

Doosara Kadam

Jainism Reader II



॥ Acharya Shri Vidhyasagaraya Namah ॥

Inspired by

Munishree Kshamasagarji

*whose blessings make everything
possible.*

Title : Doosara Kadam
Publication & Availability : Maitree Samooh
2600, Nagoriya Ka Chouk, Ghee Walon Ka Rasta
Johari Bazar, Jaipur, Rajasthan - 302 003. INDIA
Phone : +91 - 141 - 256 6098
First Edition : May, 2006
Price : Rs. 99/-
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E-mail : jainismreader@gmail.com
Cover Photography : Yamini Sethi, Indore
Printed By : Print Solutions, Indore

*On successful accomplishment of Pahala Kadam and Doosara Kadam,
we are thankful to the people who contributed in it by any means.*

Nnamokaar Mantra

णमोकार मंत्र

णमो अरिहंताणं

णमो सिद्धाणं

णमो आयरियाणं

णमो उवज्झायाणं

णमो लोए सव्वसाहूणं



Nnamo Arihantaannam

I bow to the Arihantas who are the ever-perfect spiritual beings.

Nnamo Siddhaannam

I bow to the Siddhas who are the liberated souls.

Nnamo Ayariyaannam

I bow to the Achaaryas who are leaders of the jain order.

Nnamo Uvajjhaayaannam

I bow to the Upaadhyaaeyes who are the learned preceptors.

Nnamo Loe Savva-Saahunnam

I bow to all the Saadhus in the world.

When I praise the five supreme personalities in Nnamokaar Mantra, it attract positive vibrations and keep away the negative ones.

*I look upon the four auspicious ones,
the four supreme ones and the four shelters.*



**Chattaari mangalam
Arihanta mangalam
Siddha mangalam
Saahu mangalam
Kevali parnnatto dhammo mangalam**

There are four auspicious ones :
Arihantas are auspicious
Siddhas are auspicious
Saadhus are auspicious
Dharm shown by Kevali (Arihant) is auspicious.

**Chattaari loguttama
Arihanta loguttama
Siddha loguttama
Saahu loguttama
Kevali parnnatto dhammo loguttamo**

There are four supreme ones in the Universe :
Arihantas are supreme
Siddhas are supreme
Saadhus are supreme
Dharm shown by Kevali (Arihant) is supreme.

**Chattaari sarannam pavvajjaami
Arihante sarannam pavvajjaami
Siddhe sarannam pavvajjaami
Saahu sarannam pavvajjaami
Kevali parnnattam dhammam sarannam pavvajjaami**

There are four shelters :
Arihantas are the shelter
Siddhas are the shelter
Saadhus are the shelter
Dharm shown by Kevali (Arihant) is the shelter.

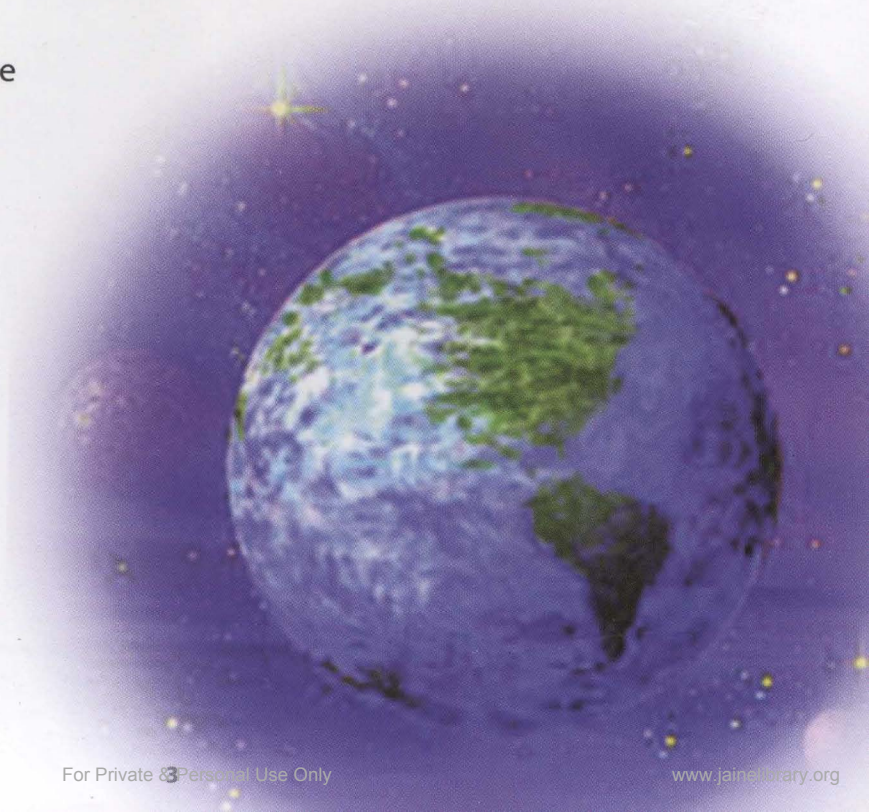
Diversity of Life

*There are various kinds of life forms in the Universe each with unique lifestyle.
I learn to respect them and remain careful not to harm them.*



Living beings who experience pains and pleasures of the world are known as worldly beings (Sansaarik Jeev).

These worldly beings are of two kinds :
Sthaawar Jeev and Tras Jeev.



Diversity of Life

Sthaawar Jeev

Sthaawar life forms are Ekeindriya Jeev. They have only 'touch sense' and they lack the power of locomotion. They are of five types :



1
Prithvi-kaayik Jeev
Earth bodied beings.
Their body is made
of earth eg. soil,
sand, gemstones,
gold, silver etc.



2
Jal-kaayik Jeev
Water bodied beings.
Their body is made of
water eg. water, snow
flakes, ice, dew, rain
etc.



3
Agni-kaayik Jeev
Fire bodied beings.
Their body is made
of fire eg. candle
flame, forest fire,
lightening etc.



4
Vaayu-kaayik Jeev
Air bodied beings.
Their body is
made of air
eg. wind.



5
Vanaspati-kaayik Jeev
Vegetation bodied beings.
Their body is made of
vegetation eg. tree,
plant, fruit, flower
etc.

Sthaawar beings
are also categorized into
Baadar (coarse) and
Sookshma (minute) kinds.

Diversity of Life



Tras Jeev

Tras Life Forms comprise of two, three, four and five sensed organisms. They are Dwindriya, Treindriya, Chaurindriya and Panchendriya Jeev respectively. Tras Jeev have the power of locomotion.

Tras Five Sensed Beings (Panchendriya Jeev) are of four types :

1. Human Beings
2. Tiryanch Beings
3. Heaven Beings
4. Hell Beings

Tiryanch Five Sensed Beings are of three types :

1. Aquatic Organisms: They live primarily in water eg. fish, crocodile, tortoise etc.
2. Terrestrial Organisms: They live on land eg. cow, deer, lizard, serpent etc.
3. Flying Organisms: They have feathers and wings to fly eg. birds, pigeon, peacock etc.

Saeni Jeev - Asaeni Jeev

Among the five sensed organisms those who are capable of learning and receiving the teachings are known as 'Saeni'. Human beings, heavenly beings, hell beings and some of the tiryanch five sensed beings belong to Saeni group.

While those who are not capable of learning and receiving the teachings are known as 'Asaeni'. All one to four sensed beings and some of the Tiryanch five sensed beings like water snakes, certain parrots etc. belong to Asaeni group.

I do not hurt or kill Tras life forms for my pleasure and I also avoid unnecessary damage to Sthaawar life forms.

Five Infirmities

(Paanch Paap)

Infirmities are the Immoral practices that make a person's character weak.

They are of Five type :



Himsa



Jhoot



Chori



Kusheel



Parigrah

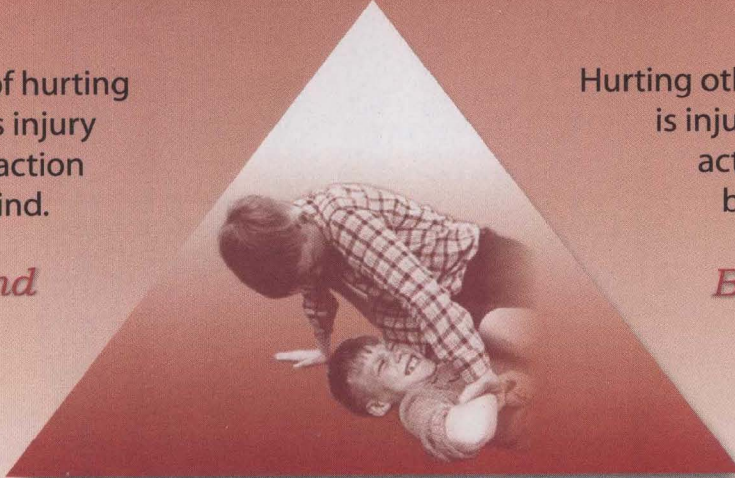
1. Himsa *Injury*

Himsa is immoral practice that makes a person's character weak.

Injury is damaging or hurting others or causing mental/emotional suffering to others.

Thinking of hurting others is injury by the action of mind.

Mind



Hurting others physically is injury by the action of body.

Body

Hurting others by use of bad/rude words is injury by speech.

Speech

I practice Ahimsa or compassion in all my actions. I do not hurt anyone and I love all.



2. Jhoot *Lying*

Jhoot is immoral practice that makes a person's character weak.

Lying is to give false information with the intention of deceiving.

Thinking of lying/cheating others is lying by the action of mind.

Mind



To cheat others by acting it out is lying by the action of body.

Body

To lie in words is lying by speech.

Speech

*I practice Satya or truth in all my actions.
I do not lie or cheat anyone.*



3. Chori *Stealing*

Chori is immoral practice that makes a person's character weak.

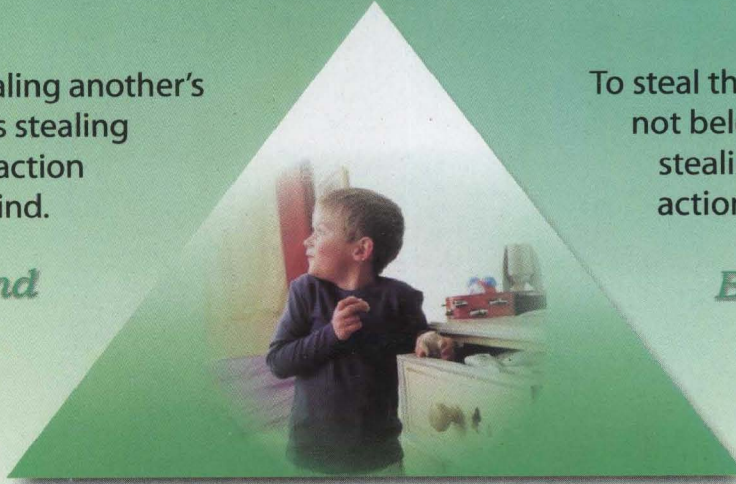
Stealing is to take the property of another without permission.

Thinking of stealing another's property is stealing by the action of mind.

Mind

To steal that which does not belong to us is stealing by the action of body.

Body



To speak thoughts/ideas of others and say it belongs to us is stealing by speech.

Speech

I practice Achaurya in all my actions. I do not use another's property or idea to my advantage, without consent by the owner.



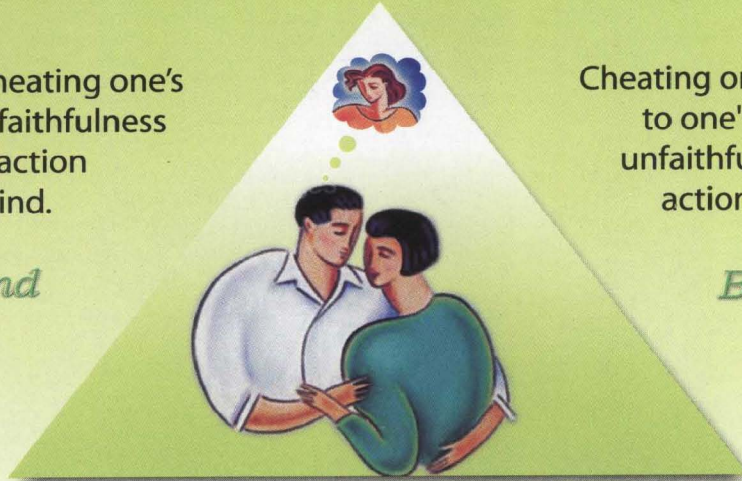
4. Kusheel *Unfaithful to one's spouse*

Kusheel is immoral practice that makes a person's character weak.

Kusheel is immorality and impurity in relations.

Thinking of cheating one's spouse is unfaithfulness by the action of mind.

Mind



Cheating or being disloyal to one's spouse is unfaithfulness by the action of body.

Body

Speaking word of disloyalty to one's spouse is unfaithfulness by speech.

Speech

*I practice Brahmacharya in all my relations.
I remain morally pure in thought or conduct.*



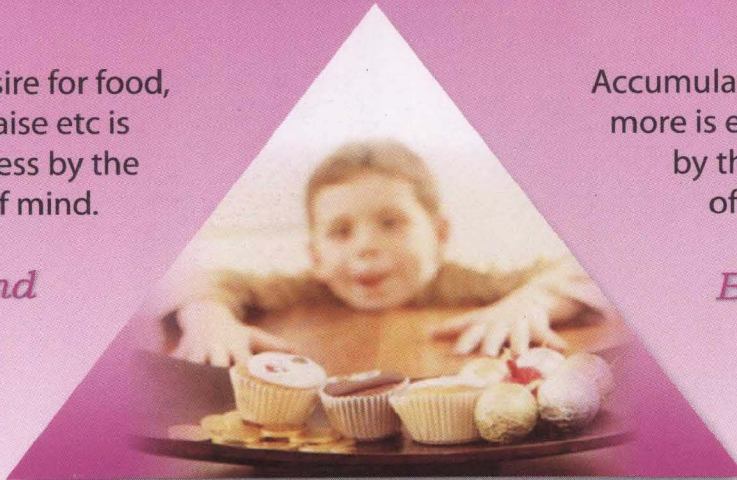
5. Parigrah *Possessiveness and Excessiveness*

Parigrah is immoral practice that makes a person's character weak.

Parigrah is excessive desire to possess or accumulate more than what one needs or deserves.

Excessive desire for food, money, praise etc is excessiveness by the action of mind.

Mind



Accumulating more and more is excessiveness by the action of body.

Body

Speaking to collect more praise, food or objects than one deserves is excessiveness by use of speech.

Speech

I practice Aparigrah in all my actions. I do not desire or gather more than what I need or deserve.



Four States (Gati)

Gati is a state of living beings.

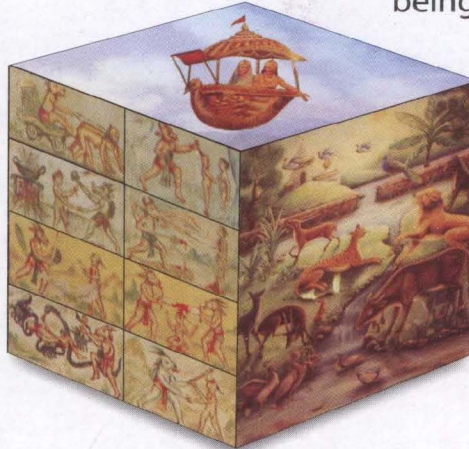
There are four gati / states :

1. Human State
2. Tiryanch State
3. Heaven State
4. Hell State

Narak Gati

Hell State

When a living being after death takes rebirth in Hell, it is said to be born in the Hell state. There are seven lands beneath the Earth known as Hell. Living beings in Hell are always unhappy as they suffer from hunger, thirst, extreme hot and cold temperature. They are low tempered and often fighting with each other.



Manushya Gati

Human State

When a living being after death takes rebirth in the body of a human being, it is said to be born in Human state.

Dev Gati

Heaven State

When a living being after death takes rebirth in Heaven, it is said to be born in the heaven state. Heaven is believed to be present above the Earth. Heavenly beings enjoy wealth, prosperity and are sad when they part from it.

Tiryanch Gati

Tiryanch State

When a living being after death takes rebirth in the body of a Tiryanch, it is said to be born in Tiryanch state. Earth, water, fire, air, trees, insects, fish, birds, reptiles, lion, other mammals are known as Tiryanch.

Before a living being dies, it decides its rebirth in any one of these four states on the basis of its deeds and conduct in the previous lifetime.



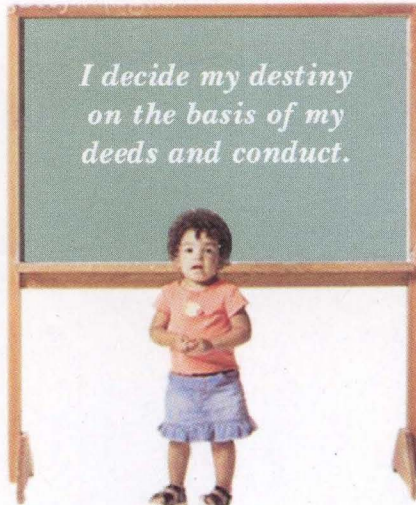
What Decides Gati



Manushya Gati



Narak Gati



Tiryanch Gati



Dev Gati

- One who is contented with life, is simple and compassionate decides the rebirth in a Human State.
- A Living being who is mean, selfish, cheats others, is proud, feels superior to others, decides rebirth in a Tyrant State.
- One who practice controlling of senses gets rebirth in a Heaven State.
- A living being indulged in the five infirmities (Paap), four passions (Kashaay) and accumulation of wealth, decides rebirth in Hell State.

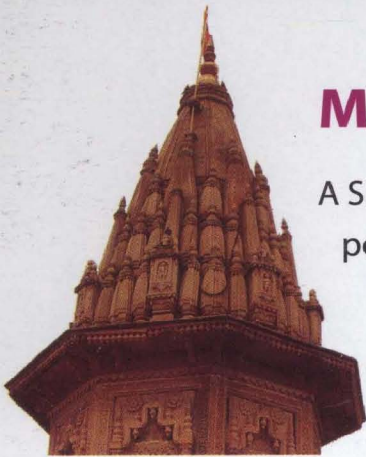
Only our human birth is worth when we acquire right faith, right knowledge about the self and live a compassionate life full of virtues. This leads to the right path of Moksha, thereafter we no longer take rebirth in any of the four states (Gati).

*Jain Mandir
"Jinaalaye"*



Temple is the place of worship. In the temple we worship God (Jin) and aspire for a life full of virtues. It is a place for understanding our mistakes and for cleansing our soul.





Mandir Shikhar

A Shikhar is the head and highest point of a Mandir. It indicates the presence of Jin-Mandir from a distance.



Kalash

Kalash is an ornament of Temple, made up of mostly Gold metal. It acts as a good conductor of cosmic energies.



Jain Dhwaja

A Jain Dhwaja is a flag having five colors, representing the Panch Parameshtis (Five supreme souls). The flag indicates spread of Religion (Dharm).

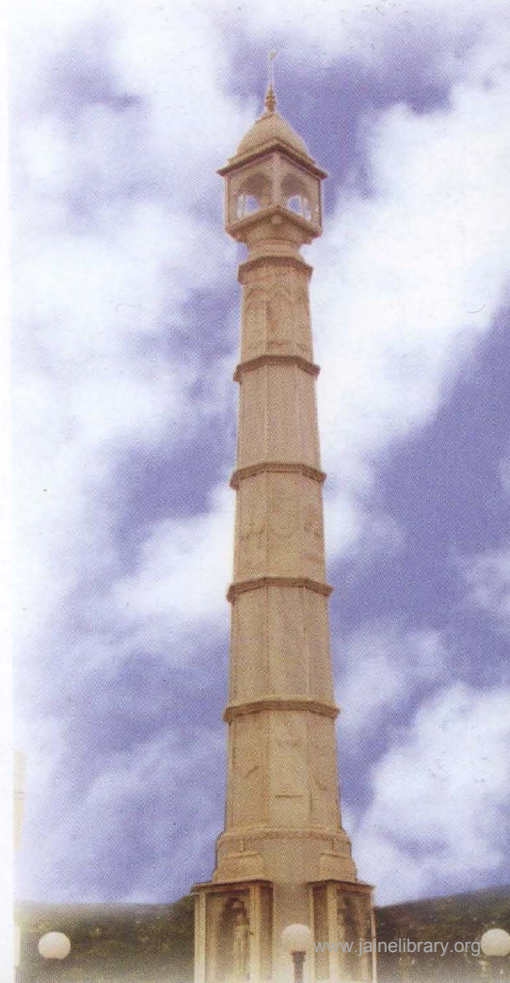


Maanastambh



This is a tall tower like structure present in the temple premises. At its topmost point are four statues of Jin facing the four directions. The view of idol of God at that height is very symbolic.

It is with pride that we look 'down' on someone. But when we look 'up' at idols in maanastambh, it gently reminds us that our pride and all the things that make us feel superior to others are false.



Jinbimb / Idol

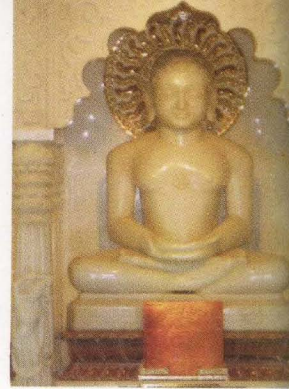
An idol is like a mirror, which reflects our ideals. It stands for Jin who has reached the highest way of life and encourage us to achieve greater understanding, love and compassion in our daily lives.

The idols in Jain temples are usually symbolised by tirthankars. These idols depict veet-raag (unattached - pure state), meditation and peace by their postures.



Sometimes idol of Bahubali Jinendra is present in Jinaalaye.

Open clean space in temple reflects purity of thoughts. It is also helpful for meditation.



Garbh Grah

Garbh Graha is where the idol is placed. It is like an energy resource. It is the inner sanctum with a tomb like top. Positive energies generated by worship and mantras resonate inside it and positively influence all the devotees.



Space for Parikrama

A process of taking three rounds clockwise around the idol of Jin. These rounds signify:

- Our bows in thoughts, speech and action to the Jin,
- It is also a fact that Jin are revered by beings of all three worlds,
- The ultimate achievements for us are the three jewels of Right faith, Right knowledge and Right conduct.

Ghanti

Bell at the door. Sound of the bell purifies the temple space making it easier to concentrate within the temple. It also produces sound of "Om" which removes our impure thoughts.



Dravya Peti

Dravya Peti is a box where after reciting "Argha" for the individual idols, dravya is placed. Dravya is rice grains, cloves mixture.

Daan Peti

Daan Peti is a donation box, a symbol of lessening greed and other worldly desires. Giving without expectations lead to purity, lessen illness and occurrence of bad luck. When we give we develop a good heart.



Temple Objects

Art works on wall

Jain stories and philosophy are beautifully depicted by mirror mosaics, oil paintings and engravings on the walls of a Jain Temple.

Book shelf

Puraans, Jain philosophy and Pujan books known as Jinvaanni are kept protected in book shelves within all Temples.

Jinvaanni stand

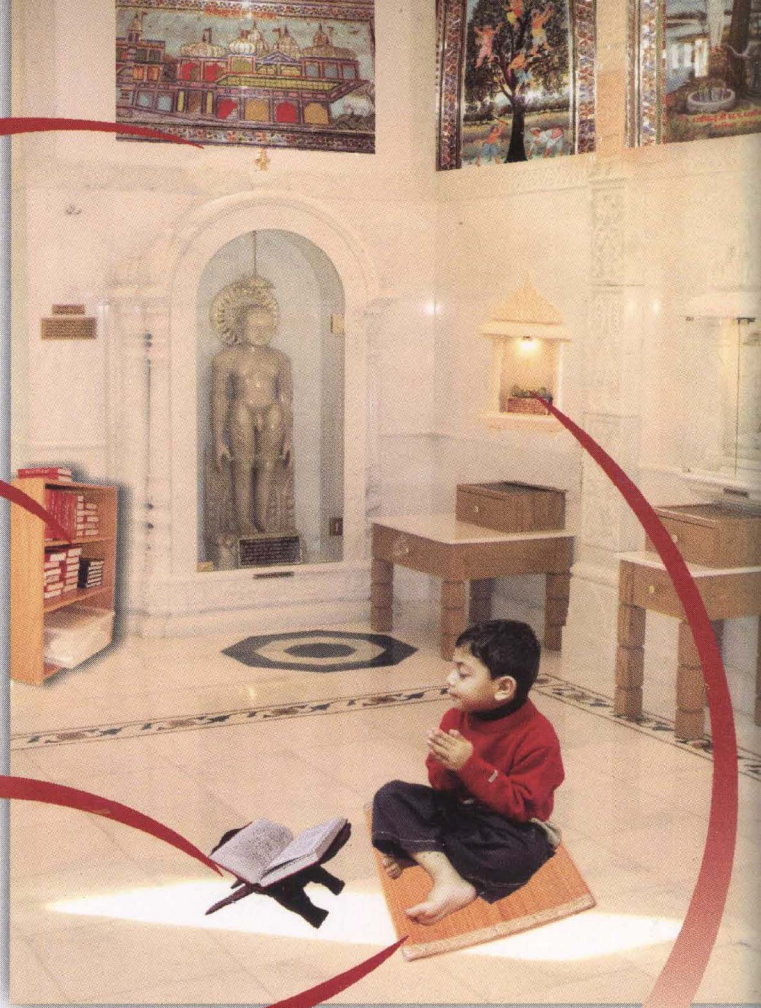
A stand for keeping Jinvaanni. Religious books are never placed on floor or on laps.

Chataai

Chataai is a mat made of cotton or wooden sticks stitched together. After taking good care of not stepping on any insect, mats are placed on floor to sit upon. Chataai is a good energy insulator.

Jinvaanni

With due respect homage is payed to jinvaanni with dravya while reciting the argha.



Daily Rituals

Dev Darshan

Abhishek

Pujan

Arti

Rosary

Samaayik

Swaadhyay



Dev Darshan

Dev Darshan is a daily activity of visiting Mandir and surrendering ourselves to Jinendra Dev. Three steps to Dev Darshan:

1. During my visit to Mandir, I greet Jinendra God with "Aum Jai Jai Jai, Namostu! Namostu! Namostu!". Admiring the Veetraag Mudra (pure state) of Jin, I bow by bending down, hands joined and touching head to the floor.
2. Standing alertly near God, I recite or sing Stuti (prayer) and then come forward to give a second bow with the intention of letting go off pride.
3. I stand again and place rice grains brought in my hands towards the idol. This is done to affirm a life of purity, integrity, unobstruction just like a rice grain which is white, unbroken, and have no cover. Now I perform 'Kaayotsarg' which is reciting Nnamokaar Mantra nine times. And then bow towards Jin a third time.



Dev Darshan nullifies our negative actions and pride.

Abhishek

Abhishek is bathing the idol of God with pure water.



During Abhishek, Mantras are chanted when pure water is poured over the idol of God and then over Yantraji.

The Gandodak (charged water) so obtained, is then applied on our head after cleaning hands with pure water kept beside the gandodak water.



Abhishek signifies making life simple and pure by cleansing off our bad qualities.

Pujan

Pujan is singing with devotion the qualities of Jin, Guru and Shaastr in pureness of thoughts, speech and body.



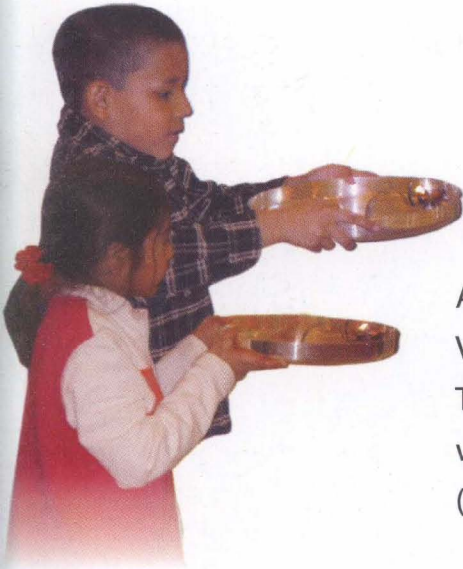
Colors of the clothing worn during pujan and other religious activities are shades of white, pink or yellow. Most commonly worn shade is Saffron. These colors represent the three pure leshyas (auspicious state of mind).

Eight dravyas (substances) are used for performing pujan, each of which has a significant meaning.



Pujan is effective in lessening of worldly desires, pride and ignorance.

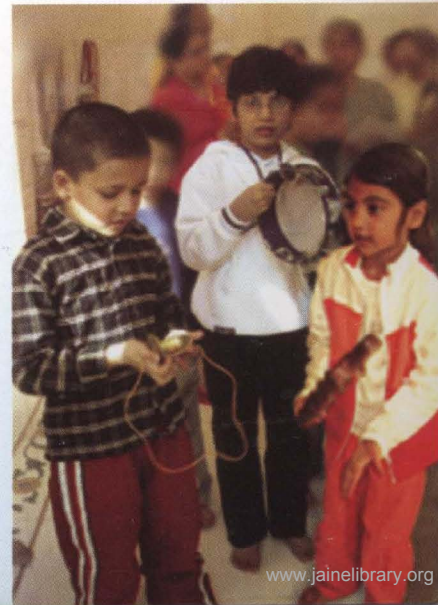
Arti

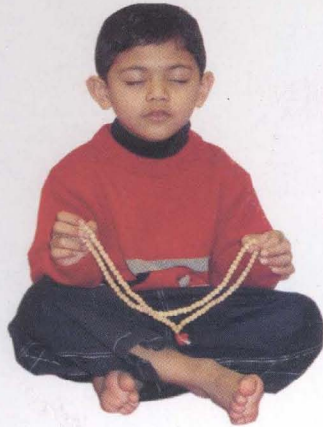


Arti is affection for the Veet-raag (pure) state of Jin. This consists of singing bhajans with lightened diyas (lightening wick soaked in ghee).

While doing Arti, we not only sing and dance, but also get immersed in the bhakti (devotion) of Jin.

Arti leads to the experience of supreme love and compassion.



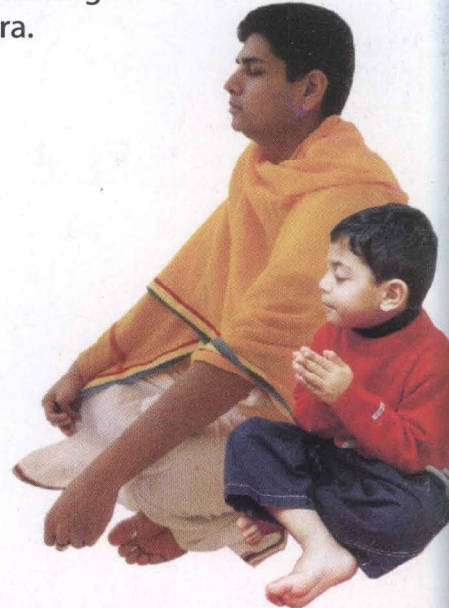


Rosary

Rosary is the string with 108 beads. This string of beads is used to repeatedly affirm positive intentions in the form of various mantra. Most common is chanting of 'Om' and Nnamokaar Mantra.

Samaayik

Samaayik is the practice of concentrating on self by controlling the activities of mind, speech and body. This practice, provides an opportunity for self-introspection and the achievement of a balanced sense of being.



Swaadhyaay

Swaadhyaay is reading scriptures. This is highly inspirational. It removes our ignorance, worldly bondages and reminds us to follow the true path of love and compassion towards all beings.

Meri Bhaawana

My Musings

Jisne raag dwesh kaa maadik
jeete sab jag jaan liya,
sab jeevon ko Moksh maarg ka
nisp reh ho updes h diya. ||1||

Buddha, Veer, Jin, Hari, Har, Brahma
yaa usko swaadheen kaho,
bhakti bhaav se prerit ho yah
chitt usi mein leen raho. ||2||

Vishayon ki aasha nahi jinke
saamyaa bhaav dhan rakhte hain,
nij per ke hit saadhan mein jo
nish din tattpar rahete hain. ||3||

Swaarth tyaag ki katthin tapasya
bina khed jo karte hain,
aise jnaani saadhu jagat ke
dukh samooh ko harte hain. ||4||

Rahe sada satsang unhi kaa
dhyaan unhi kaa nitya rahe,
unhi jaisi charya mein yah
chitt sada anurakt rahe. ||5||



I Revere

*I revere 'Jin', who melted the bondages of raag (affection for worldly desires),
dwesh (feeling of hatred), kaam (indulgence in pleasure of body senses).*

I revere 'Jin', who has in his experience known the universal truth.

I revere 'Jin' who has shown the path of Moksha (ultimate happiness) to all.

*I revere Saadhu, who has no material desires, who practice virtues within
oneself and equanimity towards all.*

Meri Bhaawana

Nahi sataaun kisi jeev ko
jhoot kabhi nahi kaha karun,
par dhan-vanita par na lubhaaun
santosh-amrit piya karun. ||6||

Ahankaar ka bhaav na rakkhun
nahi kisi par krodh karun,
dekh doosron ki badhti ko
kabhi na ershiya bhaav dharun ||7||

Rahe bhaawana aesi meri
saral satya vyavhaar karun,
bane jahan tak is jeewan mein
auron ka upkaar karun. ||8||



I keep away from ...

I keep away from the five infirmities (Paanch Paap) of 'Himsa' (Causing Injury), 'Jhoot' (Lying), 'Chori' (Stealing), 'Kusheel' (Impurity in Relation) and 'Parigrah' (Excessiveness).

I keep away from the four passions (Chaar Kashaaye) of 'Krodh' (Anger), 'Maan' (Pride), 'Maaya' (Deceit) and 'Lobh' (Greed).

I choose to be simple, truthful and helpful towards all.

Meri Bhaawana

Maitri bhaav jagat mein mera
sab jeevon se nitya rahe,
deen dukhi jeevon par mere
ur se karunna sroat bahe. ||9||

Durjan kroor kumaarg raton par
kshobh nahi mujhko aave,
saamya bhaav rakhun mein un par
aesi parinnati ho jaave. ||10||

Gunni jano ko dekh hridaye mein
mere prem umad aave,
bane jahan tak unki seva
karke yeh man sukh paawe. ||11||

Houn nahi kritaghn kabhi mein
droh na mere ur aave,
Gunn grahann ka bhaav rahe nit
dristi na doshon par jaave. ||12||



My Feelings

My feelings of 'Maitri' (friendliness) for all.

My feelings of 'Karuna' (sympathy) for the poor and miserable.

My feelings of 'Maadhyasth' (indifference) for the ill-virtued.

My feelings of 'Pramod' (praise, appreciation) for people with virtues.

May I always look at good qualities of others and not their follies.

Meri Bhaawana

Koi bura kaho ya acchha
lakshmi aave ya jaave,
laakhon varshon tak jeeun ya,
mrityu aaj hi aa jaave. ||13||

Athva koi kaisa hi bhaye
ya laalach dene aave,
to bhi nyaaye maarg se mera
kabhi na pag digne paave. ||14||

Hokar sukh mein magna na phule
dukh mein kabhi na ghabraave,
parvat nadi shamshaan bhayaanak
atvi se nahi bhaye khaave. ||15||

Rahe adol akamp nirantar
yah man dridtar ban jaave,
isht viyog anisht yog mein
sahansheelta dikh laave. ||16||

I do not fear...

I do not fear bad or good wishes.

I do not fear money loss.

I do not fear death.

I do not fear to walk on the virtues path.

I do not fear suffering or pain.

*I do not fear the perils (Mountains,
Rivers, Graveyards).*

*May I never compromise in my virtues
for fear of anything.*



Meri Bhaawana

Sukhi rahe sab jeev jagat ke
koi kabhi na ghabraave,
bair, paap, abhimaan chod jag
nitya naye mangal gaave. ||17||

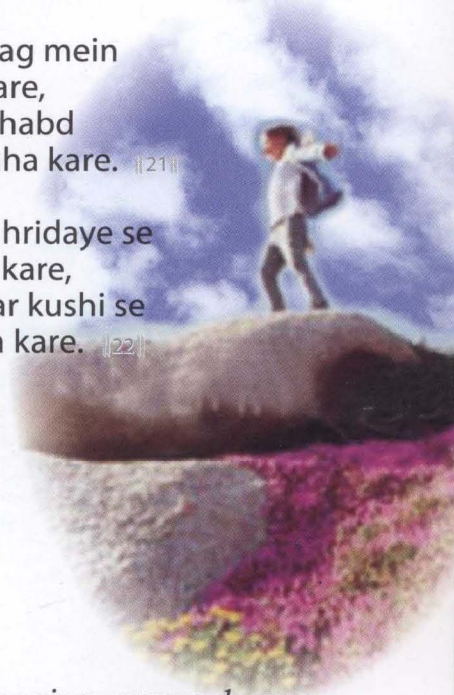
Ghar ghar charcha rahe dharm ki
dushkrit dushkar ho jaave,
jnaan charit unnat kar apna
manuj janma phal sab paave. ||18||

Iti bheeti vyaape nahi jag mein
vrishti samaye par hua kare,
dharm nishta hokar raaja bhi
nyaay praja ka kiya kare. ||19||

Rog mari durbhikshna na faile
praja shaanti se jiya kare,
param ahimsa dharm jagat mein
fail sarvahit kiya kare. ||20||

Faile prem paraspar jag mein
moh door par raha kare,
apriya katuk kathor shabd
nahin koi mukh se kaha kare. ||21||

Ban kar sab yug veer hridaye se
desh unnati rat raha kare,
vastu swaroop vichaar kushi se
sab dukh sankat saha kare. ||22||



I aspire ...

*May every being remain happy.
May there be no enimity,
immorality or pride.
May the virtues prevail in all.*

*May there be no perils.
May there be no draughts.
May there be no illness.
May everyone live in peace.*

*May there be compassion everywhere.
May no one speak malice.
May we always remain to be a
responsible citizen.*

*By understanding the nature of substances,
I develop courage to face adversity*

Introducing Jain Words

Cover Page

Doosara Kadam : The Second Step

Page 1

Arihant , Siddh : God
Achaarya : Leader Saadhu
Upaadhyaye : Preacher Saadhu
Saadhu : Possessionless Monk



Page 2

Mangal : Auspicious
Dharm : Religion

Page 3

Jeev : Living being/organism
Sansaar : World
Sansaarik Jeev : Worldly beings
Sthaawar Jeev : One sensed organism
Tras jeev : Two to five sensed organisms

Page 4

Ekeindriya : One sensed organism
Kaayik : Having body of
Prithvi : Earth
Jal : Water
Agni : Fire
Vaayu : Air
Vanaspati : Trees and vegetation

Page 5

Dwindriya : Two sensed organism
Treindriya : Three sensed organism
Chaurindriya : Four sensed organism
Pancheindriya : Five sensed organism
Indriya : Sense organs - skin, tongue, nose, eyes, ears.
Saeni : Beings having mind
Asaeni : Beings without mind



Page 7

Paap : Immoral practice.
Himsa : Injury / violence
Ahimsa : Compassion / non-violence.



Page 8

Jhoot : To lie
Satya : Truth

Page 9

Chori : To steal
Achaurya : Non stealing

Page 10

Kusheel : Impure sexual relations/unfaithfulness
Brahmacharya : Purity in relations

Page 11

Parigrah : Excessiveness of anything
Aparigrah : Practicing moderation



Page 12 - 13

Gati : State of living beings
Manushya Gati : Human State
Tiryanch Gati : Tiryanch State
Dev Gati : Heaven State
Narak Gati : Hell State

Page 14 - 15

Mandir : Temple
Jin : God
Jinaalaye : Jin Temple

Page 16

Mandir Shikhar : Pyramid like head of a Temple
Kalash : Topmost point of Mandir Shikhar
Dhwaja : Flag
Panch Parmeshti : Five supreme souls
in Nnamokaar Mantra



Introducing Jain Words

Page 17

Maanastambh : Symbolic tower like structure with four Jin Idols facing four directions

Page 18

Jinbimb : Reflection of Jin

Tirthankar : Special type of Arihant

Veet-Raag : Pure, devoid of any bondages

Garbh Grah : Place where Idols are placed within temple

Parikrama : Taking three rounds around the idols of Jin in a temple

Teen Loak : Three worlds - Heaven, Earth and Hell



Page 19

Ghanti : Bell

Om : Auspicious sound

Dravya : Eight substances used for Jin Pujan

Peti : Box

Argha : Recital for individual idols

Daan : Donation / to give

Page 20

Puraans : Jain religious book of stories

Jinvaanni : Jain scriptures.

Chataai : Mat



Page 22

Dev Darshan : Visiting Jinaalaye

Veetraag Mudra : Pure State

Stuti : Prayer

Kaayotsarg : Repeating nine times Nnamokaar Mantra in mind

Page 23

Abhishek : Bathing Idol of God

Yantra : A thin copper plate with a diagram

Gandodak : Water collected during Abhishek

Page 24

Pujan : Devotional singing with eight dravyas

Guru : Acharya, Upaadhyaya, Saadhu

Shastr : Religious Books / Jinvaanni

Leshyas : Six colors of our emotional state

Page 25

Arti : Devotional singing with Diya

Diya : An earthen bowl filled with Ghee in which cotton wick is dipped. Light is obtained by burning tip of wick

Bhajan : Prayers

Bhakti : Immersed in devotion

Page 26

Rosary : A string of 108 beads or knots

Samaayik : Concentrating on self



Sukhi rahe sab jeev jagat ke
koi kabhi na ghabraave...
bair, paap, abhimaan chod jag
nitya naye mangal gaave...

Ghar ghar charcha rahe dharm ki
dushkrit dushkar ho jaave...
jnaan charit unnat kar apna
manuj janm phal sab paave...

