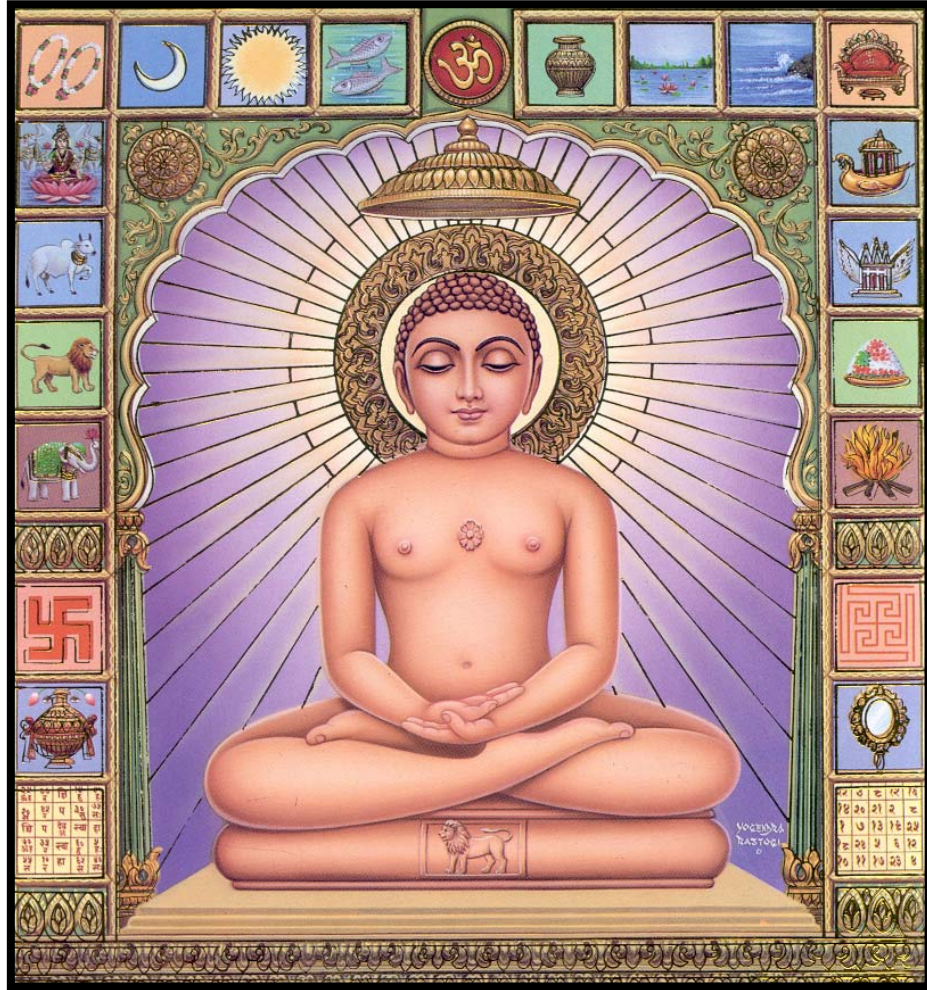




# JAIN PRAYERS

(English Translations of Jain Prayers)



Lord Mahavir

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[October 2005]

Published by Prakash Mody for The Editorial Committee.  
37 Tuscarora Drive, North York, ON, M2H 2K4, Canada.





# JAIN PRAYERS

## INTRODUCTION

Jains follow the path established and practiced by *Tirthankars*, those spiritual victors who attained enlightenment and spread the concepts of truth and non-violence. Each *Tirthankar* illuminates the tradition according to the needs of the time, but essentially teaches the same eternal truths. The Jain religion is non-Vedic in origin and outlook, and is the oldest living representative of the ancient *Shraman tradition of India*. Until recently, Jainism was not much known outside India (except within scholarly circles), but it has long been influential in shaping the social, economic and ethical landscape of India.

Jainism advocates friendship for all living beings. Its aim is the well-being of the whole universe, not only of human beings. Jain philosophy emphasizes that all living beings have a life force (*jiv*), which should not be violated nor exploited. Instead, all life should be treated with amity and compassion. One way in which Jains practice this compassion is by adhering to a strict vegetarian diet. Violence towards our fellow beings (irrespective of species) is tantamount to violence to the self.

The Jain dictum '*parasparopagraho jivānām*, all souls are interdependent' offers a lasting alternative to the Darwinian theory of "survival of the fittest". The fundamental and far-reaching Jain principle of *Ahimsā* (non-violence), advocates non-harm in thought, speech and action, and applies to all forms of life. The path of non-violence teaches us that amity with all of human beings and with all life is the true wealth of our planet and source of our happiness.

We are delighted to be able to contribute to the growing awareness of Jainism and publish these Jain Prayers for the general public. We appreciate the opportunity given by the Ecumenical Study Commission on Public Education to submit Jain reflections for the "Book of Multifaith Readings". While many individuals have contributed to making this endeavor a success, we would like to thank Ms. Sima Sheth in particular, for her tremendous effort in painstakingly compiling the Book. We sincerely appreciate the critical review done by Manubhai Doshi of Chicago. We are also grateful to Ms. Pramoda Chitrabhanu for granting us the permission to reproduce many prayers from her and Claire Rosenfield's wonderful book "To Light One Candle: Universal Prayers for Peace."

Editorial Committee: Dr. Vastupal Parikh, Dr. Anne Vallely and Prakash Mody

**Note:** At the end of each prayer, Comment denotes a suggested Grade levels. P for Primary, J for Junior, I for Intermediate and S for Senior level of students.



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## *Navkär (or Namokkär) Mahāmantra*

- ❖ The Navkär (or Namokkär) mantra is the basic daily prayer in Jainism and can be recited at any time. Reciting the mantra enables one to worship the attributes of all the spiritual entities rather than worshipping one particular individual. During the recitation of this mantra we recognize and remember the attributes of *Tirthankars*, *Siddhas*, *Achāryas*, *Upādhyāyas*, *Sādhus* and *Sādhvis*, and try to emulate them.

### **Navkär Mantra**

I bow to the Enlightened souls.  
I bow to the Liberated souls.  
I bow to the Heads of religious Order.  
I bow to the Masters and Teachers of Scriptures.  
I bow to all the Saints in the universe.  
This five-fold obeisance destroys all the sins  
And is the foremost amongst all the Blissful aspects.

Comments: P, J  
Simple version of Navkär (or Namokkär) Mahāmantra

### **Navkär Mantra**

I open my heart in reverence to the *Arihants* (Enlightened Beings) who have overcome all forms of greed, anger, deceit, and selfishness, and who, out of deep compassion, have shared with others their insights, awareness and pathways to freedom.

I bow to the *Siddhas* (Liberated Ones), who are freed from the cycle of rebirth upon becoming one with the Light.  
I revere the *Āchāryas* (Heads of Religious Order), whose character and living exemplify their teachings.  
I pay respects to the *Upādhyāyas* (Masters and True teachers), who stay in the heart of scriptural knowledge and teach its essence.



I honor all the *Sādhus (Sages and Saints) in the universe*,  
who seek to practice the Universal Teachings and  
live in simplicity, innocence and selfless service.

By opening my heart to these five exemplary figures of  
Universal Consciousness, I cause my unwholesome tendencies  
to subside and my wholesome qualities to manifest.

Upon offering these reverences with a sincere heart,  
I am protected from harm and showered with  
the highest of blessings and benedictions.

Comment: J, I, S

## Forgiveness Prayers

- ❖ A fundamental belief in Jainism is to seek as well as to grant forgiveness. We seek forgiveness from everyone, we might have hurt knowingly or unknowingly, the countless creatures as well as fellow humans. The following prayers help us in contemplating the suffering caused by our greed, pride and ignorance and to realize that forgiving is to live closer to our divine nature. The attribute of forgiveness leads to inner tranquility as well as an atmosphere of peace, friendship and unity.

I ask forgiveness from all living beings,  
May all living beings forgive me.  
I have friendship for all,  
Enmity towards none.

Comment: P, J

Whatever wrong I have done by thought,  
Whatever wrong I have done by word,  
Whatever wrong I have done by deed,  
I ask for forgiveness.

Comment: P, J



I forgive all Souls, may they forgive me.  
Let the Perfect Souls witness that I bear no animosity  
toward any living being.

Comment: P, J, I, S

O Lord! I am friendly towards all, happy to see the virtuous,  
compassionate towards the miserable and downtrodden and  
indifferent towards those who are against the right path.

I forgive one and all and beg forgiveness from one and all.  
I am friendly towards all creatures and cherish enmity towards none.

Comment: J, I, S

### The Grace (Asking for Forgiveness)

I forgive all beings;  
May all beings forgive me.  
I am a friend to all life:  
I have no ill will toward anyone.  
All living beings, including myself,  
have been suffering and reincarnating  
throughout the universe  
because of clinging to conditions and habits;  
The push and pull of *karma*  
we can bring an end to  
by mutual forgiveness.  
So, again, I declare that I forgive everyone  
and may everyone forgive me.

Comment: J, I, S

Source: Jain Pratikraman Sutra (*Vanditu*)



## Forgiveness Prayers

While walking, I may have pained living beings;  
While coming and going, I may have crushed living beings,  
animate seeds, green grass and plants;  
I may have crushed beings living in the dew, in the anthills,  
live moss and in water particles,  
live earth, webs of spiders;  
I may have harassed or crushed them.  
Whoever may have been caused pain, tormented or hurt by me -  
beings with only one sense, the sense of touch [1];  
beings with two senses, the sense of touch and taste [2];  
beings with three senses, of touch, taste and smell [3];  
beings with four senses, of touch, taste, smell and sight [4];  
beings with five senses of touch, taste, smell, sight and hearing [5];  
Whoever may have been struck by me while coming or going,  
or may have been covered by dust, rubbed, or bumped;  
Whoever may have been collided accidentally with one another;  
Whoever may have been tormented by being touched;  
Whoever may have been afflicted;  
To whomever I may have given agony and frightened;  
Whomever I may have shifted from one place to another;  
Whomever I may have separated from life and made lifeless;  
May all of them who suffered because of me forgive me.  
May the ignorance in me, which caused pain to  
other beings cease and be brought to an end.  
May all be forgiven and forgotten.

Comment: I, S



## Atonement

O' Lord, I have forsaken too much. I did not heed to your invaluable words; I did not ponder over the unparalleled truth presented by you; I did not practice the supreme code of conduct propounded by you, I did not correctly comprehend the concepts of compassion, tranquility, forgiveness and purity as explained by you.

O' Lord, I am lost, I wandered, roamed and have been entangled in endless worldly life. I am sinner, highly infatuated and smeared with the particles of Karma.

O' Lord, I cannot reach salvation without (adopting) the truth laid by you. I am incessantly indulging in sensuous pleasure, am blinded by ignorance, do not have discernment and I am senseless, shelterless and helpless. Detached Lord, I am now surrendering myself to you, to your precepts and to your saints. I earnestly desire to get rid of all my faults and to be absolved of all the sins. I am repenting for the sins committed earlier. As I ponder minutely and deeply, I get the glimpse of my true self in light of your manifest form.

You are unattached; absolute; embodiment of everlasting existence, consciousness and happiness; innately blissful; infinitely enlightened; infinitely percipient and illuminator of the universe. For my own benefit, I beg for atonement in your presence. Let me not have, even for a moment, any doubt about the truth presented by you; let my sole aspiration and tendency be to stay day and night in the path shown by you.

O' Omniscient Lord, what else can I state? Nothing is unknown to you. With utter remorse, I pray for atonement of the sins resulting from Karma.

Aum; bliss, bliss and bliss be unto all.

Comment: I, S

Source: Shrimad Rajchandra (1868-1901), a great Jain seer\*

\* 'seer' means a prophet or a person with the supposed power to foretell events or a person's destiny.



## Universal Peace Prayers for well being of all living beings

- ❖ The following prayers radiate words of peace, compassion and harmony as we offer love, equanimity and blessings to all the living beings in our universe.

May the entire universe attain bliss,  
May all beings be oriented to the interest of others,  
Let all faults be eliminated  
And may everyone be happy everywhere.

Comment: P, J, I, S

May all people be happy,  
May all be disease-free,  
May all attain well being  
And let no one be overtaken by miseries.

Comment: P, J, I, S

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

Comment: I, S

May all problems be solved,  
May all obstacles be removed,  
The heart becomes full of joy,  
For those who have got in touch with their inner self.

Comment: J, I, S



O God, Let my soul ever diffuse  
Goodwill for all living beings,  
Delight for those that are virtuous,  
Compassion for the afflicted ones  
And indifference towards the ill behaved.

Comment: J, I, S

O' Lord, I wish to have feelings of friendship for all beings,  
Delightful respect for the virtuous ones,  
Utmost compassion for the afflicted beings  
And equanimity towards those whose views are contrary to mine.

Comment: J, I, S

Source: Ächärya Amitgati (11<sup>th</sup> century A.D.) Sämäyik Päth verse 1

Let blessings go forth unto the entire universe!  
May everyone rise above self interest  
through feeling of genuine concern  
for the well being of all!  
May the mental veils, which cloud our heart  
be completely removed from our consciousness!  
Everywhere let everyone live  
in peace and contentment,  
in health and happiness,  
in abundant reverence for life!

Comment: J, I, S



Let contentment, fulfillment and prosperity  
grow and multiply in all directions!  
Let me always celebrate a festival of  
blessings share with all.  
Let all wrongdoings and negativities  
subside and be brought to an end.  
Let all who act as enemies have a change of heart,  
transform themselves and turn their faces  
in the direction of all goodness.  
Let all this be so!

Comment: J, I, S  
Source: Jain Bhrihat Shanti

## Universal Goodwill

(A prayer expressing hope for the well being of all living beings)

May all living beings know real happiness  
And the source of happiness within.  
May all living beings become free  
From delusion, disharmony and disease.  
May all perceive the true,  
the good and the beautiful  
With clarity of mind  
And purity of perception.  
May no one, not even the tiniest of creatures,  
Become a victim or cause of pain,  
suffering, torture or killing.  
May everyone revere the sanctity of life.

Comment: P, J, I, S



## The Universal Friendship Prayer (The Essence of Jain Code of Conduct)

May the sacred stream of amity  
Flow forever in my heart.  
May the universe prosper  
Such is my cherished desire.

May my heart sing with ecstasy  
At the sight of the virtuous.  
May my life be  
An offering at their feet.

May my heart bleed at the sight of  
the wretched, the cruel, the irreligious.  
May tears of compassion  
flow from my eyes.

May I always be there to show the path  
to the pathless wanderers of life.  
Yet if they should not hearken to me  
May I bide in patience.

May the spirit of goodwill  
enter all our hearts.  
May we all sing in chorus  
the immortal song of human concord.

Comment: I, S  
Source: Gurudev Chitrabhanuji



## Ahinsä: Non-violence

- ❖ The doctrine of non-violence (ahinsä) is the cardinal principle of Jainism. It is the foundation around which all other stipulations are laid. Ahinsä is the highest ethical principle and as a result, utmost importance has been given for adhering to its observance. According to Jainism, ahinsä is practiced through non-violence of mind, speech and body.

All living beings are souls,  
alive and conscious, just like me.  
As I like to be happy and do not like to be in pain,  
in the same way, all living beings like to be happy  
and do not like to be in pain.  
By keeping this insight  
at the core of my being,  
I will not cause any harm, pain or  
loss of life to any living being.

Comment: P, J, I, S  
Source: Yogashastra by Great Hemchandrächärya (11<sup>th</sup> century)

There is nothing so small and subtle as the atom,  
Nor any element so vast as space.  
In the same way,  
There is no attribute of soul more subtle than ahinsä,  
And no virtue of spirit greater than  
Reverence for all life.

Comment: I, S  
Source: Mahavir Bhagavati Sar, Book V



## Prayer for Compassion

Reverence for life  
is the supreme religious teaching.  
Non-injury to life  
is the supreme moral guidance.  
Giving freedom from fear  
is the supreme act of giving.  
Non-violence to life  
is the supreme renunciation.

Comment: J, I, S

Source: Yogashastra by great Hemchandrāchārya (11<sup>th</sup> century)

## Karma Cycle

How shall I walk?  
In what manner shall I stand?  
How should I sit?  
In what way shall I sleep?  
In what attitude shall I speak and eat  
So that I stop incurring the bondage of Karma?

When you walk, walk with awareness.  
When you stand, be mindful.  
When you sit, remain aware.  
When you sleep, be peaceful.  
When you eat and speak, be watchful.  
Commit no harm to any living being,  
That will not invite painful karmic consequences.

Comment: I, S

Source: Jain Dashvaikālik Sutra (429BCE)

O Victorious ones  
Who have mastered the Self,  
What a wonderful teaching you have given us!  
You have taught us how to nourish the body  
with the food that issues straight from the benevolent earth,  
which is not tainted with the pain of bloodshed.



You have taught us that we eat to sustain the body in health  
so as to use it for attaining liberation  
and to serve the fellow beings.

Comment: I, S

Source: Jain Pratikraman Sutra - *Sadhu & Sadhvi Kriya* (Code For Monk & Nun)

The Arhants of the past, present and future, all say thus, speak thus,  
explain thus, '*All breathing, existing, living, sentient creatures should not be  
slain, nor treated with violence, nor abused, nor tormented, nor driven away*'.

Comment: I, S

Source: Achārāṅg Sutra I.4.1.1 as translated by Hermann Jacobi 1884

It is the essential trait of a wise man  
that he does not kill any living being.  
Certainly, one has to understand just two principles  
namely non-violence and equality of all living beings.

Comment: I, S

Source: Saman Suttam 147

Just as pain is not agreeable to you,  
it is so with others.  
Knowing this principle of equality  
treat others with respect and compassion.

Comment: J, I, S

Source: Saman Suttam 150



## A Jain Prayer

May we tread in the footsteps of *Jins* (the victors),  
who have conquered their passions of  
anger, pride, intrigue and greed.

May we follow the ideals of *veetaräg*,  
of being free from attachment and aversion.

May we minimize our passions and practice the virtues of  
non-violence, truth, non-stealing, purity of body and mind,  
and non-possessiveness; and promote fairness and equity among all.

May we eliminate delusion, misconception and blind faith,  
adopt a rational outlook by accepting ideas and concepts,  
based on our study, observation, experience and common sense.

May we understand the universal truth that  
everything happens according to the laws of nature;  
there is no hand of the supreme being or supernatural phenomena in  
functioning of the universe;

Our lives are shaped by our own thoughts and actions,  
and by the animate and inanimate environment around us.  
Further, the function of all living beings is to assist each other;  
we all depend on each other and on our environment for our survival.

Therefore, may we minimize violence of all kinds,  
and fulfill our duties toward each other and towards nature.  
May we restrain our desires and limit our needs, and protect  
the environment by avoiding the waste of natural resources.

We believe in multiplicity of viewpoints.

So may we look at things from others' viewpoints as well  
and be tolerant of other religions, ideologies and beliefs.

We believe that no overall good of human beings  
can result from violence.

Non-violence, selfless purpose and contentment lead to happiness.

May we inculcate these virtues in our lives.

Comment: J, I, S  
Source: Duli Chandra Jain



## Path to Liberation

O' Lord, I am an impure worldly soul,  
you have broken the cycle of birth and rebirth,  
and have revealed the path to liberation,  
I perceive this character of yours,  
so I have resolved to follow in your footsteps.

So far, before discerning your qualities,  
I sought the help of various gods and goddesses,  
I failed to apply my intellect to understand the self  
and mistook delusion to be wholesome.

In the thick jungle of worldly existence, *Karma*,  
my enemy, robbed me of my wealth of knowledge,  
hence I lost my sense of direction;  
forgetting the ultimate goal, I resorted to unwholesome paths.

This is the auspicious moment,  
this is the auspicious day,  
this is my auspicious life,  
my fortunes have risen,  
I have visualized your characteristics.

You are beyond attachment and aversion;  
you are the embodiment of non-possessiveness;  
your image shows you in deep meditation;  
displaying eight external adornments,  
your qualities are infinite;  
they surpass the brilliance of millions of suns.



My dark delusion has been removed,  
the sun of self-realization has risen in my soul,  
my heart has been filled with real joy,  
the joy of a poor man who finds a precious stone  
that will fulfill all his needs.

With folded hands, I bow my head,  
I express my devotion to your footprints;  
You are supreme, the most eminent in the universe;  
I pray to you, the exponent of the path of liberation.

I have no desire for heaven,  
I have no desire for any kingdom  
or for the company of friends and relatives,  
I wish for the devotion to your virtues,  
Until I attain liberation, the ultimate blissful state.

Comment: I, S

Source: English adaptation of Budhjan's "Prabhu Patit Paawan"  
By Shri Girdhar Lal Jain

### Help me be a True Jain

When I enter the temple,  
Let me leave my ego at its doorsteps,  
Let me come to pray and not preach,  
Let me obey rather than order,  
Let me be fair and just, not fanatic,  
Let me listen to others rather than be listened to,  
Let me look at the reasons and not be rigid,  
Let me rejoice in the philosophy and not revel in physical practices,  
*Lord Mahavir*, Help me be a true Jain and let me leave my ego behind.

Comment: P, J, I, S



## Refuge Prayer

Let four blissful aspects shower their blessings.  
Those, who have overcome all the inner enemies, may bless us.  
Liberated Souls may bless us.  
Saints and Sages may bless us.  
Pure Teachings uttered by Omniscient ones may bless us.

Four blissful aspects are supreme in the universe.  
Those, who have overcome inner enemies, are supreme in the universe.  
Liberated Souls are supreme in the universe.  
Saints and Sages are supreme in the universe.  
Pure Teachings uttered by Omniscient ones are supreme in universe.

I take refuge in four blessed aspects.  
In those, who have overcome all inner enemies, I take refuge.  
In Liberated Souls, I take refuge.  
In Saints and Sages, I take refuge.  
In Pure Teachings uttered by Omniscient Ones I take refuge.

Comment: J, I, S

## Equanimity

- ❖ Every aspect of our being, both internal and environmental is in a continual dynamic influx. To maintain a state of inner peace, we must practice to keep the mind unperturbed and clear. \*\*  
The following prayers demonstrate that internal balance.

There are those who flatter  
And there are those who blame;  
They are acting according to their karmic tendencies.  
One who keeps the mind balanced  
And unperturbed by either extreme,  
That One I admire.  
I follow in the footsteps of that One.

Comment: J, I, S

The One referred in this prayer is Parshvanath, the 23<sup>rd</sup> Tirthankar.

Source: Jain Sakalārhat Stotra



I am alone in this world;  
nothing belongs to me and I belong to none.  
With this awareness, I can be  
in command of my mind and  
keep it above self-pity.

Though I appear alone,  
my soul is in immortal company,  
equipped with infinite energy, knowledge, and perception;  
everything else is external, they come and leave,  
due to ever-changing conditions and associations.

Comment: I, S  
Source: Jain Pratikramana Sutra (Porasi Santhārā)  
To Light One Candle; Universal Prayers for Peace  
Clare Rosenfield and Pramoda Chitrabhanu

We can remove our anger  
By cultivating patience and calmness.  
We can reduce our egocentrism through  
Selfless service and humility.  
We can stop our habit of  
Deceit and manipulation by trying  
To be honest and straightforward.  
We can cause our greed to subside  
By allowing ourselves to feel contented and blessed.

Comment: J, I, S  
Source: Jain Dash Vaikālik Sutra

I bow down to the blessed *Lord Mahavir*,  
Who has overcome hard to defeat armies of  
Infatuation and aversion,  
The Master yogi of yogis,  
Most brave and perfect,  
Protector of those who Seek protection in spirit.

Comment: J, I, S  
Source: Jain Yogashastra, Great Hemchandrāchārya (11<sup>th</sup> century)



O Abode of peace  
filled with the nectar of peace,  
O peaceful energy flowing with benedictions and blessings!  
Taking the powerful vibrations of mantra in prayer,  
I bow before you to evoke peace in myself.  
I praise you, who can transform  
the inauspicious into the auspicious.  
O sweet peace, transcendent peace,  
May my whole being be permeated by you!

Comment: J, I, S  
Source: Jain Pratikraman Sutra (Laghu Shānti)



Aum, symbol of Perfection,  
Upon which the ascetics meditate daily,  
Which brings prosperity and ultimate liberation,  
to that unifying force of Perfection I bow again and again.

Comment: J, I, S  
Source: Jain Yogshāstra by Great Hemchandrāchārya (11<sup>th</sup> century)

### Realizing the True Self: Soul

- ❖ Soul is not amenable to sense perception as physical objects are, but it is realized through the self-awareness. The soul possesses three major characteristics; consciousness, bliss and energy. The soul has the capacity to experience unlimited consciousness, unlimited happiness and unlimited energy and once that state is achieved, the soul is liberated.

Fight with your own self.  
There's no point in fighting with the external foes.  
Difficulty lies in conquering one's own self.

Comment: J, I, S  
Source: Uttarādhyayan Sutra 9.34



Victory over one's self is greater than  
Conquering thousands and thousands of enemies on the battlefield.  
A true conqueror is one who conquers his self.

Comment: J, I, S  
Source: Achārāṅg Sutra

Simplicity, humility, compassion and serenity -  
These are the four virtues that enable the soul  
To acquire human existence.

Comment: J, I, S

Even the most offended and powerful enemy  
does not cause as much harm as  
uncontrolled attachment and aversion do.

Comment: I, S  
Source: Saman Suttam 72

With respect to my Real Nature, I am One,  
free from all impurities, devoid of selfishness,  
and perfect in respect of knowledge and perception.  
By establishing myself in my natural state  
and by becoming engaged in the contemplation of my true self,  
I destroy passion, anger, and all other emotions and attachments.

Comment: I, S

I am alone, pure, eternal, formless  
and full of knowledge and perception.  
Other than this not even an atom of any object is mine.  
Neither one's kith and kin, nor one's friend and relatives  
can share the burden of one's sorrow.  
One has to bear his suffering all alone,  
because the karmas are borne by the doer only.

Comment: J, I, S  
Source: Sutrakrutāṅg 1.2.3.18



I spend sleepless nights wondering,  
Whether the gods and the trees,  
will give me happiness upon request.  
Then I realize that upon gaining true knowledge,  
One does not need to ask for happiness,  
He already possesses it.

Comment: I, S

No worldly relation or possession can offer  
the soul real happiness. Only by resorting to right faith,  
knowledge and conduct can one truly liberate himself and  
attain enlightenment. This understanding can lead to the  
realization that only true religion can provide happiness and  
freedom from the miseries of cycle of life and death.

The Enlightened Consciousness or Soul  
sees clearly its own Self  
with its own light  
the moment it comes out  
of the veils of ignorance.  
The nature of Self is none other  
than right knowledge, right perception  
and right conduct experienced as one unity.

Comment: I, S

Source: Yogshāstra by Great Hemchandrāchārya (11<sup>th</sup> century)

If a good teacher comes along  
And awakens me,  
This attachment induced  
Sleep shall vanish.  
Only then will the continual  
Thievery of karmas cease.

Comment: J, I, S

The endless cycle of birth and death can only cease with the end of karmic  
influx. This cycle can only be stopped by turning away from delusion,  
attachment and aversion and becoming absorbed in the nature of Soul by  
following true religion. Until the soul controls its emotions, it can never  
attain enlightenment.



It is easy to attain money,  
gold and kingdoms.  
The one thing that is not easily  
Available is true knowledge.

Comment: J, I, S

To attain the three jewels of right perception, right knowledge, and right conduct is very difficult in this world. Upon understanding the countless different bodies that the soul has been in, one should realize how fortunate he is to have entered the world in human life. Knowing this, one should take full advantage of the capacity, which the human form has, to elevate the Self spiritually by following the true religion through meditation and penance.

### As Long as I Live... (Nightly Prayer)

As long as I live,  
those who are pure in thought and action  
will be my divine models,  
those who have overcome their inner  
weaknesses will guide my path,  
those who have renounced the selfish life  
will inspire my life,  
and those who enlighten my mind  
will be my teachers.  
As long as I live,  
the truths, which have been  
uttered by the omniscient Lords, I will receive;  
and in this way, I will be able to attain  
right knowledge and my destination of liberation.

Comment: J, I, S

Source: Jain Porasi Santhārā



## My Gratitude

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

Comment: J, I, S

Source: Yogshāstra by Great Hemchandrāchārya (11<sup>th</sup> century)

## The Four Supreme Gifts

Four supreme gifts there are  
Which are difficult to earn and attain -  
First is the gift of being born as a human being;  
Second, the gift of being ignited  
with a longing to hear the truth  
and of having that longing fulfilled;  
Third, the gift of developing faith in  
and love for the true teachings one hears;  
Fourth, the gift of being so filled with  
enthusiasm and conviction as to put the  
teachings into practice in one's daily life.

Comment: J, I, S

Source: Dashvaikālik Sutra



## **Meditation on the Heart Centre**

### **(The Seat of Innocence)**

The learned, the wise, the adept  
Serve the feet of that highest Lord,  
I like a child  
Who wants to catch the reflection  
Of the moon in the water  
Try to reach Him  
In my innocence,  
But He knows And,  
That is enough for me

- Comment: I, S  
Only an ignorant child tries for an impossible task like grabbing the reflection of the moon in the water. Similarly, out of impudence alone I am trying, in spite of my ignorance, to eulogize you, who has been revered by the gods.
- Source: Bhaktamar: Divine Yantras Mantras Stotras, Verse 3  
By Makarand Dave (1922-2005)

## **Meditation on the Throat Centre**

I have no voice  
No knowledge to sing your praise  
Or no words to express your glory  
But you know, my Master  
The cuckoo sings  
Looking at the mango tree  
That blossoms  
In the spring  
You inspire  
The spring of my spirit

- Comment: I, S  
O embodiment of pure wisdom! I have so little knowledge that I am an object of ridicule for the wise. Still, my devotion for you stirs me to sing hymns in your praise, as the mango sprouts impel the cuckoo during the spring to produce its melodious coo.
- Source: Bhaktamar: Divine Yantras Mantras Stotras, Verse 6  
By Makarand Dave (1922-2005)



## Meditation on the Navel Centre (The Source of the Sun Energy)

The darkest night  
Vanishes in an instant  
When the Sun  
Rises in its full Glory  
In the same way  
My master,  
How can the darkness of ignorance,  
Gathered for eons in the heart of living beings  
Remain for a moment  
When they sing your glory!

Comment: I, S

The malignant *karmas* accumulated by the living beings are instantaneously wiped out by eulogizing you. Just as the piercing sun rays dispel the all enveloping dense darkness black as a bumblebee.

Source: Bhaktamar: Divine Yantras Mantras Stotras, Verse 7  
By Makarand Dave (1922-2005)

## Meditation On the Divine Voice

You are a friend of all, my Father  
To show the way for heaven or liberation  
Your ability to explain  
The essence of eternal Religions  
Is marvelous  
And your voice!  
Reverberating deep meanings  
And hidden Truth  
Nothing to Wonder  
That all the people of the world  
Understand your teachings  
In their own language

Comment: I, S

O' Lord! With devotion I have made up this string of your virtues. I have decorated it with charming and multicolored flowers. The devotee who always wears it in the neck attracts the goddess of success.

Source: Bhaktamar: Divine Yantras Mantras Stotras, Last Verse 48  
By Makarand Dave (1922-2005)



## Ten Commandments of *Tirthankar Mahavir*

1. All living beings long to live.
2. Live and let live. Love all - serve all.
3. Where there is love there is life.
4. All Souls are alike and potentially divine, none is superior or inferior.
5. Have compassion towards all living beings; hatred leads to destruction.
6. As I dislike pain, so do all other beings dislike pain.
7. A person need not kill, nor cause others to kill, nor consent to killing by others.
8. Silence and self-control amount to non-violence.
9. Respect for all living beings is non-violence.
10. Non-violence is the supreme religion.

Comment: P, J, I, S

Mahāveer (Mahā= great, Veer= brave) (599-527BCE), was the twenty-fourth *Tirthankar* (Omniscient), who set the faith afresh.



## Jain Festivals

### Paryushan Parva

*Paryushan Parva* is the most important festival of Jains. During that eight-day period, many Jains fast and carry out religious activities. *Paryushan Parva* falls during the months of August and/or September. The word *Paryushan* is derived from two words meaning, 'Resorting to all round spiritual pursuit', and *Parva* means celebration. It is a period of repentance for the acts during the year and of austerities to help shed the accumulated karmas.

The eighth day known as *Samvatsari*, is the most important. On this day, Jains ask for forgiveness from family, friends and foes alike for any act that may have hurt them during the previous year. They also forgive all. It is also a day when all those who have observed fasts are honored.

### Das Lakshana (Ten Attributes)

The ten-day celebration of the Digambar sect starts immediately after eight-day *Paryushan Parva* of Shwetāmbar sect. It is celebrated by more intense practice of ten cardinal attributes viz. forgiveness, simplicity, humility, contentment, truthfulness, self-restraint, austerities, detachment, non-possession and continence. During this period, the offender asks for forgiveness from those whom he has ever offended on some occasion or the other. During this time, lost friendship or feelings are thus restored.

### Mahavir Jayanti or Janma Kalyānak (Birthday Celebration)

The festival to commemorate the birth of *Tirthankar Mahavir* is called Mahavir Jayanti. It occurs on the 13<sup>th</sup> day of the sixth month of Indian calendar and usually falls in March or April. Jains get together to read the life and mission of *Lord Mahavir* and to listen to his teachings.



## Pearls of Jain Wisdom

### The Soul

- ❖ The soul is the architect of one's happiness and sorrow. The soul on the right path is one's own friend and a soul on the wrong path is one's enemy.
- ❖ The pure soul is free from the activities of mind, body and speech. It is conflictless, detached, formless, substratumless, dispassionate, blemishless, free from delusion and fear.

### Knowledge

- ❖ Knowledge is that which helps to understand reality, controls the mind and which enlightens the soul.
- ❖ Without right faith there is no right knowledge; without right knowledge there is no right conduct; without virtues, there is no annihilation of karmas and without annihilation there is no liberation.
- ❖ Just as a threaded needle does not get lost even when it falls on the ground, so a person endowed with sacred knowledge does not get lost in the worldly stay.

### Conquest of Passions

- ❖ By conquering anger, the soul attains forgiveness.
- ❖ The more you get, the more you want; greed increases with every gain. A work which could have been done with two grams of gold, is then not done even with millions of grams of gold.
- ❖ Anger, pride, deceit and greed- these four blemishes escalate sinful deeds. One who desires the welfare of his self should renounce these four evils.
- ❖ Anger spoils good relations, pride destroys modesty, deceit destroys amity and greed destroys everything.



## Glossary

Arihants:	Destroyer of inner enemies such as anger, greed, ego and deceit.
Jins:	Those who have conquered the inner enemies (greed, anger, deceit, and egocentrism) and freed himself from the bondage of karma.
Mahavir:	Mahavir (maha = great, vir = victor), was the twenty-fourth <i>Tirthankar</i> , who revived the Jain faith.
Paryushan Parva:	Eight-day Jain festival falls in August or September.
Sādhus:	Monks.
Samvatsari:	Last day of eight day Paryushan Parva when forgiveness is exchanged and ending of the fast.
Sādhvis:	Nuns.
Siddhas:	Siddhas are liberated souls. They have attained liberation through the eradication of karmas, thus freeing themselves of from life and death.
Tirthankar:	Prophet who lays down the spiritual order to cross over the worldly sea of suffering.
Veetaräg:	One without attachment.

\* \* \* \* \* The End \* \* \* \* \*