greed, jealous, ego, etc. Always be forgiving and devote the mind to pious meditation.

Vachana Gupti - regulation of speech

One should guard his speech so that it might not utter harmful, harsh, careless, foul, senseless, embarrassing, or bad language.

Kaya Gupti - regulation of bodily activity

One should guard movement of his body, so as not to hurt others, walking with an eye on the path so as not to harm, or kill an innocent life such as ants, bugs, etc. One should not daydream while doing any activity. Develop decent behavior and manners.

Thus Samitis purify the actions and make them faultless, while Guptis are prohibitions against sinful activities of mind, speech, and body. Both are equally necessary for the spiritual uplift of soul. Collectively all eight virtues are known as Ashta Pravachan Mata.

Compassionate Quotes

Which religion gives the greatest joy to God?, That which inspires human beings to practice Ahimsa and compassion to all creatures.

--Vallabha Acharya

Your feasts and your ceremonials, which are marked by animal sacrifices, are gateways to direct hell.

--Bankey Behari

When a man wants to murder a tiger, he calls it sport; when the tiger warts to murder him, he calls it ferocity.

-- George Bernard Shaw

Twelve Bhavnas (Reflections or Thoughts)

Pravin K. Shah Jain Study Center of NC

Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts, day in and day out. It is not the action but intention behind the action that results in the accumulation of Karma.

One should be very careful about his thoughts, how he thinks, and the subject matter of his thought.

To make room for pure thoughts, and to drive out the evil ones, Jainism recommends to meditate the following twelve thoughts or Bhavnas.

The twelve Bhavnas described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, karma preventing thoughts. They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.

The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.

1.	Anitya Bhavna	- Impermanence of the world
2.	Asarana Bhavna	- No one provides protection
3.	Samsara Bhavna	- No permanent relationship in universe
4.	Ekatva Bhavna	- Solitude of the soul
5.	Anyatva Bhavna	- Separateness
6.	Asuci Bhavna	- Impureness of the body
7.	Asrava Bhavna	- Influx of karma
8.	Samvara Bhavna	- Stoppage of influx of karma
9.	Nirjara Bhavna	- Shedding of karma
10.	Loka Bhavna	- Transitory of universe
11.	Bodhi-dùrlabha Bhavna	- Unattainability of right faith, knowledge, and conduct
12.	Dharma Bhavna	- Unattainability of true preceptor, scriptures, and religion

1. Anitya Bhavna - Impermanence of the world

Under this reflection, one thinks that in this world every thing such as life, youth, wealth, and property are transient or subject to alteration. Nothing in the universe is permanent, even though the whole universe is permanent or constant. Spiritual values are therefore worth striving for as soul's ultimate freedom and stability. This will help to break all earthly attachments

2. Asarana Bhavna - No one provides protection

Under this reflection, one thinks that he is helpless against death, old age, and disease. The only way he can conquer death and disease is by destroying all his karma. The soul (person) is his own savior, and to achieve the total freedom and enlightenment, one takes refuge to the true path of the religion and to the five benevolent personalities. They are Arihanta, Siddha, Acharya, Upadhyay and Sadhus or monks. The refuge to others is due to delusion, and must be avoided.

3. Samsara Bhavna - No permanent relationship in universe

Under this reflection, one thinks that the soul transmigrates from one life to the other in any of the four forms: human, animal, hellish, and heavenly.

The continual cycle of birth, life, and death is full of pain and miseries, and has not yet ended this cycle. There are no permanent worldly relations like father, mother, friend, and foe. It is we who establish these relations and live accordingly.

This kind of thought will help minimize or stop any attachments to other living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation or Moksha.

4. Ekatva Bhavna - Solitude of the soul

Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from this world. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer the bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.

5. Anyatva Bhavna - Separateness

Under this reflection, one thinks that soul is separate from any other objects or living beings of the world. Even his physical body is not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness.

The soul therefore should not develop attachment for worldly objects, other living beings, or to his own physical body. He should not allow himself to be controlled by desires, greed, and urges of his own physical body.

6. Asuci Bhavna - Impureness of the body

Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, and stool.

The soul, which resides within the body, remains unattached to the body. The soul is alone and pure. The body ultimately becomes nonexistent, but the soul is eternal.

Therefore emotional attachments to the body is useless.

7. Asrava Bhavna - Influx of karma

Under this reflection, one thinks about karma streaming into the soul. Every time he enjoys or suffers through his five senses (touch, taste, smell, sight, and hearing), he accumulates more karma. This thought will make him more careful, and will try to stop the influx of karmas.

8. Samvara Bhavna - Stoppage of influx of karma

Under this reflection, one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge, meditation, etc. This prevents the influx of karma.

9. Nirjara Bhavna - Shedding of karma

Under this reflection, one thinks about the evil consequences of karma, and striving to destroy the previously acquired karma by austerity and meditation.

10. Loka Bhavna - Transitory of universe

Under this reflection, one thinks about the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory. Thus all objects of the world come into existence and perish. This thought makes him understand the true nature of reality, which is necessary for right knowledge and faith.

11. Bodhi-durlabha Bhavna - Unattainability of right faith, knowledge, and conduct

Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, when one has the opportunity to be a religious person, take the advantage of it to develop right religious talent. This thought will strengthen one's effort to attain right faith and knowledge, and live accordingly.

12. Dharma Bhavna - Unattainability of true preceptor, scriptures, and religion

Under this reflection, one thinks that the true preceptor (teacher), religious scriptures, and religion are excellent shelters in this world full of agony. All other things lead to misery and suffering.

Four Bhavnas or Virtues

Besides the twelve Bhavnas described above Jainism has laid great importance on the following four Bhavnas or virtues.

Amity, love, and friendship

- Maitri

• Appreciation, respect and joy

- Pramoda

Compassion

- Karuna

Equanimity and tolerance

- Madhyastha

PRAYER

Sivam astu sarva jagatah Parahita nirata bhavantu bhutagana Doshah prayantu nasam Sarvatra sukhi bhavantu lokaha

Blessings be to the entire cosmos.

May every one be completely engrossed in each other's well being.

May all weaknesses, faults, illnesses, and karmas be removed and evaporated.

Everywhere let everyone be in peace, prosperity, health, and bliss.

Color Science and its Relation to the Namokar Mantra

Acharva Shri Shushil Muni

Namo Arihantanam - White Color:

Arihant is a perfect human being. The white color is the mother of all colors; it is a blending of all colors. It represents pure knowledge. White shows purity, selflessness, and cosmic consciousness. White has protective power against psychic attack. It cannot be used for personal gain. White light removes the diseases from body, mind, and soul. White blood cells protect It controls the the body from disease. Sahasar Chakra.

Namo Siddhanam - Red Color:

Siddha is a pure consciousness or a soul without any Karma attached to it. Arihant and Siddha are known as Gods in The red color is the great Jainism. energizer. Red controls the Ajna Chakra or third eye center (the center of command), which when awakened, will directly affect the Muladhar Chakra. This center governs the vitality of the physical body, particularly the creative, procreative, and restorative process. Red light causes red blood cells to multiply and invigorate of circulation.

Namo Airiyanam - Yellow and Orange

Acharya is a head of the Jain congregation. It symbolizes the organizational power, self-Yellow shows control, and discipline. wisdom and goal, power to choose a goal in life, and discipline. Yellow stimulates the Solar Plexus and controls the digestive processes in the stomach. It strengthens the nervous system and awakens reasoning facilities. It controls eliminative action on the intestines and liver.

Jain Education International

Orange is the wisdom ray. It shows developed power of the soul and strong will It assists in assimilation, distribution. and circulation of body functions. It acts mentally on assimilation of new ideas, relieves repression, and combines physical energy and wisdom. It controls the Manipura Chakra.

Namo Uvajjhayanam - Green and Blue Color:

Upadhyay is a teacher, which shows how to awaken powers and maintain balance of body, mind, and soul. Green is the color of balanced strength and of progress in the mind and body. It has a soothing influence on the nervous system. It is tonic for the body, mind, and soul. Where as yellow is the color of wisdom (mind), and blue is the of truth (soul), green is combination of the two, offering a balance between the two. It controls heart Chakra.

Blue is the color of truth. It controls Throat Chakra, the greatest creative center in the body. It gives power of speech. relaxing, soothing, and healing. Blue rays bring calmness and peace to the mind. It is the color of religious aspiration and devotion. Blue rays can transmit thought energy. Blue effects the development of spiritual and psychic powers. Both blue and green are the colors of prana.

Namo Loe Savva Sahunam - Black Color:

Sadhu (monk) is a spiritual practitioner. The practitioner must be protected from worldly attachments and must destroy negativity. Black is the absence of all color. receptive, consumes negativity, and gives the strength to fight negativity. It controls the Muladhar Chakra.

45

www.jainelibrary.org

Khshamapana

By: Shreemad Rajchandra

Submitted by: Jason Doshi

He Bhagwan! Hu bohu bhuli gayo, Meh tamara amulya vachnone lakshma lidha nahi. Tamara Kahela anupam tatvano meh vichar karyo nahi. Tamara pranit karela uttam shilne sevvu nahi. Tamara kahela daya, shanti, kshama ane pavitrata meh olukhya nahi.

He Bhagvan! Hu bhulyo, athdeyo, razlyo, ane anant sansarni vitambana ma padyo chhu. Hu papi chhu, Hu bahu madonmutt ane karmarujthi karine malin chhu.

He Parmatma! tamara kahela tatva veena maro mokha nathi. Hu nirantar prapanchma padyo chhu; agnanthi andh theyo chhu; marama vivekshakti nathi ane hu mudh chhu, hu nirashrit chhu, anath chhu.

Niragi Parmatma! hu havve tamaru, tamara dharmanu ane tamara muninu sharan grahu chhu. Mara apradh khsye theyi hu te sarva papthi mukte thau eh mari abhilasha chhe.

Agal karela papono hu have pashchatap karu chhu. Jem Jem hu sukshma vicharthi unndo utru chhu, tem tem tamara tatvana chamatkaro mara swarupno prakash kare chhe.

Thame niragi nirvikari, satchidanand-swarup, sahajanandi, anantgnani, anantdarshi ane treilokyaprakashak chho. Hu matra mara hithne arthe tamari sakshieh kshma chahu chhu.

Ek pal pun tamara kahela tatvani shanka nuh thay, tamara kahela rastama ahoratra hu rahu, ej mari akanksha ane vruti thaho!

He sarvagna Bhagvan! Thamne vishesh shu kahu? Tamarathi kai ajanyu nathi. Matra pashchatapthi hu karma janya papni kshma ichhu chhu.

Ohm shanti! shanti! shanti!

Shreemad Rajchandra created this prayer when he was 17 years old in his book, Mokshmala. This is one of his most famous works.

In this prayer, Shreemad is apologizing to Mahavir Bhagvan for not only what he did wrong in this life but also in the previous countless lives.

He is saying that:

Bhagvan! I forgot a lot. I did not pay attention to your sayings. I did not think about important facts you had said. I did not follow the conduct that you described. I did not observe kindness, peace, forgiveness, and purity in my behavior.

Dear God! I feel lost and I am wondering around in endless life cycles aimlessly. I am sinful, egoistic, and dirty due to karma particles attached to my soul. Bhagvan! I realize that unless I think of the facts that you have said, there is no moksha for me. I am always planning worldly activities, I am blinded by the lack of knowledge, I do not have a sense of serenity. I am not very bright, and I do not have anybody to protect and guide me.

Great soul! You have no attachment to anyone. I seek the protection from you, your religion and your monks. Please forgive all my past mistakes and make me free from all my sins because I am truly sorry for all the bad deeds I have done. As I go in deep thoughts, your preaching enlightens my soul. You are not attached to anyone, you have no dirt in your soul. You are always very happy and that happiness has come from you being in your own pure state of soul. You have infinite knowledge, infinite true faith, and you brighten the entire universe.

I am apologizing to you for my own good. Please grant me the wish that not for a moment, I doubt your sayings and I stay in the path shown by you day and night. Dear God! You know everything, so what more can I say? I am regretting all the sins that I did under the influence of my past karma, and I am begging for your forgiveness.

Ohm Peace: Peace:

This prayer is said by Shreemad's follower everyday. This prayer describes how Sidha and Arihantha's souls are in their pure state and we can achieve this, too. It helps to make our soul humble, and strengthens our faith in Mahavira. It also tells us that our soul is eternal and we have to purify our soul in this life to best of our ability and not get deeply involve in worldly matters. Let this prayer of Kshamapana be a true inspiration to all!

MERI BHAVANA (MY ASPIRATIONS)

By Pandit Jugal Kishor Mukhtar English translation: Devendra Kumar Jain

He who conquered love and hatred, and vanquished sensual temptation, True cosmic knowledge who attained and showed the path to salvation;

Some may call Him Buddha, Hari, Jina, or may call him Brahma, Supreme; His thoughts and deep devotion may be in my heart and mind and dream.

Who do not long for sensual zest, whose feelings are gentle and right; In well being of world and self, who do endeavor day and night.

Who do penance of selflessness and who have no regrets in life; To lessen sufferings of this world, such learned sages do strife.

May I always look up to them and may I keep them in my mind; Practice their conduct in my life, I wish my mind be so inclined.

May I never injure a life; of lying, may I never think; Not wanting others' wealth and spouse, contentment-nectar may I drink.

May egotism I never feel; angry, may never I become; On seeing others' worldly wealth, to envy may I not succumb.

May I always feel and ponder to act in true and sincere way; I always may do well to all, as far as I can, everyday.

For living beings of the world, feelings of friendship may I show; For woeful creatures, from my heart, may stream of kindness ever flow.

The cruel, wicked and evil doers, my mood and mind may not resent; May thoughts of mine be so mended, of others I may be tolerant.

My heart may be so full of love, whenever I see a noble man; My mind may be so full of joy, I serve him as much as I can.

May I never be ungrateful; malice never be in my mind; May I not see faults of people; high virtues may I always find.

48

Let someone call me good or bad, let riches come or turn away; Whether I live for million years, or I face death this very day.

Whether someone does frighten me, or even tempt me in some way; May my steps never falter from proven good and righteous way.

Neither may I be too joyous, nor be nervous in pain; I may not dread stormy river, a jungle, ghost or Rough Mountain.

Firm, unshaken and well balanced, my mind may ever grow and grow; In beloved's passing, evil's face, and endurance may I ever show.

May worldly creatures be blissful, uneasiness may no one feel; Forgetting ill will, pride and guilt, new songs of joy may sing with zeal.

May truth be talk of every home, there be no sign of evil act; Enlightened people may improve, fruits of this life may get, in fact.

Misfortune, dread may never come; bountiful rains come well in time; May rulers always be righteous, may justice be even, sublime.

Disease and famine may not be; may people have plenty and peace; Nonviolence be the rule of world, May world be full of joy and ease,

May mutual love pervade the world and dark delusions fade away; Untrue, unkind, intriguing, harsh, such words, no one may ever say.

May all become Yugvir at heart; welfare and peace may all attain; Facing all sorrows with patience, nature of truth may all men gain.

www.jainelibrary.org

ASHTHA PRAKARI PUJA (Eight types of Puja for Tirthankar)

Pravin K. Shah Jain Study Center of NC

Jain Puja symbolizes various aspects of our religion. One should reflect on such aspect while performing the puja rituals. There are different types of puja being performed for various religious and social ceremonies. The following eight types of materials is generally used for pujas.

1. Jala Puja: (Water)

Water symbolizes the ocean. Every living being continuously travels through Life Ocean of birth, life, death, and misery. This puja reminds that one should live the life with honesty, truthfulness, love and compassion towards all living beings. This way one will be able to cross the Life Ocean and attain Moksha or liberation. The path of liberation is Samyak Darshan, Samyak Gnan and Samyak Charitra in Jain religion.

2. Chandan Puja: (Sandal-wood)

Chandan symbolizes Knowledge (Gnan). During this puja one should reflect on Right Knowledge. Right knowledge means proper understanding of reality which includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation. Bhakti or Devotion helps in the early stages of one's effort for liberation.

3. Pushpa Puja: (Flower)

Flower symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination. We should live our life like flowers with full of love and compassion towards all living beings.

4. Dhoop Puja: (Incense)

Dhoop symbolizes 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 puja reminds that one should thrive for an ascetic life which ultimately leads to liberation.

5. Deepak Puja: (Candle)

The flame of Deepak represents a Pure Consciousness or a Soul without any bondage or a Liberated Soul. In Jainism such a Soul is called Siddha or God. The ultimate goal of every living being is to become liberated from karma. By doing this puja one should thrive to follow Five great Vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately these proper conducts coupled with right faith and knowledge will lead to liberation.

6. Akshat Puja: (Rice)

The household rice is the kind of grain seeds, which are non-fertile. One cannot grow rice plants by seeding the household rice. Symbolically it means that rice is the last birth. By doing this puja one should thrive to put all the efforts in the life in such a way that at the end of this life one will be liberated and will not be reborn again.

7. Naivedya Puja: (Sweet)

Naivedya symbolizes a tasty food. By doing this puja, one should thrive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival, however one should not live for to eat a tasty food. 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 lives in Moksha forever in ultimate bliss.

8. Fal Puja: (Fruit)

Fruit is a symbol of Moksha or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation and reward, be witnessed to all the incidents that occurred surrounding to and within us, truly follow ascetic life, and have a love and compassion to all living beings, we will attain the fruit of Moksha or liberation. This is the last Puja symbolizing the ultimate achievement of our life.

www.jainelibrary.org

FOURTEEN AUSPICIOUS DREAMS OF MOTHER TRISHALA

Pravin K. Shah Jain Study Center of NC

Queen Trishala, mother of Lord Mahavir saw at midnight fourteen beautiful and auspicious dreams after conception. They were:

• Elephant

Bull

• Lion

Goddess Laxmi

• Garland of Flowers

• Full Moon

• Sun

• Large Flag

• Silver Urn

• Lotus-Lake

Milky-Sea

• Celestial Air-plane

• Heap of Gems

• Smokeless Fire

The first dream queen Trishala saw was an ELEPHANT. She saw a big, tall and impetuous elephant. It had two pairs of tusks. The color of the elephant was white and its whiteness was superior to the color of marble. It was an auspicious elephant and was endowed with all the desirable marks of excellence.

This dream indicates that her son will guide the spiritual chariot and save human beings from misery, greed and attraction of life.

The second dream queen Trishala saw a BULL. The color of the bull was also white, but it was brighter than white lotus. It glowed with beauty and radiated a light all around. It had noble, grand and majestic hump. It had fine, bright, and soft hair on his body. Its horns were superb, and sharply pointed.

This dream indicates that her son will become a spiritual teacher of great sages, kings and other great personalities.

The third dream queen Trishala saw a magnificent LION. Its claws were beautiful and well poised. The lion had a large well-rounded head and extremely sharp-edged teeth. Its lips were perfect, its color was red, and its eyes were sharp and glowing. Its tail was impressively long and well shaped. Queen Trishala saw this lion descending towards her and entering her mouth.

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

The fourth dream queen Trishala saw a GODDESS LAXMI, the Goddess of wealth, prosperity and power. She was seated at top of mountain Himalaya. Her feet had sheen of golden turtle. She had delicate and soft fingers. Her black hairs were tiny, soft and delicate. She wore rows of pearls interlaced with emerald and a garland of gold. A pair of earring hung over her shoulders with dazzling beauty. She held a pair of bright lotuses.

For Private & Personal Use Only

This dream indicates that her son will attain the great wealth, power and prosperity of this world.

The fifth dream queen Trishala saw a celestial GARLAND OF FLOWERS descending from the sky. It smelled of mixed fragrance of different flowers. The whole universe was filled with fragrance. The flowers were white and woven into the garland. They bloom during all different seasons. Swarms of bumblebees flocked to it and they made humming sound around the region.

This dream indicates that the fragrance of her son's teaching will spread over the entire universe.

The sixth dream queen Trishala saw a FULL MOON. It presented an auspicious sight. The moon was at its full glory. It awoke the lilies to bloom fully. It was bright like a well-polished mirror. The moon radiated whiteness like a swan. It inspired the oceans to surge skyward. The beautiful moon looked like a radiant beauty mark in the sky.

This dream indicates that her son will have a great physical structure and be pleasing to all living beings of the universe.

The seventh dream queen Trishala saw a **HUGE DISC OF SUN**. The Sun was shining and destroying darkness. It was red like the flame of the forest. Lotuses bloomed at its touch. The Sun is the lamp of the sky and the lord of planets. The sun rose and put an end to the evil activities of the creatures that thrive at night.

This dream indicates that teaching of her son will destroy anger, greed, ego, lust, and pride from the life of the people.

The eighth dream queen Trishala saw a very LARGE FLAG flying on a golden stick. The flag fluttered softly and auspiciously in the gentle breeze. It was attracting the eyes of all. Peacock feathers decorated its crown. A radiant shining-white lion was on it.

This dream indicates that her son will be great, noble and well respected leader of the family.

The ninth dream queen Trishala saw a **SILVER URN** (Kalash) with full of crystal-clear water. It was a magnificent, beautiful and bright pot. It shone like gold and was a joy to behold. It was garlanded with strings of lotuses and other flowers. The pot was holy and untouched by anything sinful.

This dream indicates that her son will be perfect with all virtues.

www.jainelibrary.org

The tenth dream queen Trishala saw a LOTUS-LAKE (Padma-Sagar). The thousands of lotuses were floating on the lake, which opened at the touch of the Sun's rays. The lotuses imparted a sweet fragrance. There were swarms of fish in the lake. Its water glowed like flame. The lily-leaves were floating on the water

This dream indicates that her son will help to liberate the human beings that are tangled in the cycle of birth, death and misery.

The eleventh dream queen Trishala saw a MILKY-SEA. Its water swell out in all directions, rising to great heights with turbulent motion. Winds blew and created waves. A great commotion was created in the sea by huge sea animals. Great rivers fell into the sea, producing huge whirlpools.

This dream indicates that her son will navigate through Life Ocean of birth, death and misery leading to Moksha or Liberation.

In her twelfth dream, queen Trishala saw a CELESTIAL AIRPLANE. The airplane had eight thousand magnificent gold pillars studded with gems. The plane was framed with sheets of gold and garlands of pearls. It was decorated with rows of murals depicting bulls, horses, men, crocodiles, birds, children, deer, elephants, wild animals and lotus flowers. The plane resounded with celestial music. It was saturated with intoxicating aroma of incense fumes. It was illuminated with bright silvery light.

This dream indicates that all gods and goddesses in heaven will respect and salute to his spiritual teaching and will obey him.

In her thirteenth dream queen Trishala saw a great heap of **GEMS**, as high as Mount MERU. There were gems and precious stones of all types and kinds. These gems were heaped over the earth and they illuminated the entire sky. This dream indicates that her son will have infinite virtues and wisdom.

In her fourteenth dream queen Trishala saw a **SMOKE LESS FIRE**. The fire burned with great intensity and emitted a radiant glow. Great quantities of pure Ghee and honey were being poured on the fire. It burned with numerous flames.

This dream indicates that the wisdom of her son will excel the wisdom of all other great people.

After having such fourteen wonderful dreams, queen Trishala woke up. Her dreams filled her with wonder. She never had such dreams before. She narrated her dreams to king Siddharth.

The king called the soothsayers for the interpretation of dreams and they unanimously said, "Sir, Her Highness will be blessed with a noble son. The dream augurs the vast spiritual realm, the child shall command. Her Highness will become the Universal Mother." After nine months and fourteen days, Queen Trishala delivered a baby boy. The boy was named Vardhaman meaning ever increasing.

Immediately after the birth of prince Vardhaman, Indra, the King of heaven, arrived with other gods and goddesses. He hypnotized the whole city including mother Trishala and King Siddharth.

He took the baby Vardhaman to mount Meru and bathed him. He proclaimed peace and harmony by reciting BRUHAT SHANTI during the first bathing ceremony of newborn Tirthankara. After renunciation and realization of Absolute self-knowledge, Prince Vardhaman became Lord Mahavir, the twenty-fourth and the last Tirthankara of Jain religion.

THE NEW GENERATION OF JAINISM

By Justin Doshi, Amita Sanghvi, Deepti Shah

It's hard to explain when they ask what religion are you? And when you say, "I'm Jain," a common reply is "Who?" Jainism is more than just a religion, It's a way of life and an end to reincarnation.

As we believe in Ahimsa, we can't eat meat, Which poses quite a problem when we go out to eat. Hearing about how Mahavir Bhagvan abandoned all his possessions, Leaves on our young minds quite an impression.

Living as Jains in a whole new age, Material wants become our cage. With TV, stereos, and such material innovations, It is hard for us to concentrate on our meditations.

But long ago, Bhagvan Mahavir led the life we pursue, So we must try hard to control what we do. When we see someone trying to kill a roach or a fly, We say STOP, because it doesn't deserve to die.

Because we were taught to be kind to all living things, Regardless of if they crawl or have wings. But in the end, we'll be free, Because we've reached salvation for eternity.

www.jainelibrary.org

Jain Agam Literature

Pravin K. Shah Jain Study Center of NC

Background

Lord Mahavir's preaching was orally compiled into many texts (Sutras) by his disciples. Collectively these texts are called Jain canonical or Agam literature.

The Agam Sutras show great reverence for all forms of life and strict codes of vegetarianism, asceticism, nonviolence, and opposition to war.

Traditionally these sutras were orally pass on from teachers (acharyas or gurus) to the disciples for several centuries. Also, during the course of time many learned acharyas (elder monks) compiled commentaries on the various subjects of the Agam literature. In olden times, the books were hand-written and rare. Also the religious books and scriptures were considered possessions and attachments for ascetics. Therefore Agam sutras were rarely documented and not widely distributed for or by ascetics.

During the course of time, it became extremely difficult to keep memorizing the entire Jain literature (Agam sutras and Commentary literature) compiled by the many scholars. Also there occurred a twelve years of famine around 350 BC. It was extremely difficult for the Jain ascetics to survive during this time. Under such circumstances they could not preserve the entire canonical literature. In fact, a significant number of Agam sutras were already forgotten and lost after the famine.

Later, when the Jain congregation relaxed the vow of non-possession with regards to religious scriptures for ascetics, they had already forgotten much of the oldest canonical literature such as twelfth Ang-agam known as Drastiwad, which included fourteen Purvas. The rest of agams were polluted with some modifications and errors.

The Digambar Jain sect maintained that after the famine, the entire Jain canonical literature (Agam Sutras) became extinct. However the Swetambar sect believed that only fourteen Purvas were forgotten but the significant portion of the remaining Agam Sutras were remembered by their ascetics and hence they documented the Agam Sutras (canonical literature) as remembered by them at various time.

Jain history indicates that during the course of time, Swetambar ascetics held three conferences for the preservation of the Jain canonical, commentaries on cannonical, and noncanonical literature. The documentation occurred during second and third conferences.

Name of City Time

1. Patli-putra @320 B.C.

2. Mathura and Valabhi @380 A.D.

3. Valabhi @520 A.D.

Around 1400 to 1600 AD, the Swetambar sect also divided into three subsects known as Swetambar Murtipujak, Sthanakvasi, and Terapanthi. Differences also exist among all three Swetambar Jain sects in their acceptance of the validity and interpretations of the documented Jain scriptures (Agam Sutras) and other literature.

Jain Literature

Jain literature is classified into two major categories:

1. Agam or Canonical Literature (Agam Sutras)

Agam literature consists of many texts, which are the sacred books of the Jain religion. They are written in the Ardha-magadhi Prakrit language.

2. Non-agam Literature

Non-agam literature consists of commentary and explanation of Agam literature, and independent works, compiled by ascetics and scholars. They are written in many languages such as Prakrit, Sanskrit, Apabhramsa, Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

1. Agam Literature:

Lord Mahavir's preaching was methodically compiled by his immediate disciples known as Gandharas, and elder monks known as Srut-kevalis into many texts known as Sutras. These Sutras are collectively known as Agams or Agam Sutras, the sacred books of the Jain religion. Hence, the Jain religion does not have one sacred book like the Bible or Koran, but it has many books compiled by several Gandharas and Srut-kevalis during 150 years after Lord Mahavir's nirvan (death).

Agam literature is also divided into two groups:

- A. Ang-agams or Ang-pravista-agams
- B. Ang-bahya-agams (outside of Ang-agams)

Ang-agams or Ang-pravista-agams:

Lord Mahavir's immediate disciples were known as Ganadharas. All Ganadharas possessed perfect knowledge (keval-jnan) and attained liberation at the end of their human life. They orally compiled the direct preaching of Lord Mahavir into twelve main texts (sutras). These texts are known as Ang-agams. Hence the Ang-agams are the oldest religious scriptures and the backbone of Jain literature.

Present Status of Ang-agams:

	Total	Number of	Number of
Jain Sects	Ang-agams	Ang-agams	Ang-agams
Recognized	Lost	Survived	
			\
Digambar	12	12	0
Swetambar Murtipujak	12	1	11
Swetambar Sthanakvasi	12	1	11
Swetambar Terapanthi	12	1	11

The twelfth Ang-agam is called Drastivad. The Drastivad consists of fourteen Purva texts, also known as Purvas or Purva-agams. Among Ang-agams, Purvas were the oldest sacred texts. All Jain sects believe that knowledge of the Purvas (Drastivad) was gradually lost starting about one hundred fifty years after Lord Mahavir's nirvan (death). However, other Jain scriptures and literature reference the subject matter of the Purvas.

The Digambar Jain sect also believes that the other remaining eleven Ang-agams were gradually lost. All Swetambar Jains believe that the eleven Ang-agams were remembered by their ascetics and were properly documented by them during the last two conferences that were held in Mathura and Valabhi around one thousand years after Lord Mahavir's nirvan.

Ang-bahya-agams (outside of Ang-agams):

Monks who had knowledge of a minimum of ten Purvas were known as Srut-kevlis. They possessed the total knowledge of reality (soul, matter, their relationship etc.) through scriptures. The Srut-kevlis wrote many texts (sutras) expanding the subject matter of the Ang-agams. Collectively these texts are called Ang-bahya-agams meaning outside of Ang-agams.

The different Jain sects accept different numbers of Ang-bahya texts.

Present Status of Ang-bahya-agams

	Number of Ang-bhya-agams Recognized	Number of Ang-bhya-agams Lost	Number of Ang-bhya-agams Survived
Digambar	14	14	0
Swetambar Murtipujak	34	0	34
Swetambar Sthanakvasi	21	0	21
Swetambar Terapanthi	21	0	21

The Digambar sect believes that all Ang-bahya-agams were also gradually lost starting about two hundred years after Lord Mahavir's Nirvan. Hence in its opinion, the complete Jain agam literature is lost within few hundred years after Lord Mahavir's nirvan.

Classification of Ang-bahya-agams:

The Swetambar sect has divided Ang-bahya-agams into the following categories:

Upang-sutras or Upang-agams:

The scriptures, which provide further explanation of Ang-agams, are called Upang-agams.

Chhed-sutras or Chhed-agams:

The subject matters described in Chhed-sutras are only for ascetics not for lay people. They relate to the conduct and behavior of monks and nuns. They also explain how they can repent for their sins and mistakes.

Mool-sutras:

The scriptures, which are essential for ascetics to study in the earlier stages of their monkhood, are called Mool-sutras.

Chulika-sutras:

The scriptures, which further enhance or decorate the meaning of Ang-agams are known as Chulika-sutras.

Prakirna-sutras:

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutras.

Following is the list of number of Ang-bahya-agams recognized as authentic scriptures by different Jain Swetambar Sects:

Swetambar Sthanakvasi and Category of Ang-bahya-agams

	Murtipujak	Terapanthi
Upang-agams	12	12
Chhed-sutra-agams	6	4
Mool-sutra-agams	4	3
Chulika-sutra-agams	2	2
Prakirna-sutra-agams	10	none
Total Ang-bahya-agams	34	21

Digambar Jain Literature:

The Digambar sect believes that there were 26 Agam-sutras (12 Ang-agams + 14 Ang-bahya-agams). However, they were gradually lost starting from one hundred fifty years after Lord Mahavir's nirvana. Hence they do not recognize the existing Agam-sutras (which are recognized by the Swetambar sects) as their authentic scriptures.

In the absence of authentic scriptures, Digambars use two main texts, three commentaries on main texts, and four Anuyogs consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Acharyas (scholars) from 100 to 1000 AD. They have used the original Agam Sutras as the basis for their work.

Main Texts:

- 1. Shatkhand-agam or Maha-kammapayadi-pahuda or Maha-karma-prabhrut
- 2. Kashay-pahud or Kashay Prabhrut

Commentary Texts:

- 1. Dhaval-tika: Commentary on Shatkhand-agam
- 2. Maha-dhaval-tika: Commentary on Shatkhand-agam
- 3. Jaya-dhaval-tika: Commentary on Kashay-pahud

Four Anuyogas:

l.	Pratham-anuyoga or Dharma-kath-anuyoga	- Religious Stories
2.	Charn-anuyoga	- Conduct
3.	Karan-anuyoga or Ganit-anuyoga	- Mathematics
4.	Dravy-anuyoga	- Philosophy

60

Shatkhand-agam:

The Shatkhand-agam is also known as Maha-kammapayadi-pahuda or Maha-karma-prabhrut. Two Acharyas; Pushpadant and Bhutabali around 160 AD wrote it. The second Purva-agam named Agraya-niya was used as the basis for this text. The text contains six volumes. Acharya Virsen wrote two commentary texts, known as Dhaval-tika on the first five volumes and Maha-dhaval-tika on the sixth volume of this scripture, around 780 A.D.

Kashay-pahud or Kashay-prabhrut:

Acharya Gunadhara wrote the Kasay-pahud. The fifth Purva-agam named Jnan-pravad was used as a basis for this scripture. Acharya Virsen and his disciple, Jinsen, wrote a commentary text known as Jaya-dhaval-tika around 780 AD.

Four Anuyogas:

1. Pratham-anuyoga (Dharma-kath-anuyoga) - Religious Stories

This anuyoga consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

Name	Author	Time
Padma-puran	Ravisen	650 AD
Harivamsa-puran	Jinsen II	783 AD
Adi-puran	Jinsen II	783 AD
Uttar-puran	Gunabhadra	879 AD

2. Charn-anuyoga - Conduct

This anuyoga consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.

Mulachar	Vattaura	600 A.D.
Trivarnachar	Vattaura	600 A.D.
Ratna-karanda-shravak-	achar Samantabhadra	600 A.D.

3. Karan-anuyoga (Ganit-anuyog) - Mathematics

This anuyoga expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

Surya-prajnapti	Unknown	
Chandra-prajnapti	Unknown	
Jaya-dhaval-tika	Virsen/Jinsen	780 A.D.
Gommat-sar	Nemichandra Siddhant	1000 A.D.
	Chakravarti	

4. Dravy-anuyog - Philosophy

This anuyoga consists of the following texts, which contain philosophical doctrine, theories, metaphysics, Tattvajnan, and like literature.

Niyamasar Panchastikaya Pravachanasar Samaya-sara	Kunda-kunda Kunda-kunda Kunda-kunda Kunda-kunda	100 A.D. 100 A.D. 100 A.D. 100 A.D.
Tattvartha-sutra Commentary on Tattvartha-sutra Commentary on Tattvartha-sutra Commentary on Tattvartha-sutra Commentary on Tattvartha-sutra	Umaswami Samantabhadra Pujyapad Akalank Vidyanand	200 A.D. 600 A.D. 700 A.D. 750 A.D. 800 A.D.
Aptamimamsa Commentary on Aptmimamsa Commentary on Aptmimamsa	Samantabhadra Akalank Vidyanand	600 A.D. 750 A.D. 800 A.D.

Summary:

The Jain literature, which was compiled by Ganadharas and Srut-kevlis, is known as Agam literature. These texts are the Holy Scriptures of the Jain religion.

The Agam Sutras show great reverence for all forms of life and strict codes of vegetarianism, asceticism, nonviolence, and opposition to war.

The existing Agam Sutras are accepted as the authentic preaching of Lord Mahavir by the Swetambar sects, but the Digambar sect does not accept them as authentic.

Digambars follow two main text and four Anuyogs written by great Acharyas (scholars) from 100 to 1000 AD as the basis for their religious philosophy and practices

The Jain literature, which is not classified as Agam Sutras, is known as non-agam literature.

Summary of Jain Agams:

Ang-agams:

Ang-agams are the oldest religious scriptures and the backbone of Jain literature.

1. Acharang Sutra (Aayarang):

This agam describes the conduct and behavior of ascetic life. It also describes the penance of Lord Mahavir. This is the oldest agam from a linguistic point of view.

2. Sutrakratang Sutra (Suyagdang):

This agam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyavada, Akriyavada, Ajnanavada, and Vinayavada.

3. Sthananga Sutra (Thanang):

This agam defines and catalogues the main substances of the Jain metaphysics.

4. Samavayanga Sutra:

This agam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthananga Sutra.

5. Vhakhya Prajnapti or Bhagavati Sutra (Viyah Pannati):

This agam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousands (36000) questions and answers are presented in discussion form. It is the largest of the eleven Ang-agams.

6. Jnata Dharma Kathanga Sutra (Nayadhammakahao):

This agam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Lord Mahavir's religious preaching.

7. Upasaka Dashanga Sutra (Uvasagdasao):

This agam explains the code of conduct of the ten lay followers (Shravaks) of Lord Mahavir. This agam is very useful for understanding the code and conduct of ordinary people (Shravaka Dharma) in the Jain religion.

8. Antah Kradashanga Sutra (Anatagaddasao):

This agam tells the stories of ten sacred monks attaining liberation (Moksha) by destroying their karmas.

9. Anuttaroupa Patika Dashanga Sutra (Anuttarov Vaiya Dasao):

This agam contains the stories of additional ten sacred monks who attained the top-most heaven, known as Anuttara heaven.

10. Prashna Vyakrana Sutra (Panha Vagarnai):

This agam describes the five great vows (mahavratas) and the five worst sins defined in the Jain religion.

11. Vipaka Sutra (Vivagsuyam):

This agam explains the results of good and bad karmas through several stories.

12. Drastivada Sutra:

The twelfth Ang-agam Drastivad is considered lost by all Jain Sects. The description, which is found in the other Jain Sutras relating to Drashtivada, indicates that this Ang-agam was the largest of all Agam Sutras. It was classified in five parts; (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham-anuyoga and (5) Chulika.

The third part, Purvagata contained 14 purvas. They contain the Jain religion's endless treasure of knowledge on every subject. Some scholars believe that it was so named, the knowledge, which existed before Lord Mahavira was called 'Purva'.

Upang-agams:

The scriptures, which were created in relation to Ang-agams, are called Upang-agams. They provide further explanation of Ang-agams.

1. Aupa Patika Sutra (Ovavaiya):

This agam describes the splendid procession (view) of King Konika when he visited Lord Mahavir. It also explains how a person can attain heaven in the next life.

2. Raja Prashniya Sutra (Raya Pasen Ijja):

This agam describes the story of Monk Keshi. Monk Keshi was the Ganadhara of Lord Parshvanath. 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 as a deva in heaven. He appeared from heaven to shower Lord Mahavir with unprecedented pomp and splendor. The thirty-two dramas (plays) described in this agam throw light upon the ancient dramatic art of India.

3. Jivabhigama Sutra:

This agam 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.

4. Prajnapana Sutra (Pannavana):

This agam describes the form and attributes of souls from a different perspective.

5. Surya Prajnapti Sutra (Surya Pannti):

This agam describes the Sun, the planets and the associated mathematics regarding their motion.

64

6. Chandra Prajnapti Sutra:

This agam describes the Moon, the planets and the associated, mathematics regarding their motion. Both of these upangas, the Chandra Prajnapti and Surya Prajnapati, sutras are very important in understanding the astrology of olden times.

7. Jambudveepa Prajnapti Sutra:

This agam provides a description of Jambudveepa. Jambudeepa is a place explained in Jain geography. It also provides information on ancient kings.

8. Nirayarvali Sutra:

This agam describes the story of ten princes. All ten princes fought with King Chetaka of Vaishali in cooperation with king Konika. King Chetaka was the son of the 10 princes' stepmother. In the end all ten princes went to hell after dying in war.

9. Kalpa Vatansika Sutra (Kappavadamsiao):

This agam describes the story of King Konika's children. They did not fight with King Chetaka in the war. They renounced the world and became monks. After their death, they went to heaven.

10. Pushpika Sutra (Puspiao):

This agam describes the previous lives of certain devas (angels) who worshiped Lord Mahavir.

11. Pushpa Chulika Sutra:

This agam describes stories similar to those in the Pushpika.

12. Vrashnidasha Sutra (Vanhidasao):

This agam explains how Lord Neminath convinced ten kings in the Vrashni region to follow the Jain religion.

Chhed Sutra Aagams:

The subject matter described in the Chhed-sutras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repetances for ascetics. It also explains how they can repent for their sins and mistakes.

1. Nisheetha Sutra (Nisiha):

This agam explains the procedure of repentance (Prayashchitta) in the form of punishment for the monks and nuns who have conducted themselves badly.

2. Vrahat Kalpa Sutra

This agam explains which of the ten kinds of repentance (Prayashchittas) is appropriate for a particular wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.

3. Vyavahara Sutra: *

This agam 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 with what sort of feeling the confession should be made. It also explains what sort of repentance (Prayashchitta) the monk should perform. There are several other indications of the limits of ascetic life.

4. Dasha Shruta Skandha Sutra (Achardasha):

There are ten chapters in this Sutra. It contains the following information:

Chapte	er Subject
1	20 places of Asamadhi
2	21 major faults bringing weakness in conduct
3	33 Ashatanas of Guru
4	8 Sampadas of Acharyas and their kinds
5	10 places of Chitta Samadhi
6	11 Pratimas of layperson
7	Pratimas of ascetics (monks and nuns)
8	KALPASUTRA - (recited during the Paryushanas)
9	30 places of bondage of Mohniya karma
10	9 Nida nas (Niyane)

5. Panch Kalpa Sutra: *

This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this agam are now available. However, the commentaries (Bhashya and Churni) written about this agam by some elder monks are available.

6. Mahanisheetha Sutra:

This agam explains the process of confession and repentance (Prayashchitta) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (chastity). It also describes and explains the conduct of good and bad monks.

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.

1. Avashyaka Sutra:

The daily rituals or routines, which it is necessary to perform during the day and night for the purification of soul, are called Avashyaka. A description of the six routines (Avashyakas) is explained in this agam. The six routines are; Samayika, Chaturvinshatistava, Vandanaka, Pratikramana, Kayotsarga, and Pratyakhyana.

2. Dasha Vaikalika Sutra

This agam briefly describes and explains the conduct of ascetic life.

66

3. Uttaradhyayana Sutra

This agam has the same place in Jain literature as the Dhammapada in Buddhism and the Geeta in the Hindu religion. It contains preaching regarding religious principles and practices, and many stories, dialogues, and examples based on such principles and practices.

4. Ogha Niryukti or Pinda Niryukti Sutra: *

This agam explains certain rules and procedures for monks with respect to travelling, staying, and accepting food and other necessities from lay people.

Chulika-sutras:

The scriptures, which enhance or decorate the meaning of Ang-agams are known as Chulika-sutras or some times known as Sutras.

1. Nandi Sutra:

This agam contains an elaborate description of Tirthankaras, Ganadharas, and five types of Knowledge (Jnan); Mati, Shrut, Avadhi, Manaparyay, and Keval-Jnan.

2. Anuyogadvara Sutra:

This agam provides the description of many rights regarding the mode of preaching.

Prakirna-agams:

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutra.

1. Chatuh Sharana: *

This agam contains prayers to the four benevolent beings:

Arihant - God in the form of perfect human being Siddha - God in the form of pure consciousness

Sadhu - Ascetics Dharma - Religion

2. Aatur Pratyakhyana (Aayur-Pachakhana): *

This agam explains differences in the death of children, youths, adults, and old people. It also describes the types of vows a wise person should take during various states of illness and how he should beg the pardon of all living beings in the universe.

3. Bhakti Parijna (Bhatta-parinna): *

This agam describes the process of fasting and how one should reflect at the time of death.

4. Sanstaraka (Santhara): *

This agam describes the process of dying by one's own desire (Santhara) and its glory.

5. Tandulavaitalika: *

This agam describes the state of pregnancy and provides knowledge about the human body.

6. Chandra-Vedhyaka: *

This agam describes the method of concentrated meditation (Dhyana) that one should observe through the description of Radhavedha.

7. Devendra-Stava: *

This agam 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 Vidya: *

This agam describes palmistry and how it is used to predict the future (Nimitta).

9. Mahapratyakhyana: *

This agam explains how to completely give up the worst sins and how to repent these sins.

10. Veerastava: *

This agam is considered lost. However, it appears from literature referencing this agam that it contained prayers of Lord Mahavir.

Note: * These 13 Agams are not recognized by the Sthanakvasi and Terapanthi Swetambar Jain sects.

Thus Spake Lord Mahavir

(Excerpt from the sacred books of Jainism)

Commandments of Non-Violence (Ahimsa)

Live and let live. Love all - Serve all.

Where there is Love there is Life. Violence is Suicide.

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

All living beings long to live. No one wants to die.

Have compassion towards all living beings. Hatred leads destruction.

Silence and Self-control is non-violence.

Just as I dislike pain, so do all other beings dislike pain.

A wise person does not kill, nor cause others to kill, nor consent to the killings by others.

Respect for all living beings is non-violence.

Non-violence is the highest religion.

The Teachings of Lord Mahavir

Every soul is independent. None depends on another.

All souls are alike. None is superior or inferior.

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

All human beings are miserable due to their own faults, and they themselves can be happy by correcting these faults.

The greatest mistake of a soul is non-recognition of its real self and can only be corrected by recognizing itself.

There is no separate existence of God. Everybody can attain God-hood by making supreme efforts in the right direction.

Know thyself, recognize thyself, be immersed by thyself - you will attain God-hood.

www.jainelibrary.org

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

One who, even after knowing the whole universe, can remain unaffected and unattached is God.

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

All beings hate pain, therefore one should not hurt kill them. Ahimsa (non-violence) is the highest religion.

A man is seated on top of a tree in the midst of a burning forest. He sees all living beings perish. But he doesn't realize that the same fate is soon to overtake him also. That man is fool.

Compassionate Quotes

Blessed are the merciful for they shall obtain mercy.

-- Jesus Christ

Cruelty is the obvious cancer of modern civilization.

--Rev. A. D. Beldon

I think that sacrifices of animals in the name of religion are barbarous and they degrade the name of religion.

--Jawaharlal Nehru

Kindness multiplies fast and brings tremendous dividends.

-- Hope Sawyer Buyukmihei

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

--R. M. Dolgin

No nation is truly free until the animal; man's younger brother is free and happy.

--T. L. Vaswani

If we wish for mercy ourselves, we must show mercy to all dumb animals.

--Joyce Lambert

Our enlightened posterity will look back upon us who eat oxen and sheep, just as we look upon cannibals.

--Winwood Reade

70

GREAT MEN'S VIEW ON JAINISM

"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thoughts and religious life in ancient India."

-- Dr. Herman Jacobi

"What would be the condition of the Indian Sanskrit literature if the contribution of the Jains were removed? The more I study Jain literature the more happy and wonder struck I am."

-- Dr. Hertel, Germany

"Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more that Jain teachings will be proven."

-- L. P. Tessetori, Italy

"I adore so greatly the principles of the Jain religion, that I would like to be reborn in a Jain community."

-- George Bernard Shaw

"Lofty ideas and high ascetic practices are found in Jainism. It is impossible to know the beginning of Jainism."

-- Major-General Forlong

"The Jains have written great masterpieces only for the benefit of the world."

-- Dr. Hertel, Germany

"I say with conviction that the doctrine for which the name of Lord Mahavir is glorified nowadays is the doctrine of Ahimsa. If anyone has practiced to the fullest extent and has propagated most the doctrine of Ahimsa, it was Lord Mahavira."

-- Mahatma Gandhi

"I am not Rama. I have no desire for material things. Like Jina I want to establish peace within myself."

-- Yoga Vasishta, Chapter 15, Sloka 8 the saying of Rama

"O Arhan! You are equipped with the arrow of Vastuswarpa, the law of teaching, and the ornaments of the four infinite qualities. O Arhan! You have attained omniscient knowledge in which the universe is reflected. O Arhan! You are the protector of all the Souls (Jivas) in the world. O Arhan! The destroyer of Kama (lust)! There is no strong person equal to you."

-- Yajur Veda, Chapter 19, Mantra 14

"Mahavira proclaimed in India that religion is a reality and not a mere social convention. It is really true that salvation can not be had by merely observing external ceremonies. Religion cannot make any difference between man and man."

-- Dr. Rabindranath Tagore

"We learn from scriptures (Sashtras) and commentaries that Jainism is existing from beginningless time. This fact is indisputable and free from difference of opinion. There is much historical evidence on this point."

-- Lokamanya Bala Gangadhar Tilak

"Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its Ahimsa doctrine."

-- Justice Ranglekar, Bombay High Court

"The Jain Sadhu leads a life which is praised by all. He practices the vratas and rites strictly and shows to the world the way one has to go in order to realize the atma (soul). Even the life of a Jain householder is so faultless that India should be proud of him."

-- Dr. Satischandra Vidhya Bhushan

"The right of welcoming the delegates of the universal peace organization belongs to the Jains only. Because Ahimsa alone contributes to the establishment of universal peace. Tirthankaras, the propounders of Jainism, preached to the world the Ahimsa doctrine. Therefore, who else except the followers of Bhagavan Parsvanath and Mahavira can preach universal peace?"

-- Dr. Radha Vinodpal

"There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were composed."

-- Dr. S. Radhakrishnan, Vice-President, India

"Truly speaking, Jainism is an independent and original religion, for it is neither Hinduism nor Vedic religion, but of course it is an aspect of Indian life, culture, and philosophy."

-- Shri Jawaharlal Nehru, Prime Minister, India

ALL LIFE IS YOGA

Pravin K. Shah Jain Study Center of NC

All life either consciously or subconsciously is Yoga, meaning attempting to realize its perfection. In itself yoga has very little to do with a particular religion, but it has a great deal to do with individual spirituality and its perfection.

However many misconceptions exist with regard to the purpose and meaning of Yoga, such as: yoga is a part of the Hindu religion; yoga means sitting in exasperating postures for hours at a time; yoga brings peace and happiness; and Hatha yoga is an relaxing form of exercise.

Yoga is defined as a systematic methodized effort to balance and directs various levels of one's own energy, for self-perfection or for a union of the human individual with the universal transcendent Existence. This does not refer only to the physical body, but the entire being, including the intellectual and emotional processes.

There are four primary paths to yoga, with many offshoots that seem to focus on certain specific areas of these four paths. They are:

Bhakti-yoga (Path of Devotion):

The path of devotion aims at the enjoyment of the supreme Love and Bliss. It focuses on realization of Truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating God's name are also important practices. In the initial stage of spiritual progress, a temple or similar place is needed to practice Bhakti-yoga. Ultimately, Bhakti-yoga develops humility within and dissolves ego or I-ness. This is an excellent form of yoga for emotionally oriented people.

Jnana-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 (Maya) in the universe.

The path uses the 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 of oneself through meditation "Why am I here?" "What is real and unreal?" and the biggest question of all "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 Jnana-yoga.

www.jainelibrary.org

Karma-yoga (Path of Action):

The path of action aims at the dedication of every human activity to the supreme Will. It is the yoga of action and selfless service for the benefit of humanity at large. This includes social work, ecology, environmental protection, education, animal protection and the like. It can be practiced anywhere at any time. Ultimately the person dedicates all Works and Services as an offering to God, without any expectation of results or personal gain. This dissolves one's ego or I-ness. This is an excellent form of yoga for action oriented people.

Raja-yoga (Path of Self Control and Meditation):

Raja-yoga aims at the liberation and perfection not only of the body, but also of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.

It is the science of physical and mental control. A great sage, Shri Patanjali, pioneered it. It is also known as Astanga yoga, or the yoga of eight steps. All eight steps are important and are to be followed sequentially, leading to the ultimate realization of Truth or God.

Astang Yoga (eight steps of Raja-yoga):

1) Yama - restraints

In the initial stage, a person should restraint from violence, untruthfulness, non-chastity, stealing, and material possessions.

2) Niyama - observances

In the second stage, a person should develop virtues like cleanliness (external and internal), contentment, austerity, religious study, and self-surrender to God.

The first two stages are meant for moral purification, without these no spiritual progress is possible.

3) Asana - 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 (at least one hour).

4) Pranayama - rhythmic breathing

In the fourth stage, a person should practice regularly 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.

5) Pratyahara - detachment of mind

In the fifth stage, a person should practice detachment or divorcing of mind from the five senses (touch, taste, smell, sight, and sound) which provide pleasant or unpleasant feelings. This mental exercise gradually slows down the rush of thoughts from within to the surface of the mind. Now the mind has become ready for concentration on one object or on one idea.

6) Dharana - removal of thoughts

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, in spite of the best of efforts, the mind does not remain glued to the chosen object. The object appears too hazy and there are breaks in concentration. One has to make repeated attempts during Dharana which ultimately lead to emptying all other thoughts.

7) Dhyana - meditation

The thought removal process (Dharana) leads naturally to meditation (Dhyana) in the seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

8) Samadhi - super conscious state

Through intense practice, meditation turns into Samadhi. In Samadhi 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 and are, therefore, beyond the mind's ability to comprehend.

The first five steps of the Raja-yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration, which is known as Samyama.

All four types of yogas cover the entire spectrum of human personalities. Raja-yoga concentrates on the subtle body, while the other three yogas use some part of the mental being, will, heart or intellect, as a starting point. The goal is to arrive at the liberating Truth, Beatitude and Infinity, which is the nature of the spiritual life. Love, Knowledge, and Action are the three divine powers in human nature.

www.jainelibrary.org

The path of knowledge (Jnana-yoga) is the primary path of liberation for Jainism and Buddhism. However many components of Raja-yoga such as Yama and Niyama are accepted in this path during the earlier stage of the spiritual progress. Different sects of Hinduism cover all different paths of yoga and their combinations. Christianity, Islam, Judaism, and Sikhism follow the path of surrender or devotion (Bhakti-yoga).

In this technological age of economic and scientific achievements, it is quite remarkable to see that these yoga practices, which are thousands of years old, are still the only paths to the realization of the ultimate reality.

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 within. A person can attain the 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 same.

References:

- An article on Yoga written by Muni Shri Jinkirti (Bandhu Triputi)
- Hinduism at a Glance by Swami Nirvedananda
- Sri Aurobindo on Yoga by Indra Sen

Enlighten-Up: "This too shall pass."

By - Balbhadra

For some of us our life may be very good with few worries and sufficient happiness. For some of us our life may not be so good with lots of worries and very little happiness. Some of us may be somewhere in between with experiences of happiness at one time and then at another time there is the experience of unhappiness. Adding to the complexity of human experience there may be times when happiness and unhappiness are combined and occurring together (that mysterious state of 'mixed emotions'). All of us are located somewhere along this good, happy life - not so good, unhappy life continuum.

What follows is a nice, valuable story that will be helpful to remember no matter where you are situated on the continuum and what you are experiencing. As well, this nice, valuable story is guaranteed to bring vitality back into your life during those times when life does not appear to offer that much happiness.

There was a king. He was very powerful, rich and peace loving. His kingdom was also very prosperous and he ruled it justly and fairly. In his royal court of advisors there was one very wise Jain sage. The sage, in his wisdom, realized the futility of trying to find long-term happiness in worldly pleasures. Thus he wanted to renounce the world and become a monk. By becoming a monk he could meditate on his soul and find the long-term happiness that lies and awaits therein.

One day the king and his court were enjoying kingly pleasures. At the king's command a lavish feast was going on, much wealth and riches were being displayed, artists were playing enchanting music and beautiful dancers were performing. Just at that moment the sage could resist no longer his intense inner urge for renunciation. He expressed his desire to become a monk to the king and requested permission to leave his court. The king was very much upset as he depended on the sage's insightful advice. Initially he refused the sage's request. However, when the sage held firm the king eventually granted permission on the condition that the sage give him one great and wise insight; one upon which he could depend to make decisions that would bring happiness to his life.

The sage agreed but stated that as the request was made by the king, the advice should be whispered only in the king's ear. Upon agreement the sage leaned close to the king and whispered softly yet firmly one great statement into the king's ear. The sage whispered, "This too shall pass". Immediately thereafter the sage left the court, renounced the world and became a monk.

Some years went by and circumstances for the king began to change. One nearby rival king became greedy and to expand his territory declared war against the peaceful king and his kingdom. To defend his people the king gathered an army and began to engage in defensive battle.

The peaceful king's army was not accustomed to fighting and thus they slowly were being overcome and defeated. Realizing the battle was lost the peaceful king turned his horse around and with his soldiers began to retreat. Seeing the king retreat the enemy king galloped his horse and chased full speed after him.

Due to so much battle the peaceful king and his horse were very tired. Slowly the enemy king began to overtake them. The enemy king drew closer to the peaceful king and was about to strike him with his sword. At that very moment the peaceful king's horse saw that they quickly were heading toward the edge of a steep cliff. To avoid going over the cliff to their certain death the leading horse immediately stopped so suddenly that the peaceful king fell off his horse onto the dusty ground.

Believing he was about to be killed the peaceful king rose to his knees and bowed his head in defeat before the enemy king. Just at that moment the great words of the sage come into his mind, "This too shall pass.".

The enemy king was not that bad. Seeing the peaceful king in his defeated state and realizing he was not a threat the enemy king had mercy. He lowered his sword, turned his horse and rode back to his army leaving the once prosperous king in the new worldly circumstances of ruin. Covered with dust, humiliated, and kneeling on the ground, then into the mind of the once prosperous king came the words of the sage: "This too shall pass.".

Some years went by and circumstance for the peaceful king changed. Again he found himself as a prosperous king enjoying great power and luxury. Once again he ordered a great feast where much wealth was displayed and artists and dancers performed for his enjoyment. He was much engrossed in the entertainment to the point where he had almost forgotten his loss in battle. Just at the moment of his most intense, trance-like enjoyment, clearly and strongly into his mind came the great words of the sage: "This too shall pass."

(Postscript: As many Jain stories conclude, the king realized the impermanence of worldly happiness. Accordingly he followed the example of the great sage, handed over the responsibilities of his kingdom to his son, renounced the world, took 'diksha' and became a monk. By doing so he too could find long-term happiness where it did not depend on worldly circumstances: in his eternal, infinite happiness soul.)

Balbhadra Costain 33 Dickens St., Toronto, Ontario, Canada M4M 1T8 416-465-0033 jainway@interlog.com

Actions are Stronger than Words

By Dina M. Mehta

Every year, we as Jains, celebrate Paryushan. To most American-born Indians, such as myself, Paryushan is a time when we're not supposed to eat onions, potatoes, and any other vegetable grown underground.

A few years back, I learned that Paryushan is also a time for penance. Prathikraman is a ritual that's purpose is to cleanse one's soul. My only question was how could a simple recitation of words (that I do not understand) be a means of purifying myself?

In 1995 during Paryushan, I fasted for seven days on fluids only. The following year, I fasted for eight days on boiled water. A few months ago, while at school, I fasted for nine days on water. As people learned of my 'starvation,' there were two questions that I was always faced to Answer: one, how do you do it, and two, why do you do it?

Well, first off, it is very difficult getting used to the idea of not consuming anything but water (and a limited amount at that!). But, I learned to keep myself busy. Whether I was doing schoolwork or sleeping, my mind could not be on food. I figured it is kind of wrong for me to fast and think of food all day long! During what seemed like numerous hours of free time, I found myself reading up on Jainism and other religious literature. I started reading a 700-page novel about comparative religion, I learned the English meanings to parts of the Prathikraman, and I learned some Jain stavans. Many of my suitemates at college thought that I would get very ill. However, fasting not only takes a great deal of will power, but one gains such an incredible amount of faith in God. This faith that I attained led me to believe that God would not let me get sick, for my reasons for fasting were holy.

So, that leads me to the next question: why do I fast? Simply because I know I have lots of sins that need to be cleansed from my body. I know I have a lot to be forgiven for. My parents always said to me, "don't say you're sorry unless you mean it." Well, every time I mess up, I can't just say I'm sorry and expect the bad sins to just relinquish them. Fasting is my way of showing God and myself that I am truly sorry, and I do sincerely wish to be forgiven. It is then that my actions are stronger than mere words.

Ahimsa Perspective from Jain Scriptures

Saurabha Dalal

We all know Ahimsa is a timeless and far-reaching concept. It can be applied to essentially every aspect of our lives. I'd like to get started with a few excerpts from Jain texts and scriptures. I hope this will reinforce the correlation between our religious philosophy and the practice of Ahimsa in our daily lives.

Let me quote the first perspective from our first canonical (Agam) text Acharang Sootra, stanza 1.6.55. It says,

"Some kill living beings for sacrificial purposes, some kill for their skins, some kill for their flesh, some for the blood, heart, liver, fat, feathers, or teeth, some with specific reasons, some without reason, some out of fear (defense).

"He who is disinclined from killing the smallest living beings knows what suffering is because he who knows his own happiness and pains, knows others' too, and he who knows others' feelings knows his own feelings. This is the way one must compare one's self with others. He who has obtained this knowledge would not wish to live at the expense of other living beings."

My next excerpt is from the Pratikraman text, Lesson 7, First Minor Vow, Non-violence:

In reference to this vow to restrain from violence towards any creature, there are five acts or deeds, which should be known and avoided. They are:

Tying animals where it could hurt them, or putting them in cages where there is no freedom,

Beating them with sticks or by any other means Piercing their nose, ear, or amputating limbs or any part of the body Making them carry heavy load Depriving them of food and shelter

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM. (I seek forgiveness for all of it.)

My last excerpt is from the Pratikraman text, Lesson 13, Seventh Vow, Number of Articles and Trades - 1st paragraph, and 15 specified trades:

The second supporting vow is to put restrictions to the amount and number of articles which can be used and re-used, and which trades should be avoided.

When will that auspicious day come in my life, when I can take this vow to restrict the number of towels, napkins, garments, tooth brushes, oils, lotions, pastes, cosmetics, ornaments, incenses, beverages, sweets, variety of grains, ghee, oil, milk, curds, green vegetables, fruits, number of items in diet, flowers, quantity of water, etc?

I also desire that I be able to restrict the number of vehicles, footwear, beds, mattresses, animate things such as fruits with seeds, unboiled water, etc.

There are fifteen specified trades, which should be known and avoided. They are:

Trades in which furnaces are used

Trades in which trees are cut

Trades in fermented goods, such as liquor are used

Trades in earning by way of renting animals, birds, etc.

Trades involving excavations and explosions

Trades in ivory, bones, horns, fur, etc.

Trades in manufacturing or the processes concerned with crushing

Trades in lard, honey, meat, fat, etc.

Trades in sealing wax, etc.

Trades in poisonous and toxic substances, such as opium, and pesticides

Trades in which animals, birds, fish, etc. are tortured or killed

Trades in which animals, birds, etc. are amputated,

Trades in which fires are set in forests, fields, etc.

Trades in which lakes, wells, ponds, etc. are dried up

Trades in which wicked men, prostitutes, or call girls are supported.

If I have indulged in any of the above fifteen specified trades, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM. (I seek forgiveness for all of it.)

The Jain scriptures resound with insightful information. The ones chosen here merely indicate the body of the literature and texts. Please explore them on your own providing your thoughts and interpretations as well.

81

My Visit to A Dairy Farm

Pravin K. Shah Jain Study Center of NC

I visited a dairy farm located on Route 2 north of Burlington, Vermont (USA) in May of 1995. The dairy owns about 150 cows and supplies all its milk to Ben and Jerry for ice cream. Ben and Jerry Company does not own this dairy.

Here is the summary of what I saw and learnt:

- It was milking time (5:00 PM) and the machine was milking the cow at 3.5 minutes per cow, without regard to how hard it was on the cow. It was extremely difficult for me to watch the cows' sufferings during the milking. The machine has no feeling. To extract the last drop of milk, sometimes traces of blood gets mixed with the milk.
- Every morning hormones or drugs are injected into the cows to increase their milk yields.
- Since cows produce the most milk after pregnancy, they are kept pregnant for their entire fertile life through artificial insemination.
- The pregnant cow delivers a baby after 9 months same as human does. If a male calf, of no use to the dairy industry, is born, he is shipped to the veal industry within two or three days of birth. The evening I was there, the farm was shipping three baby calves in a truck to a veal factory. The mother cows were crying when their babies were separated from them. I cannot forget the scene and can still hear the cries of the mother cows.
- The veal industry is the most cruel meat industry in the world. It produces very tender meat for delicacy meal. The baby calves are raised in the darkness in a very confining crate, which allows practically no movements, and are fed an iron-deficient diet. This way the meat gets very tender and properly textured. They slaughter the baby calves after six months. There is enough literature available about the cruelty in the veal industry.
- Within two months of delivery, the cows are made pregnant again. I did not have the stamina to watch the process of artificial insemination that the farm was showing off to us.
- About four to five times a year, this farm would take the cows outside for a walk. Otherwise, the cows are tied in one place and they have no choice but to defecate where they are confined. It badly stunk when I was there; the farm would wash the confinement areas once or sometimes twice a day, and the remaining times the cows would then live in their own waste.
- The life expectancy of cows is about 15 years. However, after 10 years, their milk production drops significantly so these cows are sent to the slaughterhouse for meat.

I also visited a dairy farm near Bombay in India in November 1996. I observed similar things; overall, things were actually probably worse because there are few enforced regulations.

In the past (before the birth of a high tech dairy farm) in India, the cows were treated like a part of the family, and after feeding the baby calf, leftover milk was consumed by humans. This may the reason why milk and its product is not considered violent in our scriptures.

As I learned about cruelty in the dairy industry, I at first found it hard to believe. On a personal level, I feared that it would be impossible for me to become vegan. How could I eliminate milk, yogurt, butter, ghee, and cheese from my diet? To become vegan means that I cannot drink tea with milk, eat any Indian sweets, pizza, milk chocolate, ice cream, eggless but dairy-containing cake, and many other items.

My daughter Shilpa always says, cows' milk is for baby cows and not for humans or their babies; no other animal consumes the milk of another species. We do not have the right to consume their milk for our benefit, and furthermore milk and its products are not essential for our survival.

However needless to say that the dairy farm tour made me an instant vegan.

Before becoming vegan (1995)

Health Issue:

I was 55 years old when I became vegan. I had some concern that my health may suffer if I stop using dairy products. Following is the summary of my health data after I became vegan:

After becoming vegan (1997)

Cholesterol	205	160
HDL	34	42
Trigliceride	350	175

After becoming vegan I feel more energetic. I do not have any calcium deficiency. However, one should monitor his/her own body chemistry after becoming vegan. My doctor is very pleased with my results and has not put me on any vitamins or calcium substitutes.

I have also learned that the protein in animal products (such as milk, cheese or meat) is acidic. The body neutralizes it by drawing calcium, a base, from bones, causing diseases like osteoporosis.

However, vegetable protein is not acidic, and the calcium absorbed by consuming dark green vegetables and various other sources is absorbed and maintained by the bones at a much healthier rate. The end result is vegetarians who get their calcium from non-animal sources such as dark green vegetables develop stronger bones, but not weaker ones.

Religious view:

Nonviolence is the highest principle of our religion. However for our survival the religion permits certain minimum violence.

Our scriptures clearly indicate that:

- For our survival, the survival of our ascetics, and the survival of our scriptures, temples, libraries, and upasrayas; limited violence to one sensed (Ekendriya) souls such as vegetables, water, fire, earth, and air are allowed only by the Jain lay people (sravaks and sravikas).
- Under no circumstances violence to two to five sensed (Tras) living beings such as animals, birds, and humans are allowed even by the lay people.
- Ascetics should be totally nonviolent to all souls including vegetables, water, fire, air, and earth.

A cow is a five-sensed (Panchendriya) animal and cruelty to a five-sensed animal is considered the highest sin and is totally prohibited even by the Jain lay people.

In today's high tech environment, there is no difference in cruelty between meat and milk production. In the production of meat, cows are killed instantly. However, during milk production the cows are not killed instantly but they are tortured badly during their prime life and ultimately slaughtered before the end of their natural life. The dairy cows have no chance to escape from this cruelty and death.

Usage of Dairy Products in the Jain Temples:

Both Swetambar and Digambar sects use milk and its products in temple rituals. This is an old tradition and as I mentioned above that in the past the milk was not produced using the modern day dairy technology, which tortures the cows and ultimately slaughters them.

We should reevaluate the usage of milk in the temple rituals under the new technological environment. The tradition should not be followed blindly. The highest Jain principle of nonviolence should not be compromised under any circumstances.

With regards to Swetambar tradition I can definitely say that no scriptures support the usage of milk in the temple rituals.

When we consume dairy products for our personal use we are personally responsible for our actions and the resulting karma or sins. However when we use and allow others to use dairy products in the temple, it is considered that the entire community is involved in committing the highest sin.

Milk and other products represent certain religious symbols in the Jain rituals. However the product we use in the rituals must be of nonviolent source. The intention of our rituals is to inspire us to grow spiritually and become more religious. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy violent products can not accomplish the above result. In our rituals one can substitute the regular milk with simple water or soya milk, and sweets with various types of dry nuts and grapes.

Our youths will appreciate such changes in our rituals.

From a little girl to physician: One life struggle of Practicing Jain religion (A letter to my mother)

By Jina Shah

Dear Mom:

I have been away from home for a number of years now, pursuing my studies and career. I want to share some reflections with you that are hard to say.

I want to thank you for teaching me how cruelty to any living being is cruelty to myself, to my best nature. You knew just how to bring this potentially philosophically complicated idea to its simple core, when you asked me " How would you feel if a big animal ate you? ". My 7 year old mind understood this and felt right to be vegetarian.

You encouraged me to learn about other religions, to go to Bible School. I appreciate your openmindedness. I was proud of your tenacity when the church ladies came to our home to try to convert you to Christianity. I remember watching you talk about karma and the balance in the universe. The Christian women, realizing you were too firm in your beliefs to become Christian, eventually admitted defeat.

I always felt out of place socially, because of my personality, and perhaps because of being Indian, Jain, strongly believing in ideas that my friends had no exposure to. Until the day that you came to our Girl Scout troop meeting, dressed in your sari, to talk about Indian culture. All the girls were my best friends that day.

You went to work during my grade school and junior high days. Dad concocted lunch: cream cheese and jelly sandwiches, chutney and green pea soup, along with the pasta-o mush that all the kids ate. I felt like a normal kid when I ate pizza and ice cream and drank liters of cola... at birthday parties, and when we went out to eat on weekends.

Things got a little harder when we went to India, and I took a vow at Palitana not to eat eggs for a year. My friend threw a surprise birthday party, including an egg-containing cake. I ate some, because I didn't want to offend people or defend my beliefs, and because it was appetizing.

You never ate eggs Mom nor the soy burgers and hot dogs that Nick (younger brother) and I ate. You thought they looked too much like meat, and that you'd be tempted to eat the real thing. I haven't yet slipped down that slope, though I do eat the soy stuff.

My idea in stopping the eggs (at least ideally, was to discipline myself, just for the same reason as I did ekasana, ayembil and upvas. I didn't quite understand the traditional Jain view of eggs containing potential life, as it seemed to me that the eggs were not fertilized. However, I thought I should control my eating, and might as well start with an item considered unJain.

I began questioning the whole idea of disciplining the body with fasts when my friend asked me what is the purpose of making my body uncomfortable. I had read about the life of Mahavir in that beautiful illustrated red book that you kept in our home temple. While you prayed, I had read. But now, I wondered, is it right for me?, How much fasting and discipline?, What did I really believe? I stayed vegetarian, but stopped fasting.

My teenage questioning and rebellion were peaking, at just the time when we had to move for Dad's job, forcing you to quit your job. I wasn't used to your being home. We had a lot of conflict about small matters: keeping my room clean, helping you with other housework, wearing appropriately dressy clothes to Indian functions, not engaging in constant low-level warfare with my brother. We had creative conflict over the way we would word the Jain stories that we taught to the small community of Jain children in our new town.

I am sorry for the violence in our family. I am still uncomfortable with the physical discipline (spanking, and sometimes harder than a little slap), that was used, surely motivated by anger and frustration as much as a desire to teach proper behavior. There were many sides to this problems. I lacked consideration for you, depressed as you were about having to stay home after an impressive education and a good job (Not that I ever had been considerate, when you were strained with family and work responsibilities together). We don't like remembering those times, but I want us all to try to translate our nonviolence into our interpersonal relationships as well as our dietary habits.

When I went to college, the daily family interactions ended. I felt free, and while I loved talking to you and Dad on the phone, frankly did not miss home until well into my second year. I saw other Indian girls spring into relationships with guys. They were like rubber bands stretched back too far with the social restrictions of home, let loose with a force. I considered the possibilities but didn't want to get involved in a relationship with someone who couldn't possibly understand the way I thought. I identified with the Jain reason to avoid alcohol, to remain in control of my mind and senses. Though I went to some parties early on, my disgust at having alcohol spilled on me, loud music that I didn't enjoy and no real interaction led me to avoid other such gatherings.

When I came home during a vacation, you took me to Siddhachalam for a puja that you wanted to attend. Simultaneously, there was an animal rights conference there, which I chose to investigate instead (Little did you know where you led me...).

As I went around the tables and listened, I learned that they considered milk and eggs as violently produced food. This was entirely new to me. I read literature that described how both the chickens and cows endure miserable lives that ended in slaughter. Both eggs and milk production require pregnancy, forced on an industry schedule, with "production" bolstered by hormones. The animals live in crowded conditions, bearing the emotional suffering of having chicks and calves taken away from the mother animals.

The males who had impregnated the female animals are useless and killed. Male calves, the babies of the dairy cows, are raised for veal, fed iron deficient feed to keep their flesh white, and then killed. The female calves are condemned to the same existence as their mothers, lives shortened from 20 to 5 years. When they have ended their milk-producing phase of life, they do not go to some benevolent Jain shelter, but are slaughtered and used in low-grade hamburger meat. The chickens are debeaked so that they don't attach each other in their miserable state. Sometimes the females expel their uteri along with their eggs, with the forced molting that industry promotes. They are slaughtered too. These animals are regarded as machines for production rather than living, feeling souls within tortured bodies.

I had better reasons now to stop eating eggs than before. I also vowed to stop drinking milk.

It was easy at college, at first. I stopped eating in the dining hall, as their veggie options contained cheese. Auntie (Masi) sent me a cookbook from a Buddhist retreat, called Tassajara cooking, which I used to learn fast, nutritious cooking. I simplified the Indian cooking I had watched you do.

It was hard when I visited home. Eggs were never in our home, but milk was a big issue. I think you purposefully stocked the refrigerator with ice cream, and I, less than purposefully, gave in to temptation. Dad challenged me on nutritional grounds, asking me how I'd get enough calcium. I think your resistance was not entirely rational. Part of it had to do with your feeling that parents were supposed to give milk to their children and that ghee and milk are especially healthful foods. I think you could not admit the solidity of my reasons, because you too might be forced to change, a frightening prospect for a middle-aged person.

My initial enthusiasm waned. Change was hard for me, too. I gave my dad articles about calcium, but myself doubted what I was doing. I craved my childhood pizza and ice cream. I went back to milk for a time. Until...a second visit to Siddhachalam. There was an American woman there who was raising her baby as a vegan (the word for a vegetarian who does not eat dairy and eggs, and also tries to avoid other animal products in life). She explained her nutritional research and why she was doing this. I was inspired. If she could do it, I, with no responsibility for any body except my own, and a relatively free social life, cooking for myself at college, certainly could change.

I was committed. The cravings for cheese subsided, though I can't say I am totally free of cravings even now. But Mom, you didn't want to change the way that you cooked when I came home. There was tension between us. You wanted me to be vegetarian only to the extent you were. Slowly, however, you began to modify your cooking-tofu paneer, oil instead of butter, crisco instead of ghee. Soy milk instead of cow's milk in some dishes. (You still don't like most of the food I make, but I'll work on that). I don't think you'll admit it even now, but I think you've acknowledged that what I am doing is an extension of all you've taught me about nonviolence.

I think you have a new respect for my thoughts, deserved or not, now that I've completed medical school. I can now counter with medical studies that show excess protein leads to more calcium excretion and calcium from kale is more bio-available than milk. The populations that consume the most dairy have the most osteoporosis and those that consume the least dairy have the least osteoporosis, and vegans likely have much less of a calcium requirement than the US RDA. I make a strong effort to eat calcium rich broccoli, kale, spinach, fortified orange juice and soy milk and take calcium supplements just for insurance. I could get a bone densitometry test to show how strong my bones really are.

I try to articulate my dietary advice to my patients; not in terms of nonviolence, but in terms of health benefits. Almost everyone has heard about the benefits of decreased cholesterol, but few understand that only animal products contain it, and that eating soy protein rather than animal protein has actually lowered cholesterol in some studies. The National Cancer Institute's 5 a day promotion for fruits and vegetable consumption is easy on a vegan diet. Many diseases benefit from weight loss, which can follow easily on a vegan diet that is low in fat.

I'm concerned about both you and Dad, with his elevated cholesterol and diabetes. Indians, in particular, are susceptible to heart disease because of an abnormally elevated lipoprotein (binds to cholesterol). The cardiologist, who presented these findings, said that the traditional vegetarian diet, high in dairy fat, is not protective. He didn't think people would choose to become vegan, but he admitted that the vegan diet would be far more protective! Some studies show that diabetics have better-controlled sugars on a vegan diet. I wish you both could become vegan, too, for your sakes, but I will not try to make you change.

Mom, you've given me no easy answers to the problem of how much medical research involves the killing of animals and how I participate in this. I have decided that I will not kill animals in research. I have not yet protested other's doing this research, and in fact made it a point to try to get through medical school incognito. Animal products are used everywhere in medicine, and I can only control so much. This is a constant struggle.

Karma philosophy leaves us Jains in an unusual stream of thought, and I am trying to figure out how to use it in my advice to you and my patients about health. I think that we can control some elements of our lives and we should avoid the foods and other lifestyle choices that are known to be associated with disease. I also believe, though I don't think I could say this to a non-Jain patient, that the less suffering that one inflicts on other life, the less suffering one may have to face. However, even a non-smoking, non-drinking, exercising vegan who works and rests adequately, lives in a healthy environment, and does not engage in unsafe sexual practices may get a disease. Why? I accept the possibility of past life misdemeanors, but have not experienced this as truth.

I have to simply admit that we are susceptible to disease, that prevention is never a guarantee. This is where the equanimity to pain, that Jainism teaches, but is so difficult to practice, comes in. The sufferings of birth, disease, old age, and death are the noble truths that catalyzed Buddha's search for enlightenment. This is an every day stuff of medicine, (especially my field, family medicine) and most doctors are far from being Buddha. I can only hope to live and learn equanimity, from and for, others and myself.

Mom, I respect and love you, for all your human shortcomings. I am grateful that you do not pressure me to live life your way, though you've hinted at what you want me to do. I know you struggle with loneliness now that both your children have grown up and are living away from home. You worry about when and whom I'll marry. I know you also worry that I won't take care of you when you need me, as far as I already am away from you now. I cannot promise you that I will be there for you at exactly the moment of any potential pain, or that I can ease it. I couldn't promise you that even if I lived with you for the rest of your life. I also can't preach to you about equanimity, because I don't really know what it is. I can only hope to support you as I better define my path in life.

Love,	
-------	--

Jina

(Jina Shah is in her final year of training in Family Practice at Williamsport, PA)

89

Cruelties Involved in Cosmetics and Household Products

Shilpa Shah, Jivdaya Committee Federation of Jaina

Every year, approximately 14 million animals suffer and die in painful tests in an attempt to determine the safety of cosmetics and household products. Nearly every major brand of cosmetic and household product, such as toothpaste, lipstick, dishwashing liquid, and furniture polish, are tested on animals such as rabbits and dogs. Additionally, every time a company changes its ingredients or advertises a "new" or "improved" product, the substance is then re-tested.

Two of the most common methods of testing are the Draize Eye Irritancy Test and the Lethal Dose 50 (or LD50) test. The Draize test is used to test substances that might get into the human eye. During this test, a certain amount of a concentrated solution is placed into the eyes of conscious albino rabbits.

Their eyes are held open with clips, and many rabbits break their necks or backs as they struggle to escape. The damage to the rabbits' eyes is then recorded at intervals over a period of several seconds. Reactions to the irritants include swelling of the eyelid, inflammation of the iris, ulceration, bleeding, and blindness. They usually receive no anesthesia or pain relieving drugs during the tests.

The LD50 test measures the amount of a toxic substance that will, in a single dose, kill half of the animals in a test group. Again, no painkillers are administered. During this test, the experimental substance is forced into the animals' throats or pumped into their stomachs by tube, sometimes causing death by stomach rupture or from the sheer bulk of the chemical dosage. Substances are also injected under the skin, into a vein, or into the lining of the abdomen. They are also often applied to the eyes, rectum, or vagina, or forcibly inhaled through a gas mask.

Many health professionals agree that both the Draize test and the LD50 test are crude and imprecise. Ophthalmologist Stephen Kaufman of New York University Medical Center argues that the rabbit eye is so different from the human eye that ophthalmologists have no use for Draize data. Similarly, Dallas Pratt, M.D. argues that LD50 test results can be affected by the age and sex of the animal, their housing and nutrition, temperature, time of day and year, and the exact method used.

Additionally, cosmetic and product tests on animals are NOT required by law. The Food and Drug Administration (FDA) only requires that the ingredients be "adequately substantiated for safety" prior to marketing, or the product must carry a warning label saying that its safety has not been determined.

The FDA does not require any particular sort of tests. Testing methods are determined by the cosmetic and household product manufacturers, and the test data are used only defend the companies against consumer lawsuits.

90

There are many non-animal testing methods available that have proven to be more reliable and less expensive than animal tests. Alternatives include use of cell cultures, corneal and skin tissue cultures, corneas from eye banks, and computer and mathematical models. Companies can also make products using the many ingredients and combinations of ingredients that have already been determined to be safe by the Cosmetics, Toiletry and Fragrance Association.

As caring and compassionate individuals, regardless of our religious background, why would we use any products whose creation has caused so much pain and suffering, when there are so many alternatives available? Jiv Daya is currently in the process of compiling a list of companies who make cruelty free products. Also, there are many products available in common department stores and supermarkets, which are clearly labeled as "not tested on animals" and "contains no animal ingredients." Remember that every time you purchase or use a product that is cruelty free, you are doing your part in preventing the needless suffering of countless animals.

Quotable Quotes

Animals cannot speak, but can you and I not speak for them and represent them? Let us all feel their silent cry of agony and let us all help that cry to be heard in the world.

--Rukmini Devi Arundale

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

--Mahavira

The time will come when men will look on the murder of animals as they now look on the murder of men.

--Leonardo da Vinci

Until we extend our circle of compassion to include every living creature we cannot enjoy 'World PEACE'.

-- Albert Schweitzer

'Thou shalt not kill' does not apply to murder of one's own kind only, but to all living beings and this commandment was inscribed in the human breast long before it was proclaimed from Sinai.

--Leo Tolstov



Best Wishes from



Govind Chandak Madhu Chandak Prateek Chandak Nisha Chandak





THANK YOU FOR YOUR KIND PATRONAGE.
YES, WE DO THANK YOU SINCERELY
WE HAVE SERVED YOU FOR 8 YEARS

YOU ALL LIKE OUR HOME STYLE PUNJABI FOOD

YOU SHOULD KNOW RAM

YOUR PERPETUAL HOST WITH A CONCERNED SMILE, IS EXPANDING THE RESTAURANT TO NEXT DOOR

IT WILL BE A 180 SEAT RESTAURANT WITH A PARTY HALL, A DANCE FLOOR WITH
DISCO-LIKE SOUND AND LIGHT

WE WILL BE A REAL ROYAL INDIA, WITH A PALATIAL MOOD OF MOGUL ARCHITECTURE

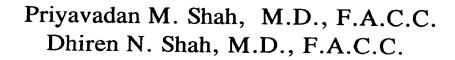
RAM HAS APPOINTED MOHINDRA KAWLRA, THE FAMOUS NEW YORK ARCHITECT, TO DESIGN AN AMBIANCE BEFITTING KINGS AND QUEENS

YOU ARE MY KINGS AND QUEENS

*SEPARATE BAR FOR QUIET MOMENTS WITH A DRINK
*FILM AND SLIDE PROJECTION SCREENS FOR YOUR BUSINESS OR PLEASURE
*NEW, ENLARGED VEGETARIAN MENU FOR OUR VEGETARIAN FRIENDS

ROYAL INDIA

3901-103 CAPITAL BOULEVARD RALEIGH, NC 27604 919-981-0849





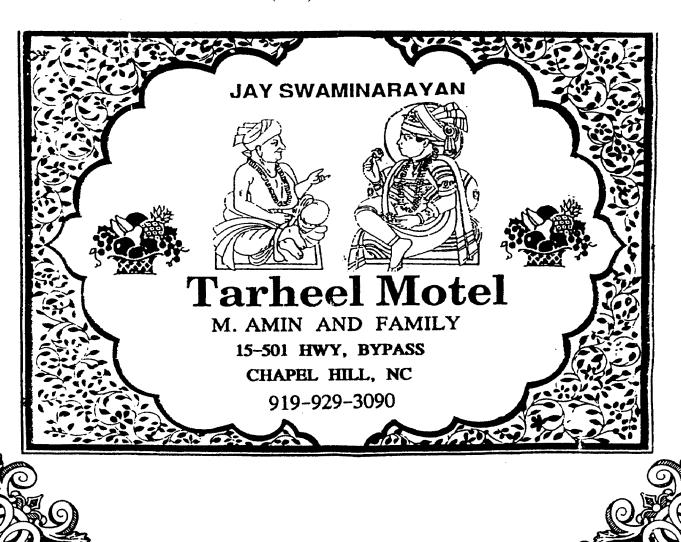


CARDIOLOGY

P.A.



300 Keisler Drive. Suite 202 Cary, NC 27511 (919) 233-0059



North Carolina's Leading Saree Store

ROOPKALA

5107 Western Blvd. Raleigh, NC 27606 (919) 851-1111

Open: 11 AM -7 PM (closed Monday)

- * Latest Fashion Sarees
- * Petticoats
- * Blouses
- * Salwar Kameez
- * Dupattas
- * Falls
- * Costume Jewelry
- * Stainless Steel Utensils
- * CDs
- * Audio Cassettes
- * Movie Rentals
- * Groceries
- * Luggage

New Location

Bring this ad to get \$1 off on any CDs

BEST COMPLIMENTS

Balubhai N. Patel, M.D.

TRIANGLE INTERNAL MEDICINE & NEPHROLOGY ASSOCIATES

- * Kidney Disease
 - Itidity Discuse
- * Hypertension
- * Diabetes
- * Dialysis
- * Heart Disease
- * High Cholesterol
- * Digestive Disorders
- * Arthritis

919-783-4700 Raleigh Office

2500 Blue Ridge Rd Near Rex Hospital 919-233-3435

Cary Office

400 Asheville Ave.
Near Western Wake
Medical Center

INDIAN GROCERIES & MOVIES

Our Specialties

Good Quality groceries, competitive prices, fresh vegetables evry THURSDAY

Good Collection of Bengali, Hindi, Kannada, Malayalam, Punjabi, Tamil, Telugu films and Pakistani dramas.

TRIANGLE INDIAN MARKET

750B East Chatham St, Cary, NC 27511 Phone/Fax (919) 380-0350

(Buy \$10 grocery and get one free rental movie.)

Store hours: 11AM-8PM (Wednesday closed)

Direction: From I-40 exit 290, take 54 E., left on on Maynard, right on Chatham St., immediate left into parking lot (about 1 mi. from I-40)



Mahendra Shrimanker

Chandrika Shrimanker

Nevin Shrimanker

Amisha Shrimanker

Banker, Sapna 919-676-4548, banker.lalit@epamail.epa.gov 1413 Paumier Ct. Raleigh, NC 27615

Chandak, Nisha 919-676-7877, NC220@aol.com 10765 Trego Trail Raleigh, NC 27614

Dagly, Premal D 954-474-5687, KDD@Worldpass.net 10198 SW 18th Street Davie, FL 33324

Doshi, Deepti 919-846-9733, 11112 Coachman's Way Raleigh, NC 27614

Doshi, Justin 919-859-4020, doshij@opus.ncssm.edu 105 Echowood Lane Cary, NC 27511

Doshi, Nipa M 704-542-8700, no.1_fantasy@juno.com 11338 Smoke Tree Lane Charlotte, NC 28226

Gangwal, Serena 919-467-4336, SKG@RTI.ORG 105 South Corlett Ct. Cary, NC 27513

Jain, Jinendra R 919-382-5555, 5417 Russell Rd. Durham, NC 27712

Jain, Sumit 919-848-2317, 105 Clear Spring Ct. Raleigh, NC 27615

Kakria, Swati 757-424-2899, swati@virginia.edu 1533 Lake James Dr. Virginia Beach, VA 23464 Banker, Sumeet 919-676-4548, banker.lalit@epamail.epa.gov 1413 Pavmier Ct. Raleigh, NC 27615

Chandak, Prateek 919-676-7877, NC220@aol.com 10765 Trego Tr. Raleigh, NC 27614

Desai, Nigam D 919-543-6775, desai@raleigh.ibm.com 417 Midenhall Way Cary, NC 27709



Doshi, Neha M 704-542-8700, nmdoshi@unity.ncsu.edu 11338 Smoke Tree Lane Charlotte, NC 28226

Dubal, Megha K 919-462-1346, 214 Windbyrne Dr. Cary, NC 27513

Gangwal, Sumit 919-467-4336, 105 South Corlett Ct. Cary, NC 27513

Jain, Nisha 703-425-6662, njain@lan.tjhsst.edu 9205 Lake Braddock Dr. Burke, VA 22015

Kakria, Mona 757-424-2899, mrk7e@virginia.edu 1533 Lake James Dr. Virginia Beach, VA 23464

Mehta, Amar A 201-825-9530, atul381@aol.com 252 E. Crescent Ave. Ramsey, NJ 07446

www.jainelibrary.org

You and Your best interest is #1 priority with

Romesh Shonek, Realtor

(Fonville Morisey Realty)

Serving
Raleigh & Cary
Durham & Chapel Hill
communities
for twelve years

919-489-2157 (Home) 919-493-4434 (Office) 1-888-652-1851 (Toll free pager) 919-402-1251 (Voice mail) shoneks @ aol.com



"Quality Lodging at Affordable Rates"

Exit 191 (Butner/Creedmoor Exit)
Interstate 85 and Hwy.56

2575 Lyon Station Road Creedmoor, NC 27522

Telephone, Cable TV, Senior's Discount 919-575-6565 919-575-9003 (fax)

Jayanti Patel and Family

Jai Jinendra

Best Wishes From

Jagdish Shah

Nalini Shah



Jai Jinendra



Poorvi Shah

Bhairav Shah

Mehta, Dharmesh M 954-345-1660, dharmesh@MiT.edu 7405 NW 74th Dr. Parkland, FL 33067

Mehta, Dipen 630-653-2545, dipen@dipen.com 1550 Scottdale Circle Wheaton, IL 60187

Mehta, Nishil 305-861-1042, 6061 Collins Ave. #19A Miami Beach, FL 33140

Mehta, Rajiv M 954-345-1660, 7405 NW 74th Street Parkland, FL 33067

Mehta, Satyen R 407-260-6459, smehta@nersp.nerdc.ufl.edu 1689 Grange Cr. Longwood, FL 32750

Mehta, Tejas R 407-260-6459, tmehta@grove.ufl.edu 1689 Grange Cr. Longwood, FL 32750

Parekh, Aman 717-766-9565, 602 North Market St. Mechanicsburg, PA 17055

Parekh, Anish 770-564-3515, 1302 Burnt Wood Ct. Lawrenceville, GA 30044

Parekh, Kimberly K 703-323-7054, kkp8d@virginia.edu 10813 Split Oak Lane Burke, VA 22015

Parikh, Rima J. 919-468-9020, 100 Old Pro's Way Cary, NC 27513 Mehta, Dina M 954-345-1660, dmehta@email.unc.edu 7405 NW 74th. Dr. Parkland, FL 33067

Mehta, Neil J 601-349-2211, P.O.Box 747 Southaven, MS 38671

Mehta, Rajan 540-943-9183, ramehta@sas.open.edu 101 Tiffany Dr. Waynesboro, VA 22980

Mehta, Roshan 706-855-7045, rostej@juno.com 3714 Clark Crossing Martinez, GA 30907

Mehta, Tejal V 706-855-7045, rostej@juno.com 3714 Clark Crossing Martinez, GA 30907

Oza, Shalin B 919-460-7893, oza@wolrdnet.att.net 102 Wild Brook Ct. Apex, NC 27502

Parekh, Ami 717-766-9565, aparekh@mailnet.ho.att.com@pm 602 North Market St. Mechanicsburg, PA 17055



Parekh, Ojas 770-923-6009, 1350 Baldridge Dr. Lawrenceville, GA 30044 Jai Jinendra

THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

BEST WISHES FROM

BAGS UNLIMITED, INC

Wholesale and Retail Distributor of plastic T-shirt bags, canliners and paper bags.

7733 Cart Track Trail Raleigh, NC 27615 919-848-5939 919-676-9398 (fax)



Biren Shah

Rakesh Shah



RAMADA INN



Apex, North Carolina (919) 362-8621



Natwar D. Patel & Family

Patel, Sachin R 919-460-9641, ramp@vnet.ibm.com 104 Evanshire Dr. Cary, NC 27513

Patil, Amit R 919-986-1916, ARPATIL@UNITY.NCSU.edu 1002 Willow Drive Apt #67 Chapel Hill, NC 27514

Ravani, Neesha N 561-451-3788, 11133 Model Circle East Boca Raton, FL 33428

Sanghavi, Prachi 954-968-5050, ajitanath@aol.com 3864 Coral Tree Circle Coconut Creek, FL 33073

Sejpal, Shilpa V 910-538-1725, shilpa@email.unc.edu P.O.Box 3035 Burlington, NC 27215

Shah, Amit K 914-462-0321, aks2@acpub.duke 7 KingWood Drive Poughkeepsie, NY 12601

Shah, Avni 301-274-0319, avni@erols.com 15595 Oak Glen Circle Hughesville, MD 20637

Shah, Deepti U 910-357-6488, 1631 CottonGrove Rd. Lexington, NC 27292

Shah, Heerain 706-855-8147, gte2710@prism.gatech.edu 875 SparkleBerry Rd Evans, GA 30809

Shah, Jasmine 301-340-8887, JS5700@aol.com 13734 Valley Dr. Rockville, MD 20850 Patel, Sunil R 919-460-9641, ramp@vnet.ibm.com 104 Evanshire Dr. Cary, NC 27513

Punatar, Shilpa 804-525-3463, smp5h@virginia.edu 302 Bedford Springs Rd. Lynchburg, VA 24502

Sancheti, Madhur 205-547-1200, sanchmt@auburn.campus.mci.net 213 Lake Wood Dr. Gadsden, Al 35901

Sejpal, Samir V 910-538-1725, P.O. Box 3035 Burlington, NC 27215

Shah, Ameet U 910-357-6488, aus@acpub.duke.edu 1631 CottonGrove Rd. Lexington, NC 27292

Shah, Ankeet 910-357-6488, 1631 CottonGrove Rd. Lexington, NC 27292

Shah, Birva 919-785-1923, bshah1@email.unc.edu 4106-273 Deep Hollow Dr Raleigh, NC 27612

Shah, Dipa 919-782-1621, 5110 Holly Ridge Dr. Raleigh, NC 27612

Shah, Hetal 901-363-8430, 3652 Wincross Dr. Memphis, TN 38119

Shah, Jatin 919-782-1621, JatinS@mindspring.com 5110 Holly Ridge Dr. Raleigh, NC 27612

101

Shah, Jesal 516-829-4460, 365 East Shore Rd. Kings Point, NY 11023

Shah, Ketan 305-595-3833, eks010@email.mot.com 7801 S.W. 70ST Miami, FL 33143

Shah, Mayank J 516-829-4460, 365 East Shore Rd. Kings Point, NY 11023

Shah, Meera J 803-366-6072, mjs1208@aol.com 2088 Malvern Rd. Rock Hill, SC 29732

Shah, Neervi C 919-468-3338, 120 Scottingham Ln. Morrisville, NC 27560

Shah, Nikin 919-233-4813, TKD4NS@aol.com 104 Lochberry Ln. Cary, NC 27511

Shah, Nirali 919-231-0077, 4945 Harbor Towne Dr. Raleigh, NC 27604

Shah, Nisha 919-782-1621, 5110 Holly Ridge Dr. Raleigh, NC 27612

Shah, Rubin 919-233-4813, RTS98@aol.com 104 Lochberry Ln. Cary, NC 27511

Shah, Shilpa 404-321-4637, shahshilpa@aol.com 1310 N. Crossing Way Decatur, GA 30033 Shah, Ketan 919-785-1923, shah@cs.odu.edu 4106-273 Deep Hollow Dr Raleigh, NC 27612

Shah, Maulin 919-468-0688, Maulin97@aol.com 203 Turquoise Creek Dr. Cary, NC 27513

Shah, Mayur R. 513-841-0955, SHAH.MR@PG.COM 2884 Romana Place Cincinnati, OH 45209

Shah, Mihir 847-966-0573, mishah@vt.edu 5444 W. Suffield Ct. Skokie, IL 60077

Shah, Neha 813-525-8822, nks7469@aol.com 7469 18th Street N.E. St. Petersburg, FL 33702

Shah, Nilam 919-467-8237, shahnilam@aol.com 1010 Oxon Pl. Cary, NC 27511

Shah, Nirali 301-475-0488, nushah@erols.com 22568 Bretmar Dr. Leonardtown, MD 20650

Shah, Parul 205-252-1214, pshah@bosco.meis.uab.edu 1241 Littlebrook Ln. Birmingham, AL 35235

Shah, Sanjeev 617-270-9237, HIPHOP16@aol.com 26 Beacon St. Apt #9B Burlington, MA 01803

Shah, Shital 901-363-8430, shital.shah@ac.com 3652 Wincross Dr. Memphis, TN 38119

Jain Education International

Shah, Shruti 919-231-0077, 4945 Harbor Towne Dr. Raleigh, NC 27604

Shah, Shweta 919-469-0956, spshah1@eos.ncsu.edu 401 Farmstead Dr. Cary, NC 27511

Shah, Sonal 919-518-1112, sshah@email.unc.edu 8705 Stage Ford Rd. Raleigh, NC 27615

Sheth, Devang R 302-234-2059, 100 Hockessin Valley Dr. Hockessin, DE 19707

Vakil, Nikita 954-753-6144, nvakil1@students.miami.edu 380 NW 101 Terrace Coral Springs, FL 33071

Zaveri, Mansi 305-667-0254, 6520 SW 98th Street Miami, FL 33156 Shah, Shukan V 516-829-4460, 365 East Shore Rd. Kings Point, NY 11023

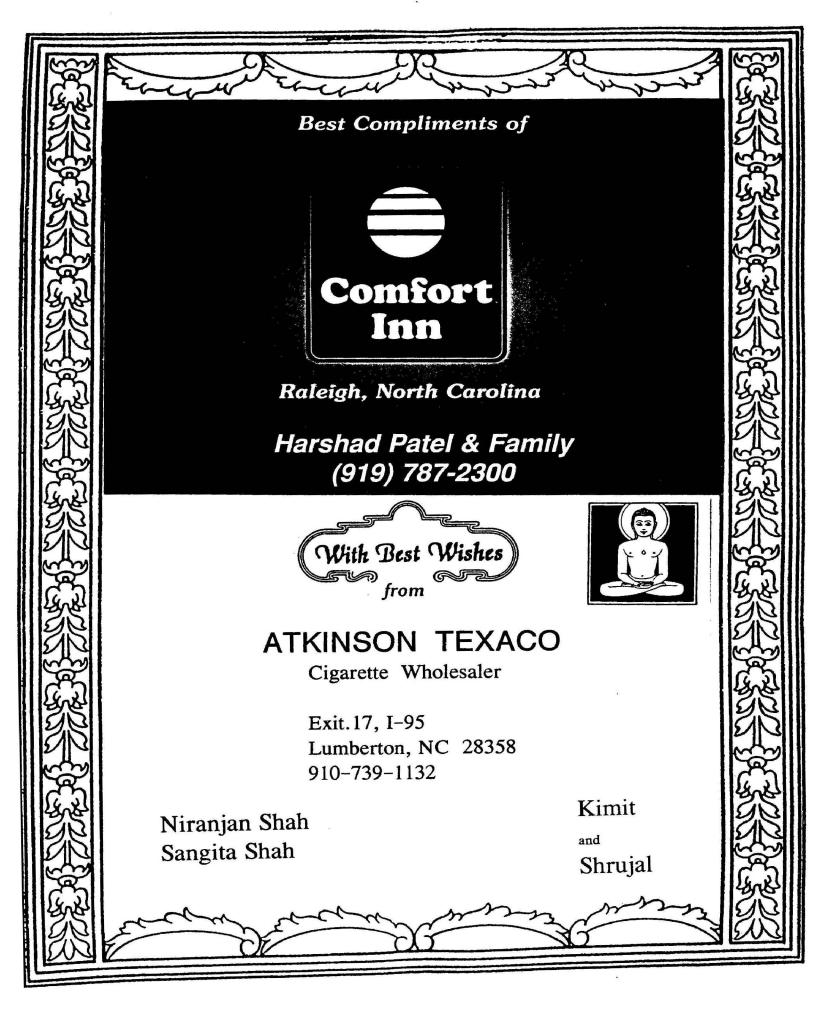
Shah, Sima 901-363-8430, 3652 Wincross Dr. Memphis, TN 38119

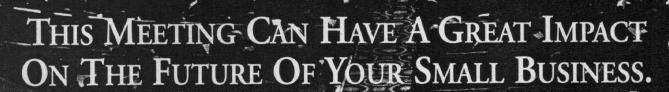
Shah, Vandana 305-595-3833, 7801 SW 70th. Street Miami, FL 33143

Sheth, Rishit R. 302-234-2059, 100 Hockessin Valley Dr. Hockessin, DE 19707

Vakil, Nirali 954-753-6144, 380 N.W. 101 Terrace Coral Springs, FL 33071

Zota, Rita 910-864-2131, FEM567@aol.com 304 Summertime Rd. Fayetteville, NC 28303







SO CAN A MEETING WITH SAMPAT JAIN.

Not even an act of Congress will protect your small business against the disability, death or retirement of a partner or key person. However, a meeting with an agent like Sampat Jain representing Northwestern Mutual Life can do just that. So take his call. He can tailor protection and benefit plans that are just right for your small business whether it has 2 or 102 employees.

Have you heard from Sampat R. Jain?

6340 Quadrangle Drive Suite 100 Chapel Hill, NC 27514 919/493-1339, ext. 325

Member, Million Dollar Round Table and Winner, National Quality Award

Northwestern Mutual Life* The Quiet Company*

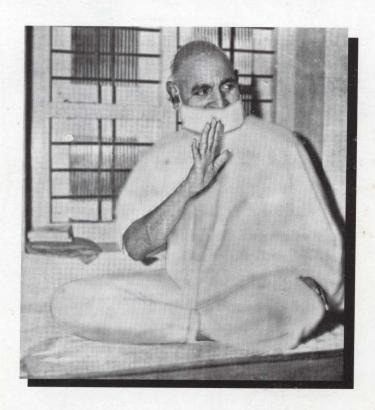
© 1997 The Northwestern Mutual Life Insurance Co., Milwaukee, WI 7058-40 www.NorthwesternMutual.com/business/owners/





A Tribute to Acharya Tulsi

October 20, 1914 - June 23, 1997



A leading spiritual teacher, a Jain saint, and advocate of global peace, whose pioneering work includes, among others:

Anuvrat Movement
Saman and Samani Tradition
Jain Vishwa Bharti Institute
Preksha Dhyan (Jain Meditaiton)

