

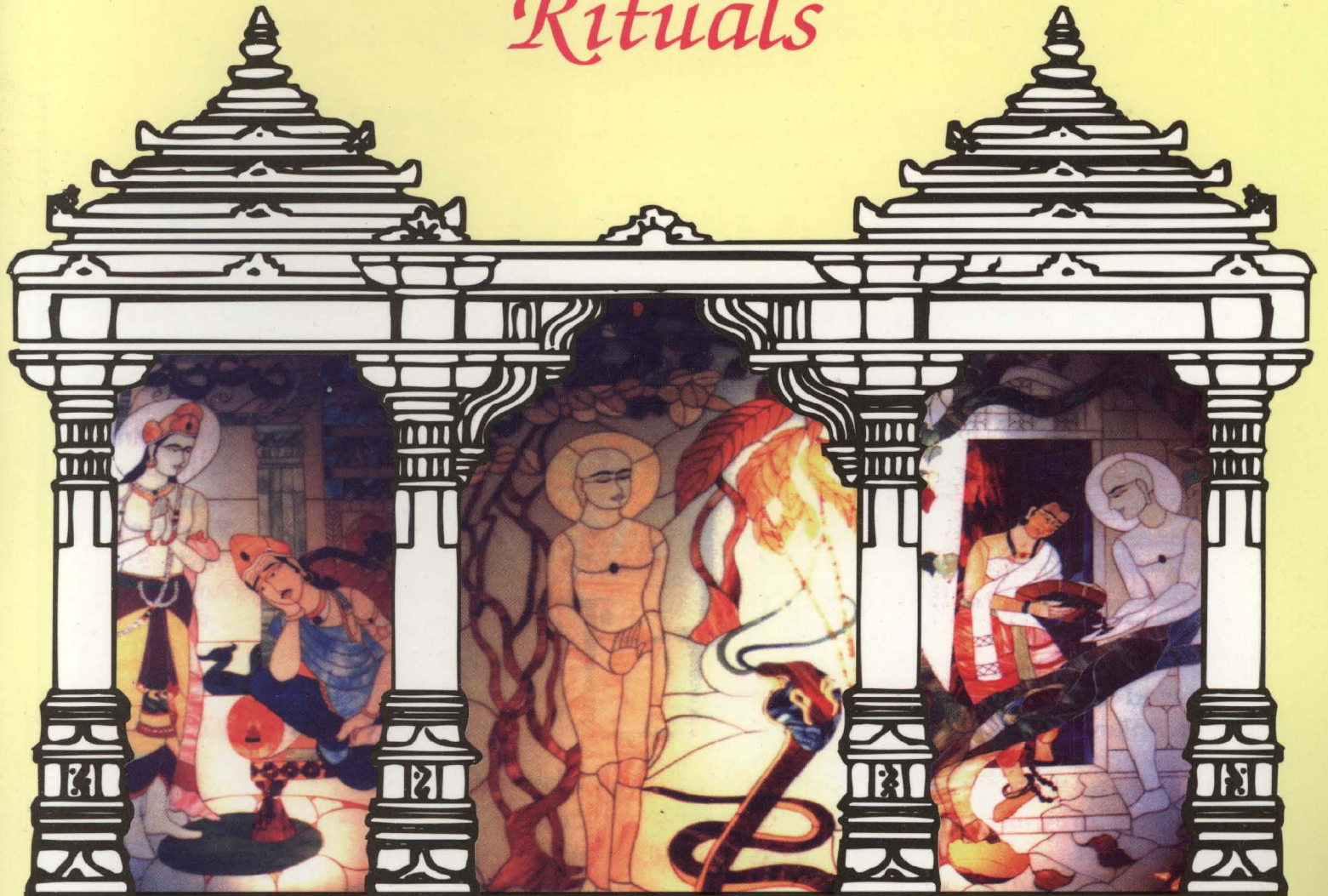


The Jain



Special Issue

Mahavira Darshan and Rituals



April 1992

Chaitra Vir Samvat 2518

THE JAIN

A Publication of Jain Samaj Europe

Editorial Board

Dr Natubhai Shah, Chairman

Dr Paul Marett

Prof Kanti Mardia

Mr Vinod Kapashi

Mr Bipin Mehta

Rev Michael Ipgrave

The Jain Centre was a Dream.

A dream centre for promoting non-violence and the Jain way of life. The completion of the building is the first step towards our goal. It will be the activities associated with this building that will be the real achievement.

Dr. Natubhai Shah

FORTHCOMING EVENTS

- Mahavira Darshan Ballet
- 25th April 1992 at Sangam Community Centre, London
- 6th May 1992 at De Montfort Hall, Leicester
- 19th May 1992 at Brent Town Hall, London
- 7th June 1992 at Askcroft Theatre, Fairfield, Croydon
- Jain-Christian Conference - Friday 26th and Saturday 27th June 1992 at Jain Centre, Leicester
- Dhaja Badali - Sunday 5th July, Jain Centre, Leicester
- Shibir for Jain Studies from Saturday - 1st August to Friday 7th August at London; from Saturday 8th August to 16th August 92 at Jain Centre, Leicester
- Paryushan (Swetamber) from Monday 24th August to Monday 31st August 1992; (Digamber) Dasa Laxani Parva from Tuesday 1st September to Thursday 10th September 92.
- Swamivatsalya Dinner - Sunday 13-9-92
- Ayambil Oli - From Saturday 3rd October to Sunday 11th October 1992
- Diwali Sunday 25th October 92
- New Year Monday 26th October 92
- Kartiki Purnima - Pat Darsham and Hemchandrachary's and Shrimad Rajchandra's birthday Tuesday 10-11-92.
- Sunday - Monthly Satsanghs at Jain Centre by courtesy of
3-5-92 Vasanji Devkaran Mehta Family
7-6-92 Babulal Chunilal Vora Family
5-7-92 Malukchand Nathalal Sheth Family

EDITORIAL

This special issue of THE JAIN commemorates the presentation in London and Leicester of the ballet Mahavira Darshan, a celebration in music and dance of the life of Bhagawan Mahavira, the twenty-fourth, and last, Tirthankara of the present era of time. Mahavira was not the founder of the Jain religion : that faith was already ancient when he was born (according to the traditionally accepted date, in 599 BC). But with his life Jainism emerges for us into the light of history and in his teachings the Jain community and the Jain path were brought into the form in which they have endured for twenty-five centuries, until the present day. Elsewhere in this issue will be found full details of the unique presentation of Mahavira's life in Mahavira Darshan. The Sanskrit word darshan does not translate easily into English. Whilst the basic meaning relates to the act of seeing or viewing, in the sense in which it is used here it has more the sense of reverent apprehending of a divinity. Darshan of a spiritual leader or a deity is the experience, for the devotee, of being in the presence of, and absorbing the sanctity of, the object of veneration. At any rate, Mahavira Darshan is best left untranslated : all is made clear by the performance.

As usual, this issue of THE JAIN contains news of events and activities. Some of the main activities undertaken by Jain Samaj Europe are: the establishment of a Jain Museum; initiation of Leicestershire Society for the Care of Nature

(Lascon); Jain Christian Conference; Shibir (Retreat) for Jain studies. In particular, the work of the newly-formed Jain Academy receives attention. The promotion of Jainism and knowledge about Jainism, amongst Jains and non-Jains, is a worthy cause which will commend itself especially to all Jains. The Jain Academy and Jain Samaj Europe are both working, complementing each other, in this cause. We welcome the initiatives of the Institute of Jainology in the promotion of Jainism. The Federation of Jain Associations in North America is also doing excellent work for the cause which is dear to Jains. As Jain Monks and Nuns cannot travel overseas (due to their vows in India), it is left to lay persons to promote the religion and culture. Jains who have settled in the West are well alive to this important duty. Let us hope that Jains in the West co-operate and utilize their limited resources in man power, knowledge and finance to the best possible effect and result, not only in Europe, but also in the Western World. This will enhance their noble heritage and promote ahimsa amongst Jains as well as non-Jains.

To many people, particularly, but not exclusively, those who are not members of the Jain community, Jain rituals are something of a mystery. There is a lack of accurate information in English concerning the rituals, their content and their meaning. In this issue of THE JAIN some articles form the first part of a description of, and commentary on, some of the more important ritual practices and observances of the Jains.

CONTENTS

	PAGE NO.		PAGE NO.
Diary of forthcoming events	Inside Cover	Social Rituals - Marriage	30
Editorial	3	A Jain View of Death, Care of the Dying, and Bereavement	36
Mahavira Darshan	4	Rituals in Christianity	37
Message from H.E. The High Commissioner of India	5	Jainism and Christianity	37
Activities of Jain Samaj Europe	6	Science and Religion	38
Life of Mahavira in pictorial form	8	The Jain Academy	40
Teachings of Mahavira	16	Books on Jainism	44
Rituals	18	Advertisements	46 - 66
The Dina -Charya - Daily duties	19	Helping the Jain Centre	Inside Back Cover
Deva Puja	20	Development of Jain Centre and its activities (general information)	Back Cover
Caitya Vandana	21		
Samayika	25		
Pratikramana and Alocana	26		
Pratyakhyan (Pachhakhan)	27		

Front Cover: Mahavira taking permission for renunciation, Mahavira's compassion to animals, Mahavira accepting food from a slave girl - Chandan-Bala.

Mahavira Darshan: A view from the audience

I DID not really know what to expect and I think that quite a lot of people in the audience felt the same. To be quite honest, I was afraid it might be a bit boring. The performance of MAHAVIRA DARSHAN was billed as a "ballet". Perhaps that was a bit of misnomer, though I cannot think of a better word. True, there was plenty of dancing, but that was only part of it. There was music, with songs and chanted prayers. There was acting, some of it adding a lighter touch, as in the scene of the brahmin's wife chivvying her husband for the sake of a piece of the saint's clothing. There were also projected slides showing Bhagwan Mahavira in various incidents of his life, and others showing scenes from the landscape of India. There was an excellent commentary, beautifully read in faultless English. (I cannot speak of the Gujarati commentary but people said that it was equally good).

It certainly was not boring. From the moment when it started, after the Indian High Commissioner had lit a lamp in the traditional ceremony of inauguration, the performance drew the audience along with it. For nearly two hours the stage was alive and vibrant with movement and sound. The theme was, of course, the life of Mahavira, presented in a series of episodes. Basically the drama followed the panch kalyanaka of the Tirthankara's life, conception, birth, renunciation, omniscience and liberation, the five great events in the final earthly life of this saint of two and a half millennia past. Interspersed were scenes from childhood, from palace life of a prince, from wanderings in ascetic search for truth.

Right at the beginning the theme of the performance, the keynote of Mahavira's life, was made clear by projection on screen of the three words which, perhaps more than any other expression, sum up the Jain attitude to life, ahimsa paramo dharma. The words "non-violence is the greatest law" translate the original Sanskrit as nearly as the English vocabulary can manage. For Mahavira's life and message was an exemplification of this in acts and words.

It is difficult, in a short review, to do justice to Mahavira Darshan. The skilful blending of live performers, recorded music and commentary with projected pictures was seen in, for example, the episode of the descent of the unborn but future Jina. The birth scene, familiar to all Jains (Mahavira Jayanti), was preceded by Trishla's dreams projected in dreamlike sequence on the screen. The boy's childhood was the occasion for a splendid exhibition of dancing by a group of children: it is astonishing how self-confident and uninhibited is the dancing of these small children. Impressive also was the way in which all the dancers remember the lengthy and

complicated sequences of the dances. The swirling movement of a dozen graceful women, in colourful dress, or in the last scene in silvery white, showed that Jainism is not, as it is so often depicted, a religion of sad austerity, but that it holds a message of joy and life and beauty.

But there was pathos too. Renunciation of the pleasures of the world is not easy. Not easy for the saint, nor for those left behind, as the sad entreaties of Yashoda showed as Mahavira's resolve stayed adamant and she could not move him. Gautama too, Mahavira's closest follower, could not escape grief when the liberated soul of the Jina finally left this earth. But sadness turned to realisation of the truth.

With the cast list in front of me as I write, I could single out individuals for praise but I shall refrain from doing so for this was a magnificent collective effort by, if I have counted correctly, over fifty performers. But if the performers were in the audience's view, there were others who made the performance what it was, the composer, the dance director, the stage co-ordinator . . . I shall not name them. And there were the recorded voices, singers, narrator, and what the programme describes as "Other voices". Lighting, scene-shifting, sounds, costumes all had to be arranged. And the President and Executive Committee of Jain Samaj Europe had the vision and dedication to bring this splendid work before us. Jointly with them praise must be given to Sangam.

The final liberation of Bhagwan Mahavira is, of course, the occasion for the Jain celebration of Diwali, Dipavali as it is called in parts of India, the festival of lamps, dipa. The haunting beauty of the dancers with lighted lamps weaving a shining pattern across the darkened stage remains in the memory. Diwali is a festival of light and joy. Mahavira Darshan is a celebration in colour and joy of one who showed the way to true happiness. The performance was most enjoyable: the message it presented is eternal.

Paul Marett.



Indian High Commissioner had lit a lamp



INDIA HOUSE,

ALDWYCH,


LONDON, W.C.2.

8th April, 1992

MESSAGE

I congratulate the Jain Samaj Europe most heartily and warmly for its initiative in organising a ballet on the life and teachings of Lord Mahavira. The message of Lord Mahavira is a shining beacon in a world torn by strife, violence and sectarianism. His message of Non-violence, and his emphasis on "three jewels of equanimity" have a profound and universal relevance today.

Performances such as the ballet on the life and teachings of Lord Mahavira will, I am sure, help to strengthen the cultural roots of the Indogenic community in this country, and particularly the younger generation, which has been born and brought up far away from their motherland. The performance will, I hope, convey the sublime inspiration of Lord Mahavira's life and teachings and will embellish and ennoble our living heritage.


(L.M. Singhvi)
High Commissioner

MAHAVIRA DARSHAN

The Jain literary and dramatic tradition is ancient and very distinguished. Apart from the ancient (and modern) purely religious and philosophical texts, there is an enormous corpus of more popular works by Jain authors. Whilst much was written in the more scholarly Sanskrit, a great deal of writing was in Jain Prakrit (or, more recently, in modern Indian languages) and was aimed at a popular audience, often the businessmen and their families who have long made up an important part of the Jain community. Jain authors contributed much to the great store of Indian drama. The themes for their plays were frequently taken from the great Indian epic, the Mahabharata, or other well-known sources, but they also wrote on more purely Jain themes. Ramacandra, pupil of the great scholar of the 12th century AD, Hemacandra, is said to have composed no fewer than 100 dramatic works. Another very important genre of Jain literature is the stotra, a

religious hymn of praise, frequently addressed to the Tirthankaras. Hemacandra wrote three notable stotras dedicated to Mahavira, and he is but one of very many writers of poems praising the Tirthankaras.

Thus the ballet Mahavira Darshan stands in the line of great Jain traditions. It is a work for performance on stage, it is intended to be presented before a popular audience, and it recounts the life of, and is dedicated to the praise of, the twenty-fourth Tirthankara, Mahavira. Since his early childhood in a princely family he was concerned and dedicated himself to finding the way of ending the misery of all living beings. The ballet shows incidents of his childhood, his renunciation of worldly life, giving away all his possessions to the needy and poor, his compassion, his penances. In actions he showed concern for all people, all classes, men and women: he accepted food from a slave girl who had been a princess, an example of compassion which stirred the hearts of others. Enjoying this ballet, the audience can reflect on the very many people who, over very many centuries, have derived both pleasure and spiritual uplift from such presentations, in one form or another, of the hallowed themes of the Jain faith.

ACTIVITIES OF JAIN SAMAJ

In July 1991, the Samaj successfully celebrated the chovisi aaropan ceremony. The Annual General Meeting was held on 1st September, and a new Executive Committee was elected then. Paryushana, Diwali, and other occasions were all observed in the traditional devotional way. On 1st November, we welcomed **His Excellency Dr L. M. Singhvi, High Commissioner for India**, for an official visit to the Jain Centre. On 2nd November, a reception for Dr Singhvi was jointly hosted by us and the **Lord Mayor of Leicester** at the Jain Centre, where various distinguished guests, including all Leicester MPs and prominent councillors and citizens, attended.

To promote Jainism, a seminar on "Reverence for Life" was organised at the Jain Centre on 13th October 1991; students from Cambridge University and other interested people from Leicester attended. Mrs Barbara Butler, Revd Dr Eric Lott, Dr Paul Marett, H H Bhattachar Charukirti, and Dr Natubhai Shah all made presentations. A lecture on "Jain and Christian Scriptures" was arranged at the Jain Centre in January; Revd Michael Ipgrave gave a resume of Christian scriptures, and Dr Natubhai Shah gave details of Jain scriptures and their contents. Also in January, a Jain perspective on "Faith and Earth - Environmental Issues" was presented by Dr Natubhai Shah at Mayflower Methodist Church; a large number of people from different faiths attended and took part in the discussion.

The Bhagini Kendra and the Youth Group have organised many programmes for our members, and remained active. We were also proud that Bhagini Kendra of their own accord organised a presentation on "Kidney Donors and Transplantation" by Prof Peter Bell at the Jain Centre - this was a very interesting talk, and a substantial donation was made to this very worthy cause.

From 1st April 1992, Amritbhai Kavia will be working as part time Administrator at the Jain Centre, as well as being project worker for the Gujarat Hindu Association in Leicester. Our former Administrator, Michael Ipgrave, will continue to be linked to Jain Samaj Europe as part-time Research Officer. Both these posts are grant aided.

Jain Samaj Europe also employs Mr Mohanbhai Rawal (Pujari), Mrs Laxmiben Rawal (Bhojanshala and general help), Mr Jagdishbhai Bhatt (Part-time relief pujari/clerk) and Mr Robert Greet (cleaner/care taker).

Sunandaben Vora's teaching tour

A two-week shibir has been organised by the Jain Samaj Europe to study Jain Philosophy, rituals, meditation, and way of life, from Saturday 1st August to Sunday 16th August. The Shibir will be first week from 1-8-92 to 7-8-92 at London and second week

from 8-8-92 to 16-8-92 at Leicester. Sunandaben has been specially invited for the Shibir, week end sermons and Paryushana at Jain Centre.

This is a unique chance to learn more about Jainism. Why not take advantage of it? For further particulars, enquire at the Jain Centre, or telephone Dr Natubhai Shah (0533-891077), Dr Ramesh Mehta (0533-702773), Kumud Mehta (081-204-2803), Anant Mehta (081-360-5849) or Jayu Shah (081-907-2041).

Jain-Christian Conference

A conference with the theme 'Reverence for Life' is being organised by the Jain-Christian Association at the Jain Centre, Leicester on Saturday 27th June 1992. Guest speakers will be His Grace Dr John Habgood, Archbishop of York, and His Excellency Dr L. M. Singhvi, High Commissioner for India; Pujya Shree Bhattachar Charukirti of Moodbidri will also be participating. The speakers will make presentations in the morning; for those wishing to stay for further discussions / workshops in the afternoon, lunch will be available (prior booking necessary - £5 per head; please contact Administrator, Jain Centre - 0533 543091) On Friday evening (26th June), the Lord Mayor of Leicester will host a reception for the Archbishop and the High Commissioner.

Jain Museum

A Jain Museum is being developed at the Jain Centre, to explain Jain history, philosophy, cosmology, way of life. The models and other artefacts are being prepared in India at Veerayatan. The museum is expected to open in early autumn 1992; building work is now finished. The Jain Centre, although not yet being actively promoted, is increasingly being recognised as a major tourist attraction: we have been receiving visitors from all parts of Britain and from Germany, Russia, other parts of Europe, India, Africa, Thailand, Japan, America, and other countries. They include people of all ages and backgrounds. The Chief Executive and all the Chief Officers of Leicester City Council visited the Jain Centre on 3rd December, and held their monthly meeting here; all were impressed by the Centre, and promised to help with the development of its activities.

A New lamp is Lit

On Fri 1st Nov 1991, in the presence of people of many different faiths and backgrounds, Dr L.M. Singhvi launched 'Lascon' by lighting a small lamp; in a speech, he predicted that from small beginnings this could grow into a global movement.

For its first project of 1992, Lascon has decided to hold a prize competition. All Leicestershire school students and teachers will be invited to take part in submitting entries; the winners will receive a beautiful trophy and a cash prize.

"PREPARING FOR RIO": IRFWP DECLARATION ON THE ENVIRONMENT AND DEVELOPMENT

The Inter-Religious Federation for World Peace was held at Marriot Hotel, London on May 1st and 2nd, 1992, from seven different religious traditions of the world - Buddhist, Christian, Hindu, Jain, Jewish, Muslim and Sikh, to reflect specifically on the possible contributions of the world religions to the agenda of the United Nations Conference on Environment and development.

Dr. Natubhai Shah was invited to represent Jain Religion and he presented a paper for

THE CARE OF THE EARTH: JAIN PERSPECTIVE.

It was well received and it will be forwarded to the United Nations Conference on Environment and Development, to be held in Rio de Janeiro, Brazil, from June 3rd to 12th, 1992 along with the agreed Colloquay.

Health and Healing: A Jain Perspective

The Trent Health Area Authority arranged a conference on Health and Healing in the Faith Tradition's at the Country Court Hotel Business Court, Leicester, on Wednesday 29th April 1992. Dr. Natubhai Shah was invited to present Jain Perspectives on Health and Healing. The talk, paper and discussion were well received.

RECEPTION AT THE HIGH COMMISSIONER'S RESIDENCE

On 11 April 1992 His Excellency Dr L M Singhvi, High Commissioner of the Republic of India to the United Kingdom, was most generously host to a distinguished gathering of leading figures from the Jain community. The occasion was the celebration of Mahavira Jayanti, the commemoration of the birth of

the Lord Mahavira (which fell this year on the following Wednesday, 15 April). Among the guests, who numbered around 100, were leaders of all the Jain bodies in the UK. The Institute of Jainology helped to organise the function and was well-represented.

The atmosphere was devotional, fitting to the occasion. Among the persons who contributed to the occasion by Stavan or speeches were Varshben Shah, Pushpha Jain, Rati Shah, Hitesh Shah, Kamala Singhvi, Bipin Mehta and of course Dr. L. M. Singhvi.

Although His Excellency modestly said that the house was, in Indian tradition, his wife's domain and he was only a guest, Dr Singhvi was indeed the host, and the most important person present. A distinguished lawyer and a worthy representative of his great country abroad, he is also a devoted Jain. Those who know him pay tribute to his courtesy and friendliness, as well as to his remarkable gift for remembering individuals. He spoke to the gathering with great sincerity. His message came from the heart of a true Jain. He talked of humility and, amid the dignity of diplomatic protocol, one felt that he practised it. He spoke of tolerance, and that is a virtue (not unconnected with the philosophical principle of *anekantavada*, non-onesidedness) which Jainism teaches. He praised the work of Jains in the UK and the President of Jain Samaj Europe, who was present, was pleased by His Excellency's complimentary remark about the fine Jain Centre in Leicester. Dr Singhvi concluded with the solemn Prakrit words of one of the most beautiful of Jain prayers, *Khamemi savve jive : savve jiva khamantu me...; I forgive all living beings : may all living beings forgive me...*

On 12 April Professor K V Mardia, author of "The Scientific Foundations of Jainism", and Dr Paul Maret, Honorary Life Member of Jain Samaj Europe and author of "Jainism Explained", were interviewed by Lawrence Spicer on the LBC radio programme "Spicer on Sunday". The occasion was a series of programmes on religious festivals and this one was particularly concerned with Mahavira Jayanti, the commemoration of the Lord Mahavira's birth.

INFORMATION ON JAIN CENTRE

OPENING TIME OF THE TEMPLE

Monday-Saturday	8.30 a.m. to 12.30 p.m. 6.30 p.m. to 8.30 p.m. Aarati at 8.00 p.m.
Sunday	8.30 a.m. to 6.00 p.m. Aarati at 6.00 p.m.

A plaque mentioning the rules for entrance to the temple is fixed in the Ground Floor Foyer. All are **REQUIRED** to observe the rules.

OPENING TIMES FOR TOURISTS AND VISITORS

Monday to Friday	2.00 p.m. to 5.00 p.m.
------------------	------------------------

Groups are requested to make prior arrangements by writing to the Administrator, Jain Centre, 32 Oxford Street, Leicester LE1 5XU.

BHOJANSHALA

Every Sunday a lunch is served to the devotees. Persons desiring to have a lunch are advised to inform the Jain Centre on (0533) 543091. Please give us at least 24 hours notice, so that we can serve you most efficiently. Sangha or groups of devotees in coach, are expected to inform at least one week in advance.

MAHAVIRA

According to Jain tradition there were twenty-three Tirthankaras (Discoverers of the Path) before Bhagawan Mahavira. The proof of the historicity of some Tirthankaras is seen from historical evidence and literature.

Bhagawan Mahavira was neither a pioneer nor the founder of Jainism nor its last Tirthankara. Jain tradition believes that there have been many Tirthankaras before him and there will be many in the future. There may be some modifications in their teaching methods depending upon the time cycle, but the basic principles of Jainism remain the same.

About 2,600 years ago there lived at Kundigram, near Vaishali in Bihar (India), a king called Siddhartha. He

was married to Trishala sister of Chetaka, who was elected Chieftain of Vaishali -



Not long after the birth of Nandivardhana, Trishala had fourteen significant dreams, which she narrated to the King.



The King sent for the astrologer to find out the meaning of these auspicious dreams. The astrologer prophesied that the queen will bear a son who is destined to become a great person.

The couple was overjoyed. They gave grand feasts to all the citizens of Kundigram and distributed gifts to the poor and learned.

Then on the thirteenth day of the month of Chaitra,



The entire kingdom rejoiced for ten days. Siddhartha and Trishala could barely contain their joy and pride. With his birth peace and prosperity increased in the kingdom, hence they named him Vardhamana.



He was sent for formal instructions to a Guru. He was a brilliant student. The ease with which he mastered his lessons, amazed his Gurus.

As the years passed the exceptionally intelligent child grew up into a handsome, brave and strong youth. One day - when he was playing with his friends, one of the boys spotted the cobra. The boys were frightened -

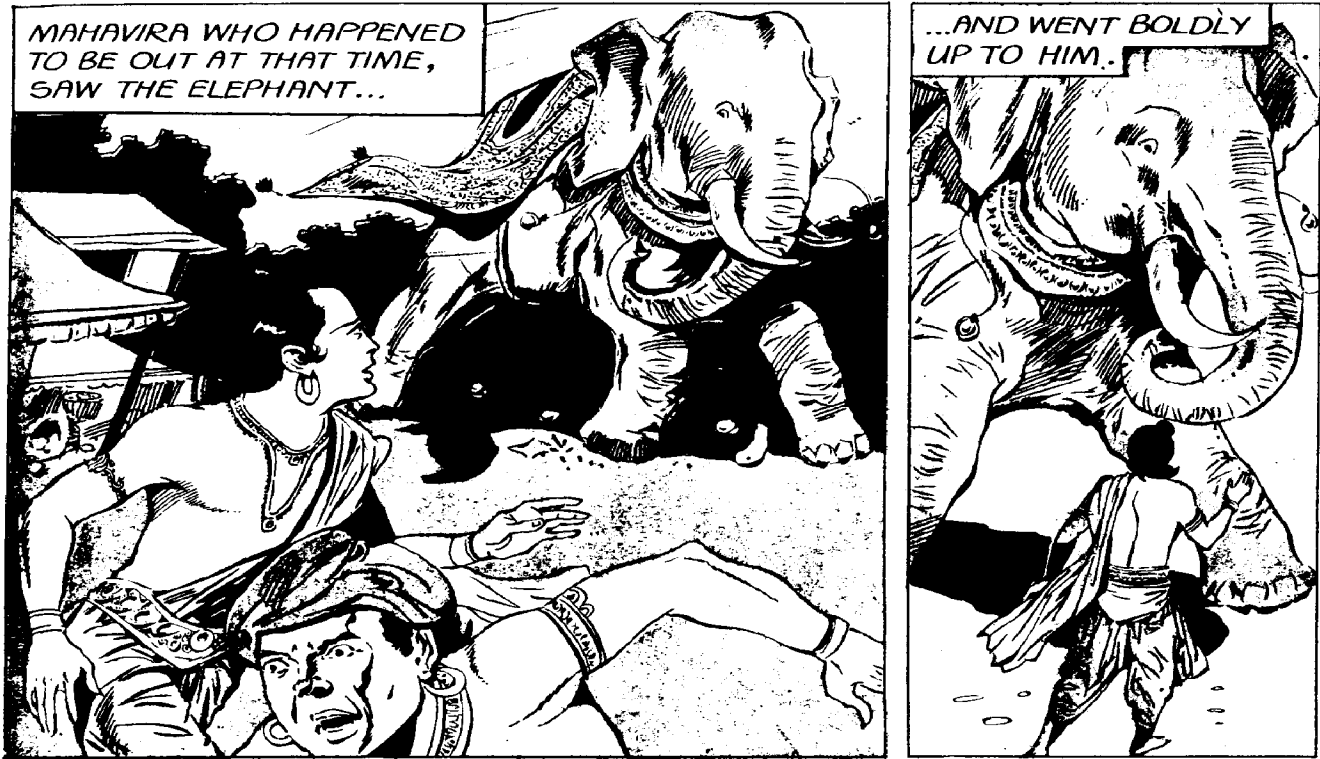
they ran, but Vardhamana stood calmly where he was. When the cobra came near, he bent and caressed it.

The snake was pacified and slithered away.

The boys exclaimed 'That was brave. You are bravest of us all.'

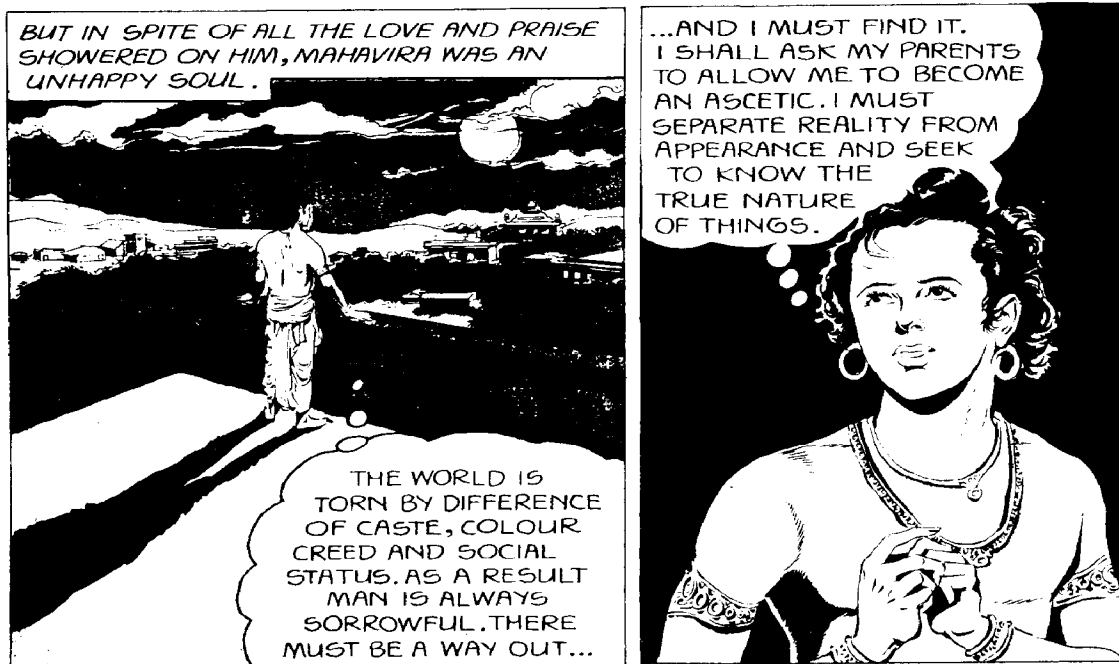


Once an elephant suddenly turned wild and ran amok. Terrified, the people on the streets ran for their lives.



By his mere touch, he managed to calm it.

The story of Mahavira's feats soon spread. People started talking about his courage and bravery. They remembered the prophecy that he is destined to be somebody great.



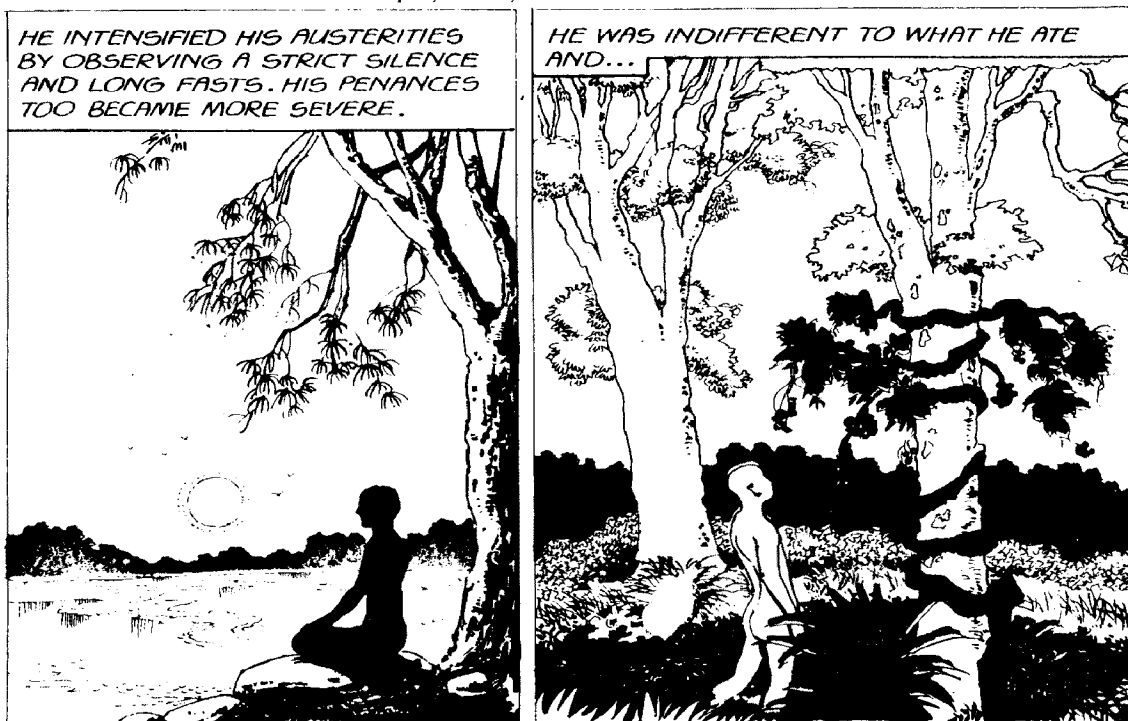
So he approached his parents and asked for permission to renounce the princely life so as to find a way to lessen the misery of mankind.

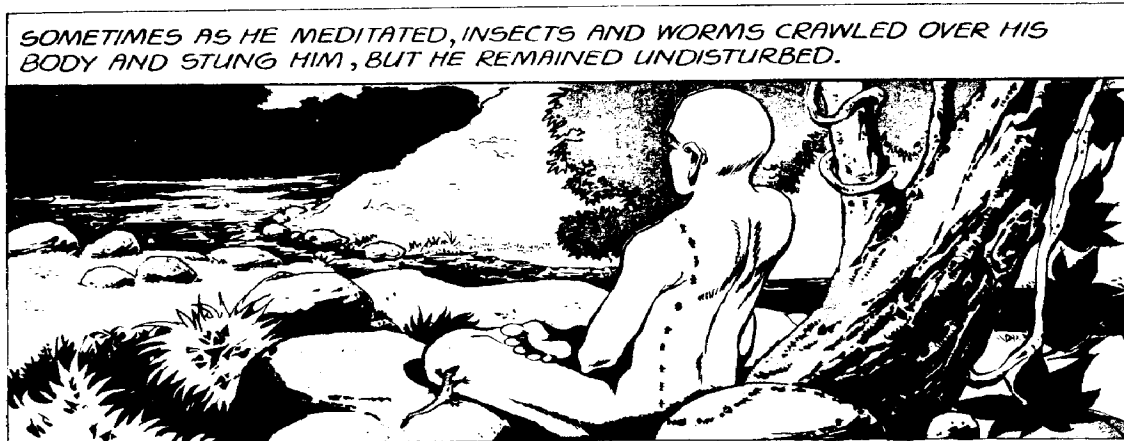


Two years later Nandivardhana gave him permission to become an ascetic. He gave away all his wealth to the poor and needy. His abandonment of all possessions was so complete that he even gave up his

garments. He plucked his hair out in five handfuls. Then he made obeisance to all liberated souls and began his life as an ascetic. He wandered far and wide.

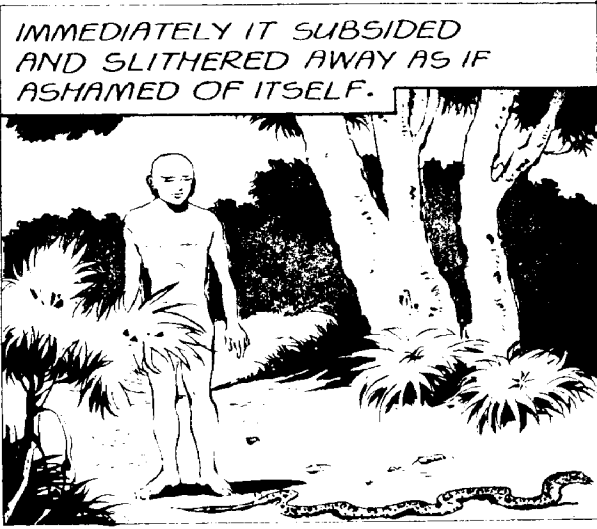
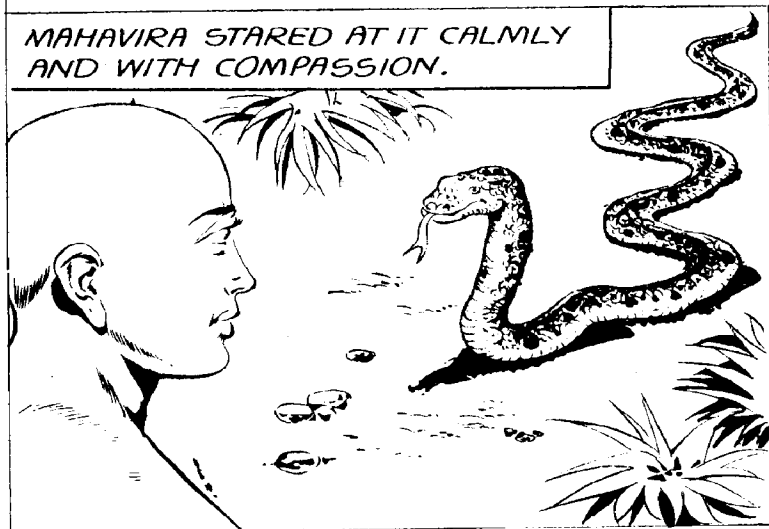
For twelve and a half long years Mahavira wandered to find the reality and truth. He patiently bore the numerous insults and injuries heaped upon him. Often he was physically assaulted.





One day while he was in Bohad jungle, he asked the villagers the way to Uttar Vachala. The shorter beaten path was infested by a venomous serpent. The outer safe path was longer. Mahavira knew no fear. He entered the serpent infested forest. In the dense jungle the serpent saw Mahavira.

UNPERTURBED BY THE FURIOUS HISSING OF THE SERPENT, MAHAVIRA PROCEEDED. THE SERPENT CAME NEAR HIM AND WAS ABOUT TO BITE HIM.



If ever he wandered into the villages in the tribal areas, the people set their dogs on him, and some flung mud on him, but he remained ever serene.

In order to improve the conditions of slaves and women, he decided to take food only from a princess, who was sold as a slave, who was hungry for 3 days, whose hair was chopped off, who was chained, who had one foot inside the door and one outside, and who had tears in her eyes.

People, officials, ministers, king, queen, - all wanted to give him food, but he would not take it. He was invited to different places, but the conditions of his vows were not fulfilled. After five and a half months of fasting, he took food from Chandanbala, a slave girl, who fulfilled the conditions of his vow.

This incident made people think "If a princess can be sold as a slave, what must be happening to an ordinary person?". It is said that within a few years slavery was reduced and women were respected.

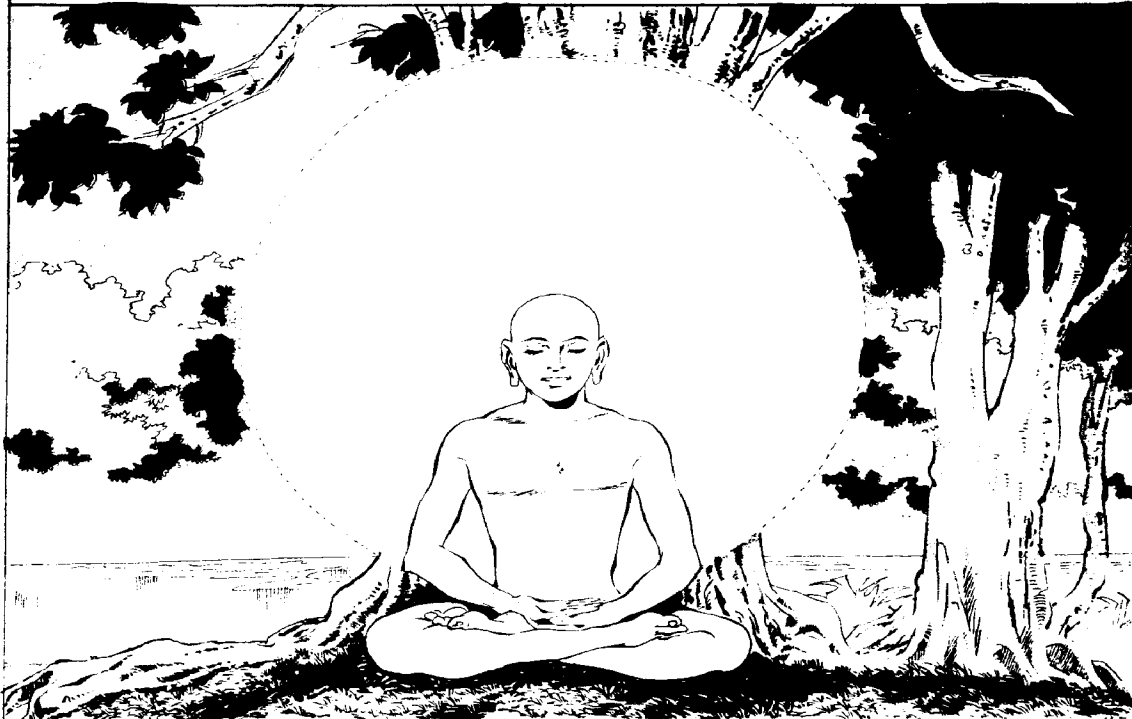
Throughout Mahavira's life as a monk he trained

himself to fast, meditate and endure great hardship so that he became indifferent either to pleasure or pain.

After twelve and a half years when he was in deep meditation at the banks of the Rijuwalika river near Parshvanath hills under a sal tree.



...HE WAS ENLIGHTENED. KEVALA JNANA, THE ONLY KNOWLEDGE WHICH IS FULL AND COMPLETE, INFINITE AND SUPREME, BECAME HIS. HE UNDERSTOOD SORROW, THE CAUSE OF SORROW, THE CURE OF SORROW, AND THE PATH WHICH LEADS AWAY FROM SORROW. HE BECAME A JINA.

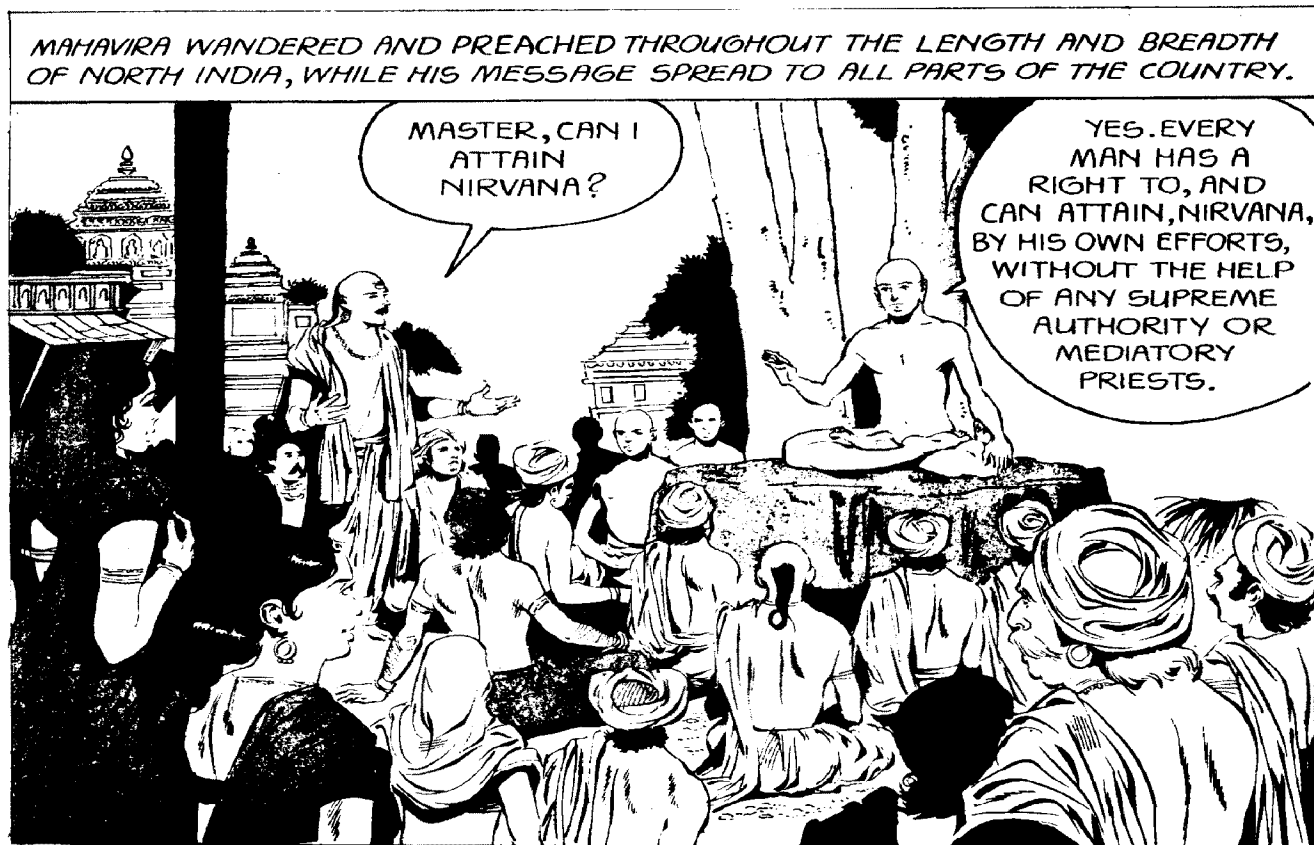


The very first principle of his teachings was Ahimsa. One should not harm or hurt any living being in thought, or action. He gave sermons at many places. During the sermon on Vipulachala hill in Rajagriha, the capital of Magadha, King Bimbisara too came to listen to him. He emphasised that everyone wanted to be happy, and no one desires pain. King Bimbisara asked, "What are the vows I would have to take for

that?" Mahavira replied, "You must vow that you will not hurt anyone, will not lie, will not steal, will remain celibate and will not have attachment to possessions and property. You should spend at least 48 minutes each day in self analysis and meditation." Satisfied with the answers, King Bimbisara became one of his staunch followers.



To his discourses he welcomed people of all castes, ages, classes and both sexes. The Chandala (untouchable) Rishikesh is reported to have received the Master's message, and Chandanbala became the head of his female disciples.



In the thirty years that he preached as a Jina he succeeded in converting to Jainism (as his faith was later known) most of the powerful states of Northern India.

Then at the age of 72 years at Pavapuri in Bihar, he gave his last sermon continuously for 36 hours and left

his body. He attained MOKSA, free forever from all misery and all pain.

He talked in the language that people could understand and revived the teachings of his predecessors.

TEACHINGS OF LORD MAHAVIRA

It is well-known that Mahavira did not found a new religion. He got the heritage from the previous Tirthankaras. Parsva was his immediate predecessor. Mahavira had great respect for him. It is also recorded that the parents of Mahavira were Parsva's followers. Parsva had taught *caturyama dharma* (consisting of four vows) while Mahavira further bifurcated one of the vows and taught *panca-vrata dharma* (of five vows). We come across lively discussions between followers of Parsva on one hand and Mahavira as well as his followers on the other where it is explained in clear terms that there was, in essence, no difference between the teachings of these two prophets.

Jainism was formerly known as *Nirgrantha-dharma*. Mahavira was famous as a *Nirgrantha* because he had freed himself from all the ties and entanglements, internal and external. He was also called a *jina* as he had conquered all the passions (*Kasaya*) and later on his teachings became popular by the name of Jainism.

Jainism does not believe in a creator-God, that controls the destinies of men. Whims of a personal God have no place in it. Man is not dependent on any external agency. He is quite independent and his own acts (*kriya* or *karma*) alone are responsible for his bondage; he is the sole master of his salvation. God-head is the ideal. A man attains it when he becomes perfect by following the prescribed ethical code.

Jainism equally denies the fatalism - *niyativada* - of Gosalka who preached that there was a fixed order of things and salvation came of its own accord when that order was complete. In the *Upasakadasanga* Mahavira explains the invalidity of this doctrine in a very simple way. He emphasises that action, exertion and manly strength are the main factors responsible for salvation. He asks Saddalaputra how his potter's wares are made. He answers that they are made by his action and exertion. In reply to another question he answers that he will beat or kill the miscreant who steals his wares or plays mischief with his wife. Then Mahavira points out that if all is pre-determined there is no point in taking action against the miscreant. Thus Saddalaputra realises the non-applicability of determinism or fatalism.

Mahavira preached that the life of a human being was the most important not only of all the rest of lower creatures but also of all the celestial beings - *devas*. It is only the human being who can exert of his own free-will and attain emancipation.

According to Mahavira there are two fundamental substances, living and non-living, i.e. *jiva* and *ajiva*. *Jiva*, *Atma* or soul is the embodiment of consciousness and where there is no consciousness, we have *Ajiva*, the non-soul. A substance is a permanent entity which undergoes change in its various modifications which

are destroyed and created anew every moment. A substance is never destroyed but its forms change. This is the realistic point of view adopted by Mahavira. He denies both the absolute momentariness of the Buddha and the absolute permanency of *Upanisad*. As such he is a realist and not an idealist. This multiple outlook of his is called *Anekantavada* or *Syadvada*. This we come across at various places in the scriptures (*Agamasashtra*).

In a discussion between the ascetic Roha and Mahavira, the former asked whether the hen or the egg came first. Mahavira's reply was that none of them can be called first. Because each is the cause of the other: both have continuity from the beginningless time. To Jamali's question whether the world is eternal (*ananata*) or transient (*santa*), Mahavira's answer was that from the point of view of substance it is eternal and from that of modification it is transient.

At the time of Mahavira there was a great turmoil in the religious and philosophical world. Various religious leaders were engaged in the search of truth. Each maintained his own point of view disregarding others' viewpoints. It led to controversies. Nobody would tolerate the views of others. This state of affairs had a great effect on the mind of Mahavira and he found the way out. He would consider all the points of view and would never lay stress only on one aspect. His method of tolerance brought about reconciliation of various one-sided philosophical points of view. This is revealed in his first discussions with the eleven *Ganadharas* - the first and foremost disciples, Gautama etc., before their conversion to his faith. They raised their doubts on the basis of the Vedas and Upanisads, and Mahavira resolved these in his own *anekanta* way. This was his popular mode of discussion. Other religious leaders were also convinced of the philosophy of Mahavira which said that intellectual tolerance was the right way of understanding various aspects of a problem.

He explained that the creatures were made up of two entities - soul and matter or *Atma* and *Pudgala*. The physical body was different from the soul. The *Karma* also was separate from *Jiva* or *Atma*. *Jiva* was bound by the *karmas* and it experienced the fruits of its own *karmas*. He taught that the *karmas* should be destroyed for the liberation of the soul and that came by performing austerities and practising ethical discipline.

Mahavira believed in the sanctity of life in whatever form it might be. Different kinds of creatures were embodiments of similar souls in varying similar situations, therefore he laid emphasis on showing equal regard for all forms of life. Life was dear to all. Pain and pleasure were equally experienced by all. No one liked pain or injury or violence. Hence, one should not cause pain to other creatures and one should always follow the principle of *Ahimsa* (non-violence). Thus in the realm of ethics, behaviour or conduct also he taught the principle of tolerance. He exemplified it with his own practices during the

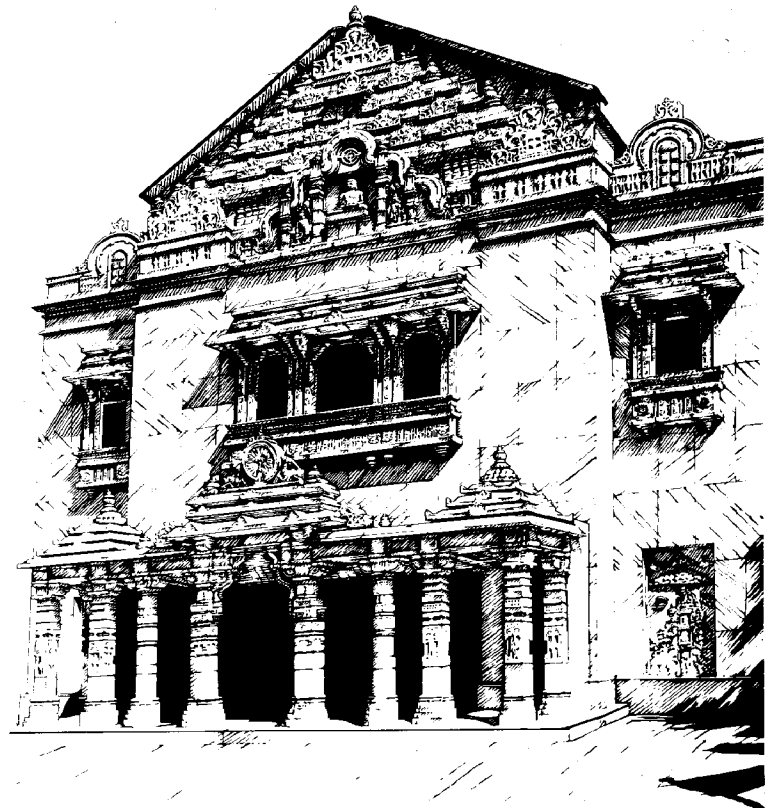
period of his *Sadhana* - accomplishment. Sometimes he was turned out because he did not chase away the cows from the hermitage. At places cowherds beat him; insects and gnats troubled him; thieves involved him and kings imprisoned him. Ignorant people pelted him with stones and set dogs after him. But he tolerated all the hardships with patience and never flinched or uttered any harsh word against them.

Always to speak the truth (*satya*) and never to steal (*acaurya*) were other ingredients of the code of conduct he preached; they were essential for good neighbourliness, social security, national solidarity and international brotherhood. Sexual restraint (*brahmacharya*) was another essential, the lack of which led to many other evils and thwarted social progress and spiritual advancement.

Aparigraha, the vow of non-possession or curtailment of one's desires was equally important. The more the desires and possessions, the more the delusion. This meant an increase of worldly burdens and complications; it hindered spiritual progress; it impaired the freedom of the soul. The craving for worldly possessions invites many evils. At any given time the wealth and the economic resources of a nation are limited. What is the best way for a fair distribution of wealth? In the light of the teachings of Lord Mahavira the solution consists in putting voluntary restrictions on one's desires for possessions. Otherwise there is no end to the multiplication of one's desires. This would result in an unequal distribution of wealth among the people and would lead to suffering among them. Today what we call Socialism or Marxism also preaches a similar doctrine as far as the economic aspect of worldly life is concerned. But there is a great difference in the means advocated. Mahavira taught tolerance and *Ahimsa* and therefore, he preached that one should voluntarily curtail one's possessions, whereas an ideology like Marxism lays stress on force to be used by the State or Government; it does not believe in *Ahimsa*.

Every age has its own problems. At the time of Mahavira, the killing of animals in the name of religion was so rampant that not only he but Lord Buddha also raised a strong voice against this cult and preached the doctrine of *Ahimsa* and compassion. Ever since then, the doctrine of *Ahimsa* gained everlasting importance. Recently Gandhiji employed such weapons in the political sphere and he came out successful. Times are always changing. Old problems disappear and new ones come up. This is an eternal law of Nature. Today there is an all round demand for social and economic justice. It is quite a well established fact that Mahavira never considered the *varna*, the caste, as a barrier to admittance to his order (*samgha*) or to spiritual progress. As regards economic justice, the conduct prescribed for a householder is worth consideration. The twelve Anga-

books (*dvadasanga*) forming the oldest part of the Jain canonical literature contain authentic teachings of Mahavira. The seventh Anga, namely, *Upasakadasa* is entirely devoted to the description of the conduct to be followed by the householder. There we come across the fifth vow to be observed by householders. It is that of curtailing one's desires and possessions: commercial, professional as well as domestic. Does it have any significance particularly for the present age? If a system wants to survive, it must have practical applicability for all times to come. Preachers of the doctrines of Mahavira, the followers and the admirers of him, all of us, have a special responsibility in this age of the necessities of life. Every one of us has a role to play if the fifth vow prescribed by Mahavira and practised by his ideal *upasadas* like Ananda is to have any meaning. When the curtailment of desires and possessions is not done voluntarily it is brought about by the force of socialism. Therefore, it is imperative to know which way the wind blows in this regard. The same idea can be explained in Jain terminology; if one wants to know the reality one should look at the things from four points of view: substance (*dravya*), place (*ksetra*), time (*kala*) and condition (*bhava*). Otherwise there will be no proper assessment of the things, and therefore, no way out of confusion. Hence, the fifth vow of limitation of possessions, in other words, of controlling of one's avarice (*lobha*), has a great significance today, and, if observed honestly, it can be helpful in solving our problems without any violence (*himsa*).



JAIN CENTRE LEICESTER EXTERIOR VIEW

RITUALS

As might be expected, there is not complete uniformity of rituals across all Jain sects, schools and communities. The rituals as described here represent the norms of practice among the image-worshipping (**deravasi** or **murtipujaka**) Jains of the Svetambara division of Jainism. They are, of course, very different from the devotions of the Sthanakvasis, who worship without images in a simple **upasraya** or prayer hall, or the Terapanthis who also do not worship images. In the Digambara sect the bases of the rituals are the same but with considerable detailed differences. There are also Digambaras who do not worship before images.

In addition to the sectarian differences the various rituals may undergo other lesser changes according to local custom. An individual worshipper may introduce some variations in his or her private devotions, whether deliberately or not. Although they have, naturally, undergone change over the centuries, these rituals are extremely old. They incorporate many prayers and invocations which antedate, in many cases probably by very many hundreds of years, the setting down of the present formal ritual structure. It should be remembered that the Jains have no priests. Monks and nuns have an important role as religious teachers for the laity. They are the objects of respect and veneration in the rituals and play an important part in, to take one example, the consecration of sacred images. They perform the daily and periodic rites for themselves, with due modification for their possessionless state : indeed the ancient texts see the devotions of the **sravaka** or **sravika** (the male or female lay person) often as an entering for a limited period of time into the monastic state. But, although very important in the religious life of the Jain Community, the monks and nuns are in no sense priests. They do not act as intercessors or mediators between the laity and the divinity, they have no part in the administration of the temple (indeed, their peripatetic life would in any case preclude this), with rare exceptions their presence is not essential in the rituals, they are worthy objects, not dispensers, of charity, and their important role as spiritual teachers is always subordinate to their prime concern of their own spiritual advancement. Thus the rituals are in practice to a very great extent the rituals of the laity. The priest, the rabbi, the imam, even, indeed, the brahmin priestly caste, has no direct counterpart in Jainism. There are certain ritual functions which are not infrequently delegated to specialists. A temple which holds a consecrated image of the Jina will need to make provision for the daily ritual veneration of the consecrated image which is an essential requirement.

Lay members of the community will perform this service in the course of their devotions, bathing and anointing the image and making the ritual offerings before it. Often, however, the temple will employ a **pujari** whose particular function will be to carry out the necessary attention to the sacred image, performing the full rituals as required each day. The **pujari** may be a Jain, but often is not; he may be a brahmin but is as likely to be a member of another caste, sometimes of quite low status. He may lead the prayers and invocations on other ritual occasions. But, although the **pujari** performs functions which some might regard as priestly, his position is no more than that of a temple servant. Among the Digambaras there is the institution of the **bhattaraka** who is perhaps rather closer to a priest as envisaged in the Christian churches. Owing to the extremely demanding nature of the Digambara monastic discipline the call to the mendicant life is answered by very few : there are around 150 to 200 Digambara monks only. Hence the position of spiritual leader is taken by the **bhattaraka** who is a respected and often learned man, although still strictly a layman. But, among the Digambaras as among the Svetambaras, the **bhattaraka** is no more essential to the rituals than the **pujari** or the monk and is no exception to the fact that the Jains do not have priests.

One further point is worth mentioning. The Jain rituals are essentially the framework for the personal devotions of the individual. The daily rituals envisage the solitary worshipper performing his or her devotions whether in the temple or before the image of the Tirthankara which is a normal feature of a Jain home. This does not mean that the rituals are not also performed congregationally : they may be carried out by a small group or by a large congregation. Congregational worship often takes the form of the singing of **stavans** or hymns in the vernacular, interspersed often by the chanting of the Prakrit prayers. The celebration of one of the great festivals may well involve the whole community and can open with the **Namokkara Mantra**, proceed with hymns, devotional singing and dancing, celebrating events in the life of a Tirthankara, and end with the **aarati** ritual of lights. A celebration of this nature will incorporate ritual elements but it is supplementary to the formal rituals which constitute the recommended, or essential, daily or periodic religious exercises of the pious Jain. Women, as well as men, perform the rituals in the home or in the temple (unless menstruating, a taboo which is observed in many other religious traditions), indeed the devotee seen in the temple is more likely to be a woman than a man. Although the traditional norms of Indian society do still operate to some extent in the Jain community, women play a large part in religious and ritual life.



The Jain rituals are meaningful and often very beautiful. They are necessary to evoke devotional feelings in a lay person and keep the community together. The Prakrit (and here and there Sanskrit) language adds melody and dignity to the ancient prayers and has the additional advantage of uniting all devotees, whatever their speech outside, as a single universal language for all Jains. There are dangers. On the one hand, there is the danger of excessive ritualism, of seeing the rituals as an end in themselves with no thought to the meaning behind them. The use of a single ritual language, valuable though it may be in uniting all in a single faith, has one danger, that some may be content to mouth the sounds, beautiful in themselves, without understanding. On the other hand, there are those who are not prepared to understand and, in rejecting rituals, will throw overboard the whole of this ancient faith. On the one hand, it is the duty of all to seek to understand, and to help others understand, and those who provide guides and translations to the rituals are performing a valuable service. On the other hand, as the Sthanakvasis have shown, there are those whose spirit is moved by a simpler liturgy, and there is a home within the Jain faith for all those who understand.

THE DINA - CHARYA (Daily Duties)

The ideal layperson, Sravaka or Sravika, is expected to carry out the obligations of his religion in a uniform round, which serves as a framework for a description of the Puja, the Caitya Vandana and various avasyakas. The real importance of the dina-charya lies in its adoption as the preferred model for Sravakachars.

There may be some modification in this daily act, depending upon time, area and places of worship available.

THE NECESSARY DUTIES

The six daily avasyakas or necessary duties are traditionally:

- (1) samayika—this is the subject also of a vrata and of a pratima;
- (2) caturvimsati-stava—praise of the twenty-four Jinas (this is comprised in the caitya-vandana);
- (3) vandanaka—worship (generally restricted to the ritual expression of respect to a monk or to the community of monks);
- (4) pratikramana—the recitation of the formulae of confession of past faults;

(5) pratyakhyana—the recitation of formulae for the forfending of future faults generally expressed in the form of abstinence from food and drink and comforts;

(6) kayotsarga—'the abandonment of the body' for a limited time.

The numbering of the avasyakas is that of the Svetambaras; the Digambaras reverse the positions of kayotsarga and pratyakhyana.

Those acaryas who follow the tradition of Jinasena have virtually replaced the avasyakas by a list of six daily karmans to be performed by the layman :

- (1) puja—which in fact covers the samayika, caturvimsati-stava, and vandanaka;
- (2) vrata—the exercise of an honest livelihood;
- (3) dana—alms giving; this is the subject also of a vrata;
- (4) svadhya—study of the scriptures;
- (5) samyama—the carrying out of the five anuvratas with complete self-discipline;
- (6) tapas—which includes pratikramana, pratyakhyana, and kayotsarga.

The Sravaka awakens meditating on Namaskara mantra and as the torpor of sleep falls away, thinks and asks questions to himself. Whom am I? I am a Soul. What is my religion? What are my duties? What deeds have I to do today? What vices or faults I have not left because of my pramad (idleness)? What day is today? Which Tirthankar's auspicious occasion is today? He decides about prayakhyana for the day in his mind.

The Householder, it may be normally the lady of the house, sweeps the floor so as not to hurt any tiny creatures which are moving on the floor filters the water to be used to protect floating souls in the water, cleans the utensils also to protect the living beings as well as the family members. Then after defecation, tooth-cleaning, tongue-scraping, mouth-rinsing, and bathing he is in a state of cleanliness, of ritual purity, he is to make dravya-puja and bhava-puja to the Jina image in the chapel of his own home and to undertake the form of pratyakhyana appropriate to the time of day. Before engaging in this act of worship he should if possible perform the six avasyakas.

The minimum Pratyakhyana (Pachhakhana) which is done by most lay persons is Navakarshi (48 minutes after sunrise before one takes his breakfast).

The devotee then seeks out the religious teachers and, repeating the pratyakhyana before them, listens to their exposition of the scriptures. He is enjoined to

inquire formally after their well-being and to perform for them various personal services, including the provision of medicaments for the sick. His work must then claim his undivided attention. Unfortunately in this country there are no monks or nuns, hence it is impossible to observe the avasyakas.

When he returns from the place of business he is to carry out the noon puja, after providing food and other necessities for any monks who may require to be fed, he is to take his midday meal, eating in moderation. He will then reaffirm the pratyakhyana and meditate on the meaning of the scriptures. At the close of the afternoon he performs the evening puja which includes Aarati and the six avasyakas. He is then to engage in svadhyaya and if necessary to minister to the bodily needs of the ascetics by massaging their limbs and in other ways.

Finally, he goes home after doing necessary household duties, goes to bed meditating on mantra Namaskara.

(All the rituals in dina charya have special meaning. Details of this and details about the Puja, the Caitya Vandana and various avasyakas will be discussed separately in this issue as well as other articles in "The Jain".)

DEVA PUJA

This is the worship (puja) of the god (deva), that is, the Tirthankara, or murti puja, worship of the image. It is a daily ritual performed by the pious lay person. As it involves eight offerings to the Jina image it is also known as the astakari puja, eightfold puja. The following account shows the basic sequence of the ritual. Whilst it remains the same in general outline, there can be considerable variations in practice. As this is generally a personal individual ritual the individual may give it his or her own particular order and character. The eightfold list of offerings is expanded to seventeen or twenty-one in some traditional texts and the sequence of the different stages of the ritual are not invariable. There is a fairly wide choice of prayers and invocations which are mainly in the vernacular.

The worshipper, bathed and in clean clothes (usually two pieces of unstitched cloth for a man), enters the temple saying Nisihi. This word, literally meaning 'prohibited', has been subject to a good deal of interpretation by writers. Basically it indicates that the worshipper puts away all outside activities on entering the temple. It is repeated when he or she leaves the main body of the temple to enter the garbha griha (the inner shrine where the principal images are situated). It is said a third time at the conclusion of the Deva Puja, when the worshipper may move on to the further stage of worship in the Caitya Vandana (see later).

He (or she) stands before the main Tirthankara image first (the other images may be worshipped later) and with folded hands says the Namokkara Mantra (Namo arihantanam...), or simply Namo Jinanam, 'I bow to the Jina', and then walks three times around the shrine. (The shrine is normally set forward from the temple wall, providing an ambulatory for this purpose. The circumambulation is clockwise so that the image is kept at the worshipper's right hand.) During this a suitable invocation is recited : one such relates the three turns around the image to the Three Jewels of the Jain religion, Right Faith, Right Knowledge and Right Conduct. Once more facing the image, a short verse of praise is uttered, and the worshipper marks his forehead with a tilak, or dot, in sandalwood paste which is kept outside the main temple and it signifies to obey Jina's teachings. He (or she) then ties the mukhakosa (a handkerchief or small cloth used for this purpose), or the end of the cloth worn on the upper part of the body, to cover the mouth. This is to prevent the breath from polluting the image or offerings, or from harming tiny living beings of the air. Then (saying nisihi) the worshipper goes into the shrine and cleans off the flowers and sandalwood paste from the previous day from the image using a soft brush usually made of peacock feathers and a moistened cloth.

Then follows the jala puja or abhiseka puja. Water containing the 'five nectars', pancamrita, milk, curds, ghee, sugar and flowers, is poured over the image from a spouted vessel, followed by pure water. This recalls the bathing of the newborn Tirthankara by the king of the gods on Mount Meru, and a recitation relating to this is said. The image is then wiped dry with three cloths. That completes the first puja. There is a Sanskrit mantra (sentence) offering each of the eight substances to the Supreme Lord (the Jina) which may be repeated at the end of each stage of the eightfold puja.

The next stage involves anointing the image with sandalwood paste on the big toes, knees, wrists, shoulders, top of the head, forehead, neck, chest and navel. There are appropriate verses, said in the vernacular, to accompany each of these actions. The image may be further adorned with gold or silver leaf.

Thirdly, flowers are placed on the Jina image or a garland is placed around the image's neck. The flowers should not be broken or cut into for that would involve violence or himsa. There is a verse (in the vernacular) to accompany this offering.

For the next two stages the worshipper first offers incense (dhupa), waving the burning incense before the image, and then light (dipa) in the form of a lamp of ghee with camphor. There are suitable recitations at the same time.

The final three stages of the eightfold puja are performed in the temple hall outside the shrine but facing the image. These are the offerings of, first, rice, then sweets or food, and thirdly fruit. The devotee sits behind a low table and on it arranges grains of rice in the form of the traditional symbol of the Jain faith. First there is a swastika, the four arms symbolising the four states of embodiment in which a soul may be reborn, heavenly, human, animal or hellish. Above this three dots stand for Right Faith, Right Knowledge and Right Conduct. At the top of the diagram a crescent with a single dot above it symbolises the abode of the siddhas, the liberated souls. The sweets (or other food) are placed on the swastika and fruit (a coconut or betel nut is also regarded as suitable) on the crescent. The symbolism of these offerings is to achieve a state of siddhahood (where there is no birth or death) and to progress toward its path. Neither the Jina, in his perfected state, nor the iconographic representation in the sacred image, needs sustenance. The offerings are seen by some as relating to the Tirthankara, past or future, while still in human embodied state. As with the other offerings, the devotee accompanies the actions with suitable verses. Anything offered to an image, is prohibited to be used by a Jain. Fruits, sweets, nuts, rice or other items offered are used by pujaris or other staff, if they are non-Jains. After the eightfold puja the worshipper may sound once the bell hanging just inside the shrine as a sign of rejoicing.

THE CAITYA-VANDANA

The Caitya-Vandana contains a series of rituals for worship of the image or murti of the Jina. It contains Irya-pathiki pratikraman, kayotarga, prayer for the respect of all the twenty-four tirthankaras, homage to all the Jina images and temples in the universe, respect to all saints in the world and some other meaningful sutras.

Before we proceed to the caitya-vandan, let us consider different adhikaras for the objects of worship.

Each adhikara concerns a special object of worship:

Bhava-jina—this implies the visualization of the Jinās endowed with kevala-jnana as they are present in the samavasarana.

Dravya-jina—this is the worship of the arhatva-dravya, the raw material of the quality of Jina, i.e. the jina-jivas who will one day in this or in another life attain to final release

Eka-caitya-sthapana-jina—the worship of Jina images in temples everywhere.

Nama-jina—worship of the names of the twenty-four Jinās who have appeared in the present era in Bharata-ksetra. This corresponds to the second avasyaka, the caturvimsatistava, in its narrower sense.

Tri-bhuvana-sthapana-jina—the worship of Jina images in sasvata and asasvata temples in the three worlds.

Virahamana-jina—worship of the infinite number of absent Jinās, past and future, in the universe.

Sruta-jnana—worship of the holy writ.

Sarva-siddha-stuti—worship of all those beings who have attained to moksa.

Tirthadhipa-Vira-stuti—worship of Mahavira the last Jina.

Ujjayanta-stuti—worship of the twenty-second Jina Aristanemi, who entered into nirvana on Mount Ujjayanta.

Astapada-stuti—worship of the other twenty-two Jinās, who entered into nirvana on Mount Astapada.

Sudrsta-smarana—worship of those devas who like the Gomukha Yaksas attained to samyaktva and performed vaiyavrttya to Mahavira.

THE TEN TRIADS (trika);

1. Three naisedhikis: (Nisiti)

(i) The first naisedhiki signifies the relinquishment or prohibition (nisedha) of the mundane activities (grhavyapara). It is to be pronounced on entering the main gate of the temple.

(ii) The second naisedhiki implies the abandonment of all activities connected with the temple (Jina-grhavyapara) and is spoken when one enters the inner sanctuary (garbha-grha).

(iii) The third naisedhiki expresses the end of activities (Jina-puja-vyapara) connected with the puja ceremony (which must of necessity involve some harmful arambha). It is pronounced before carrying out the actual caitya-vandana.

2. Three circumambulations (pradaksina) - for Right faith, Right knowledge and Right conduct

3. Three reverences (pranama):

(i) The anjali.

(ii) The pancanga, i.e. a reverence in which the five limbs—head, two hands, and two knees—all touch the ground.

(iii) The ardhavanata, i.e. a reverence in which the body is 'half-bent', the head and hands touching the

ground.

These are each to be made three times and to be accompanied by the words 'Hail to the Jinās' (Jinebhyo namah).

4. Three forms of puja:

- (i) anga-puja;
- (ii) agra-puja;
- (iii) bhava-puja.

These will be discussed at length in an article on puja: it is only the third—the immaterial acts of worship in the form of stuti—that belongs to the caitya-vandana in its narrower sense, embracing the twelve adhikaras and five dandakas listed above.

5. Meditation (dhyana) on the three states (avastha) of the Jina:

(i) on the **chadma-stha** state in which he is still travestied as an ordinary mortal. To this the pinda-stha-dhyana applies. It is again divided into three phases:

(a) birth—the meditation is stimulated by the images of the snapakas, the gods mounted on elephants, who pour water from ewers (kalasa);

(b) kingship—the meditation is stimulated by the images of the arcakas, the votaries who bring garlands;

(c) the monkish condition—the meditation is provoked by the sight of the Jina's hairless head;

(ii) on the **kaivalya** state in which he has attained infinite knowledge. To this belongs the pada-stha-dhyana, which arises from the vision of the eight pratiharyas, the miraculous manifestations which took place when the Jina attained to kevala-jnana;

(iii) on the **siddhatva** state in which he has reached nirvana. Here the meditation, the rupa-stha-dhyana, is to be achieved by performing the kayotsarga in the paryankasana posture.

(The rupa-stha-dhyana, which arises from the mere sight of the image, is expressly excluded from thistrika.)

6. Abstention from looking in the three directions (tri-din-niri-ksana-virati). The worshipper is not to look to the right or to the left or behind him (in another interpretation neither upwards nor downwards nor transversally) but is to keep his gaze fixed on the image.

7. Making prannarjana three times of the ground under foot (pada-bhumi-pramarjana).

8. Fulfilling the three requirements of the liturgy (varnadi-trika):

- (i) reciting distinctly and without omissions or additions the words of the stutis;
- (ii) reflecting on their meaning;
- (iii) representing to oneself mentally the objects of adoration.

9. The three mudras:

(i) Jina-mudra—the two hands hang down loosely and the feet do not touch. The purpose of this mudra is to remove obstacles.

(ii) yoga-mudra—the two hands are joined with the fingers interlocking and the elbows resting on the abdomen. The mudra is calculated to achieve all desires.

(iii) mukta-sukti-mudra—the two hands are clasped evenly together and raised so as to touch the middle of the forehead. (A divergent view holds that they should be close to the eyes without actually touching the forehead.)

10. The threefold final prayer (pranidhana), the concentration of mind, body, and speech in the form of caitya-vandana, guru-vandana, and prarthana (invocation).

Arrival at the temple:

On arriving at the temple and catching sight of the image above the door, the worshipper makes the anjali. As he enters, and leaves behind the cares of the world, he utters the first naisedhiki. He goes into the mandapa and, as he circumambulates the images, he pronounces the second naisedhiki. He then carries out the puja for which he has brought with him the necessary materials, first bathing and dressing the image, and then setting the offerings before it, and burning incense and waving lamps. When this is done he utters the third naisedhiki, makes the pancaiga-pranama.

The worshipper recites the **panca-namaskara**, performs prati-kramana and alocana using the **airyapathiki-sutra**, and then engages in the **kayotsarga** reciting the Tassa-uttari-karana-sutra and kayo-tsarga-sutra. On completion of the kayotsarga the panca-namaskara is to be repeated. The next phase is the **praise of the twenty-four tirthankaras** of the present era, as follows:

NAMA-JINA-STAVA-DANDAKA

1. Logassa ujjoya-gare dhamma-titthayare jine arihante kittaisam cauvisam pi kevali
2. Usabham Ajiyam ca vande Sambhavam Abhinandanam ca Sumaim ca Paumappaham Supasam jinam ca Candappaham vande
3. Suvihimi ca Pupphadantam Siyala-Sejjamsa Vasupujjam ca Vimalam Anantam ca jinam Dhammam Santim ca vandami
4. Kunthum Aram ca Mallim vande Munisuvvayam Nami-jinam ca vandami Ritthanemim Pasam taha Vaddhamanam ca
5. Evam mae abhithua vihuya-rama-mala pahina-jara-marana cauvisam pi jina-vara titthayara me pasiyanu
6. Kittiya-vandiya-mahiya jee logasa uttama siddha arogga-bohi-laham samahi-varam uttamam dentu.
7. Candesu nimmalayara aicesu abhiyam payasayara sagara-vara-gambhira siddha siddhim mama disantu

I shall praise the twenty-four Jinas, the arhats of perfect knowledge, who have illuminated the world and created the sacred doctrine as a way across . . . (The names are listed) . . . Thus I have extolled the twenty-four Jinas who have shaken off impurities and defilements and rejected old age and death, may they, the tirthankaras, be gracious to me; may they, the Siddhas, the best beings give me enlightenment and tranquility and Final release, they who have been praised and worshipped and adored, may the Siddhas, purer than the moons, more radiant than the suns, and profound as oceans, give me bliss.

Then **javanti ceiyaim** uddhe ya ahe ya tiriya-loe ya savvaim taim vande iha santo tattha santaim.

From here I adore all such images as exist there in the upper world and the middle world and the nether world;

Then the **Sakra-stava**, so-called because in the legends it is usually spoken by Indra, runs as follows:

namo 'tthu arihantanam bhagavantanam, aigaranam titthayanam sayamsambuddhanam, puris'-uttamanam purisa-sihanam purisa-vara-pundariyanam purisa-vara-gandha-hatthinam, log'-uttamanam loga-naha-nam loga-hiyanam loga-paivanam loga-pajjoya-garanam, abhaya-dayanam cakkhu-dayanam magga-dayanam sarana-dayanam bohi-dayanam, dhamma-dayanam dhamma-desayanam dhamma-nayaganam dhamma-sarahinam dhamma-vara-cauranta-cakkavattinam, appadihaya-vara-nan-damsana-dhardnam viyatta-chaumanam, jinanam javayanam tinnanam tarayanam buddhanam bohayanam muttanam moyaganam, savvannunam savva-darisinam sivam ayalam aruyam anantam akkha-yam avvabham apunaravitti-sidhi-gai-nama-dheyam thanam sampattanam namo jinanam jiya-bhayanam

je ya aiya siddha je ya bhavisanti 'nagae kale sampai ya vattamana savve tivihena vandami

Praise to the arhats, the blessed ones, who are the cause of the beginnings, who provide the path across, who have of themselves attained enlightenment, the best among men, the lions among men, the lotuses among men, the gandha -hastins among men, the best of those in the world, the lords of the world, the benefactors of the world, the lights of the world, the irradiators of the world, those who give freedom from fear, who give insight, who give the right direction, who give refuge, who give enlightenment, who give the sacred doctrine, who expound the sacred doctrine, who are the authorities on the sacred doctrine, the guide to the sacred doctrine, the ecumenical monarchs of the sacred doctrine, those who maintain the irrefutable knowledge and insight, who have thrown off all travesties, the Jinas, who drive away evil, who have crossed over, who aid others across, the enlightened and the enlighteners, the liberated and the liberators, the omniscient, the all-seeing, those who have reached that place that is called siddhi-gati from which there is no return, and which is bliss immutable, inviolable, endless, imperishable, and undisturbed; praise to the Jinas who have overcome fear.

In the threefold way I worship all the siddhas, those who have been, and those who are, and those who in future time will be.

Then after **Khamasaman Sutra**,

javanta kei sahu Bharah'-Eravaya-Mahavidehe ya savvesim tesim panao trvihena ti-danda-virayanam

I bow down to all those sadhus averse from evil in word, in thought, or in act who are to be found in Bharata, Airavata, and Mahavidcha;

Then **Stavan** or **Uvvasagaram Sutra**

and then, making the **mukta-sukti-mudra**, to pronounce the prani-dhana-sutra:

1. Jaya viya-rama jaga-guru hou mamamtuha ppabhavao bhayavam bhava-nzveo maggdnusnyd ittha-phala-siddhi
2. Loga-viruddha-ccao guru-jana-pua par'-attha-karanam ca suha-guru-jogo tav-vayana-sevana abhavam akhanda
3. Varijjai Jai vi niyana-bandhanam viya-rama tuha samaye. Taha vi mama hujja seva, bhava bhava tumha calananam.
4. Dukkha-kkhao kamma-khao, samahi-maranam ca, bohi-labho a. Sampajjau maha eam, tuha naha! Panama-karanenam.
5. Sarva-mangala-mangalyam, sarva-kalyana-karanam-Pradhanam sarva-dharmanam, jainam jayati sasanam.

Hail, Jina, preceptor of the world, through your grace, blessed lord, may I achieve these things: disgust for the world, regular pursuit of the right path,

attainment of desired results, abandonment of whatever is ill-famed in the world, respect for preceptors and parents, practice of help to others, attachment to a good guru, and full obedience to his words for all existence.

My Lord, in your teachings it has been prohibited to ask for any fruition; yet I beg to be devoted, prostrate at your feet in each and every one of my existences.

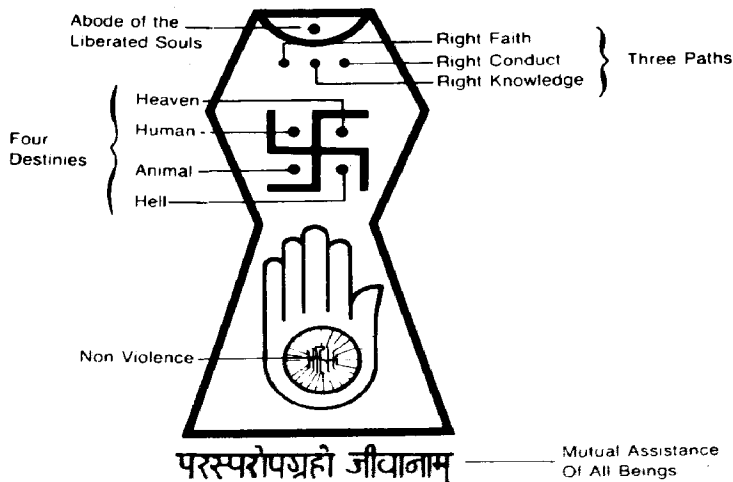
My Lord, through devotion the conditions may be created whereby all miseries are destroyed, all karmas are destroyed, and I may have right perception and a peaceful death.

Hail to the teachings of the Jina, foremost amongst all auspicious things, all causes of beneficence, all best religions.

It is evident from this description of the ritual that a considerable amount of time is required to carry out the caitya-vandana. In theory the layman should imitate the monk in performing it seven times a day, or if that is not possible five times, or if that too is beyond his powers, at least three times—at dawn, noon, and dusk. Not surprisingly therefore from an early date an abbreviated ritual is admitted. Three possibilities are in fact envisaged:

- (i) the best (uttama)—the complete ritual of the five dandakas preceded by the airyapathiki—pratikramana;
- (ii) the next best (madhyama)—this is considered to be either one chant (dandaka) (the arhac-caitya-stava), and one verse (stuti); or two dandakas (arhac-caitya-stava and Sakra-stava), and two stutis;
- (iii) the least satisfactory (jaganya)—the namaskara alone, or the Sakra-stava alone.

THE JAIN SYMBOL



Khamasana (beginning standing, ending touching the floor with four limbs and head)



Mukta-sukti-mudra



Yoga-mudra



Yoga-mudra

SAMAYIKA

The etymology of the word **samayika** is uncertain though it is traditionally associated with the Sanskrit **sama**, meaning mental tranquillity or equanimity. The Prakrit form of **samayika** is **samaiya**. Samayika is the first of the avasyakas or necessary duties, central to the life of the mendicant and regularly practised by the laity. It is also included as the first (by some writers, second) of the four **siksavratas**, spiritual disciplines, whilst the regular practice (thrice daily) of Samayika places the lay person at the third stage, or **pratima**, of spiritual progress.

Samayika involves a period when the individual engages in mental tranquillity or indifference to passions, lifelong for the monk or nun, for a short time, usually 48 minutes, for the lay person. (Forty-eight minutes, one thirtieth part of a day, one **muhurta**, is an ancient Indian measure of time). Although Samayika can involve pure meditation, the two are not identical: Samayika may also be performed while studying a religious text, repeating sacred phrases (**mantra**) or hymns, or listening to a sermon. The rite may be performed at home or in the temple, in the presence of a monk or before a bookstand and sacred book substituting for the monk, individually or in congregation. Some writers suggest that Samayika should take place only in a quiet place, even perhaps a clearing in a forest.

The devotee, wearing clean clothes, will provide himself with a woollen mat to sit on, a **muhapatti** (cloth for covering the mouth, generally a clean white piece of cotton cloth, which is used in the symbolic purification mentioned later) and a **charavala** (soft brush as carried by a monk). The individual should approach Samayika with a mind free from fear or rancour towards anyone. Before sitting down he or she will examine the place for any tiny living creatures and will gently remove them with charavala.

The devotee then recites:-

the **Namokkara Mantra** (**Namo arihantanam**, expressing obeisance to the five paramesthi (venerables))

the **Panchindiya Sutra** (which praises the religious teacher as possessing virtues; if a monk is not present, a scripture is placed to symbolise the guru before whom the Samayika is observed).

Khama-Samana Sutra, (worship of the monk who suffers with equanimity):

I wish, O ascetic who suffers with equanimity, to praise you with strong concentration. I bow my head in praise.

the **Iryavahiyan Sutra** (a formula for the harm caused inadvertently by one's asking forgiveness):

I ask forgiveness for injury on the path of my movement, in coming and in going, in treading on living beings ... whatever living beings with one, two, three, four or five senses have been injured by me ... or frightened, removed or killed, may I be forgiven for the evil action.

[Note: The concluding formula, **micchami dukkadam**, signifies repentance and seeks forgiveness.]

Then the **Tassa Uttari Karnenan Sutra**, is recited to achieve further purification of the soul.

After this comes the **Annatha Usasianan Sutra**, where the devotee takes a vow to remain in the **Kayotsarga** (meditation without moving the body) while he mentally concentrates on either four **Namokkaras** or one **Logassa**).

This is followed by recitation of the **Logassa sutra**, a prayer worship naming the twenty-four **Tirthankaras**

Khama-saman sutra

Samayika Muhapatti: Padilehan (Ritual of checking Muhapatti on all sides) - and reciting in mind to remove all worldly thoughts and meditating on only religious matters or reading scriptures.

Khama-saman

Ichhakaren Sandisah Bhagwan, Samayik Sandisahu, (Ritual for seeking permission from the guru for performing Samayika)

Khamasaman

Ichhakaren Sandisah Bhagwan, Samyik Tha-Un Ichham (Ritual for performing Samayika)

Nammokar Mantra

Ichhakari Bhagwan Pasay Kari Samayik Dandak Ucharavoji
(Requesting Guru or elderly respected person to tell the directions for Samayika)

Karemi Bhante Sutra (promising to avoid harmful activities and repenting of them):

I perform, Lord, the **samayika**, relinquishing harmful deeds for as long as I am in Samayik, whether I have done them or used them to be done by others, nor will I do them or cause them to be done by others, with mind or speech or body; I express contrition for them and reprehend them and repent of them, and I cast aside my past self.

The devotee then settles down to the 48 minutes of the Samayika.

The Samayika is ended with a further repetition of the **Iryavahiya**, **Khama-Samana** and **Ichhakara** sutras, and the symbolic padilehan with the **muhapatti** is repeated. Lastly the **Namokkara Mantra** is said again and the Samayika concludes with an assertion that the lay person, for the duration of the Samayika, is in the same state as a monk or nun, the **Samaiya-Vaya-Jutto Sutra**,

which tells the Samayik is worth doing again and again. At the end forgiveness is asked, if one has transgressed the Samayik ritual by mind, thought or action and Namokkara mantra is recited for the removal of scripture which was symbolising the guru. The sutras and other recitations are in the Ardha-Magadhi Prakrit of the Jains and the pious Jain will have learned them by heart from youth, though of course, 'prayer books' containing the texts will be available.

THE PRATIKRAMANA AND ALOCANA

THE pratikramana, the fourth of the avasyakas, generally linked with an avowal of past transgressions (alocana) is a manifestation of contrition and desire for amendment expressed by the recitation of certain confession formulae. Various types of pratikramana, mainly based on the period of time to which the confession refers, are recognized:-

- (1) performed at nightfall and referring to the past day (daivasika or devasiam)
- (2) performed at dawn and referring to the past night (prabhatika or raiani)
- (3) covering the past paksa or half-month (paksika);
- (4) covering the past four months (caturmasika);
- (5) covering the past year (varsika or samvatsari)
- (6) referring to the unwitting harm caused by all movement (airyapathiki).

It will be convenient to deal first with the airyapathiki-pratikramana, which has a special importance notably as forming the prelude. The **airyapathiki-sutra** runs as follows:

icchami padikkamium, iriya-vahiyae, virahanae, gaman-agamane, panakkamane, biy-akkamane, osay-uttinga-panaga-dag-matti-makkada-santana-samkamane, je me jiva virahiya, eg-indiya, be-indiya, te-indiya, caur-indiya, panc-indiya, abhahaya, vattiya, lesiya, sanghaiya sanghattiya, pariyaiviya, kilamiya, uddaviya, thanao thanam samkamiya, jivyao vavaroviya, tassa micchami dukkadam.

I want to make pratikramana for injury on the path of my movement, in coming and in going, in treading on living things, in treading on seeds, in treading on green plants, in treading on dew, on beetles, on mould, on moist earth, and on cobwebs; whatever living organisms with one or two or three or four or five senses have been injured by me or knocked over or crushed or squashed or touched or mangled or hurt or affrighted or removed from one place to another or deprived of life—may all that evil have been done in vain.

In general, apart from the recitation of the airyapathiki formula, the performance of pratikramana requires the presence of a guru. The ritual passages used for this and for the alocana are given below in the sequence in which they normally follow the vandanaka formula, beginning with the **aticaralocana**:

iccha-karena samdisaha bhagavam devasiyam aloium (the guru: aloaha) iccham aloemi jo me devasio aiyaro kao kao vaio manasio ussutto ummaggo akappo akaraniyo dujjhayo duvvicintio anayaro anucchiavvo asavaga paoggo nane damsane carittacaritte sue samaye tinham guttinam caunham kasayanam pancanham anu-vvayanam tinham guna-vvayanam caunham sikka-vayanam barasavihassa savaga-dhammassa jam khandiyam jam virahiyam tassa micchami dukkadam.

Instruct me, lord, at my own desire to make alocana this day. (The guru: Do so.) I wish to make alocana: whatever fault has been committed by me during the day in body, speech, or mind, in contravention of the scriptures and of right conduct, unfitting and improper to be done, ill meditated and ill conceived, immoral and undesirable, unbecoming for a layman, in regard to knowledge and philosophy and the lay life and the holy writ and the samayika and whatever transgression or infraction I may have committed in respect of the three guptis and four kasayas, and the five anu-vratas, three guna-vratas, and four siksa-vratas, that is to say, the layman's twelvefold rule of conduct—may that evil have been done in vain.

After this alocana formula the worshipper is to recite the **pratikramana-bija-sutra**:

savassa vi devasiya duccintiyae dubbhasiya duccetthiya iccha-karena sandisaha bhagavam (the guru: padikkamaha) tassa micchami dukkadam

Instruct me at my own desire to make pratikramana for all that I have done amiss this day in thought, in speech, and in act (The guru: Do so) —may that evil have been done in vain.

Then comes the request for forgiveness, the **ksamana-sutra**:

iccha-karena sandisaha bhagavam abbhutthio ham abbhintara-devasiyam khamam iccham khamemi devasiyam jam kimci apattiyam para-pattiyam bhatte pane vinaye veyavacce alave samlave ucc-asane sam-asane antarabhasae uvari-bhasae jam kimci majjha vinaya-parihinam suhumam va bayaram va tubbhe janaha aham na janami tassa micchami dukkadam.

Instruct me, lord, at my own desire; I am come forward to seek forgiveness for what is within the day: I want to seek forgiveness for whatever unfriendly or excessively unfriendly thing I have done this day in

regard to eating and drinking, in regard to vinaya and vaidvrttya, in regard to speech and conversation, in regard to seating oneself at a higher or at the same level as the guru, or in interrupting him when he is speaking, or speaking louder than he may whatever offence against vinaya, great or small, which you know and I do not know, have been done in vain.

In all these formulae the word dai-asika will be replaced by the appropriate variant if the pratikramana refers to the night or to some other period.

The great importance of the pratikramana in Jainism is evident from the way in which the meaning of the term is extended to cover an edifying religious practices, the scope of the numerous pratikramana-sutras being very wide indeed. Amongst the faults to be avowed are all forbidden things done and all duties left undone, all infringements of the twelve vratas, all offences against the ratnatraya, all the evil results of parigraha and arambha, all actions motivated by passion and hate, all partiality for false creeds and, dissemination of false dogmas, and all wrong done in the course of one's daily business or one's household duties.

The best-known pratikramana commentary is the Vandaru-vrtti of Devendra. Here as elsewhere pratikramana for the eighteen sources of sin (papa-sthanas) is recommended. It may therefore be not inappropriate to list these here.

Five Anu-vratas

- (1) killing (prani-vadha, himsa)
- (2) lying (asatya)
- (3) thieving (adattadana)
- (4) unchastity (abrahma, maithuna)
- (5) acquisitiveness (parigraha)

Four Kasays

- (6) anger (krodha)
- (7) pride (mana)
- (8) deceit (maya)
- (9) greed (lobha)
- (10) attachment (raga, preman)
- (11) hatred (dvesa)
- (12) disputation (kalaha)
- (13) false accusation (abhyakhyana)
- (14) backbiting (paisunya)
- (15) denigration (parivada, ninda)
- (16) depression and elation (arati-rati)
- (17) deceitful speech (maya-mrsa)
- (18) false belief (mithyatva).

In another version of the eighteen papa-sthanas eating by night (ratri-bhojana) is inserted in the list after parigraha and arati-rati omitted.

The keynote of the pratikramana is best expressed in the well known verse from the sutra:

**khamemi savva-jive savve jive khamantu me
metti me savva-bhuesu veram majjha na kenavi**

I ask pardon of all living creatures, may all of them pardon me, may I have friendship with all beings and enmity with none.

It is probably because in this way the pratikramana represents the pervasion of the mind by the feeling of ahimsa that it comes to be regarded as the central feature of the avasyakas. Like the other avasyakas it may be performed either in the temple or in a posadhasala, or in the presence of a monk or at home, and like them it requires the elimination of all arta-dhyana. It is sometimes said that like pratyakhyana it is best expressed three times, first mentally when alone, then before the image of the Jina, and finally aloud before the guru. It is not always necessarily confined to past time and may therefore overlap with pratyakhyana.

Together with alocana it is often given the designation of prayascitta but the kayotsarga too is a form of prayascitta.

The rite of Pratikramana, as performed by Svetambers, contains all the six avasyaka kriya (necessary rite), namely Samayika, Caturuinsariti-Stava, Vandana, Pratikramana, Kayotsarga and Pratyakhyana.

THE PRATYAKHYANA

THIS, the fifth, or, according to the Digambaras, the sixth, avasyaka has been defined by Amitagati as the avoidance of what is unfitting in order to prevent the commission of sin in the future. In a sense it is the equivalent of pratikramana translated into future time. Ideally it should be performed three times in solitude, before the Jina image and in the presence of a guru when it is linked with the vandana. It is also known as Pachhakhana.

Pratyakhyana is said to be of two kinds according to whether it relates to the mula-gunas (i.e. in the case of laymen the anu-vratas) or to the uttara-gunas (i.e. the guna- and siksa-vratas), many of which may in fact be regarded as expressions of pratyakhyana; that is particularly true of the dig-, desavakasika-, bhogopabkoga-, and posadhopavasa-vratas. Renunciation of any form of enjoyment is implicit in the concept but in practice it most often implies abstention from food, or from a particular kind of food, for a certain period of time.

There are traditionally ten categories of pratyakhyana; but Hemacandra, recognizing that these are without relevance for the lay doctrine, has preferred to discuss only the ninth and tenth: sanketa-pratyakhyana and addha-pratyakhyana, which, he says, are, in daily use. The former, as its name indicates, is symbolic; the devotee refrains from taking food for as long, for example, as he keeps his hand clenched, and by this

renunciation he recalls his mind to his religious duties. Eight types of sanketa-pratyakhyana are listed:¹

- (1) angustha—'as long as I do not unclasp my thumb';
- (2) musti—'as long as I do not unclench my hand';
- (3) granthi—'as long as I do not loosen this knot';
- (4) grha—'as long as I do not enter my house';
- (5) svada—'as long as these sweat drops do not dry';
- (6) ucchvasa—'as long as these respirations continue' (i.e. for a given number of them);
- (7) stibuka—'as long as the drops of moisture do not dry on this bed';
- (8) jyotiska—'as long as this lamp is not extinguished.'

Much more important is the addha-pratyakhyana for which a full ritual appropriate rather to the monastic, than to the lay, life, exists. This is classified into ten categories:

- (1) namaskara-sahita (navkarasi) - abstention from food for the duration of a muhurta after sun rise.
- (2) paurusi—abstention from food for the duration of a paurusi
- (3) dina-purvarddha—abstention from food for the first half of the day;
- (4) ekasana or ayambil—eating only one meal during the day;
- (5) eka-sthanal—taking food only in one position, i.e. without moving any limbs except the hands and mouth;
- (6) acamamla—eating only acamala;
- (7) abhaktartka (upavasa)—fasting from the fourfold aliments or from three of them;
- (8) carama—abstention from food until the end of the twenty-four hour period, or from certain things until the end of one's life;
- (9) abhigrakha—a special vow of some kind; it may cover various types of kala-niyama or any of the forms of sanketa-pratyakhyana previously listed;
- (10) vikrti-nisedha—abstention from consuming any of the vikrtis.

The formulae used in each case are as follows: -

uggae sure **namokkara-sahiyam** paccakkhami cauvviham pi aharam asanam panam khaimam saimam annatth'anabhogenam sahasagarenam vosirami

When the sun is risen I renounce for as long as the namaskara lasts the fourfold aliments and except for cases of unawares or of force majeure abandon them.

porisiyam paccakkhami uggae sure cauvviham pi aharam asanam panam khaimam saimam annatth'anabhogenam sahasagarenam pacchanna-kalenam disa-mohenam sahu-vayanenam savva-samahi-vattiy'-agarenam vosirami

When the sun is risen I renounce for the duration of a paurusi the fourfold aliments and except for cases of unawareness or of force majeure or of overcast skies or of confusion of north and south or of instructions from a monk or except in order to attain full tranquillity of mind I abandon them.

egasanam paccakkhami cauvviham pi aharam asanam panam khaimam saimam annatth'anabhogenam sahasagarenam sagariy'-agarenam auntana-pasarenam guru-abhuthanenam paritthavaniy'-agarenam mahattar' agarenam savva-samahi-vattiy'-agarenam vosirami

I take only the ekasana otherwise renouncing the fourfold aliments and except for cases of unawareness or of force majeure or of householder's business or except when the food offered has to be rejected or except for more important business or except in order to attain full tranquillity of mind I abandon them, not moving except for contortions and stretchings of the body or in rising to salute the guru.

sure uggae abhatt'-attham paccakkhami **cauvviham piaharam** asanam panam khaimam saimam annatth'anabhogenam sahasagarenam paritthavaniy'-agarenam mahattar'-agarenam savva-samahi-vattiy' -agarenam vosirami

When the sun is risen I renounce for this fasting the fourfold aliments and except for cases of unawareness or of force majeure or when the food offered has to be rejected or except for more important business or except in order to attain full tranquillity of mind I abandon them.

divasa-carimam bhava-carimam va paccakkhami cauvviham pi aharam asanam panam khaimam saimam annatth'anabhogenam sahasa-garenam mahattar'-agarenam savva-samahi-vattiy'-agarenam vosirami

Whether this is to last till the end of the day or to the end of one's life four akaras apply, and for this reason it is in the former meaning distinct from ekasana-pratyakhyana. On the other hand abstention from ratri-bhojana is an expression of bhava-carimapratyakhyana.

For the various types of kala-niyama and sanketa-pratyakhyana four akaras prevail: annatth'

anabhogenam sahasagarenam mahattar' agarenam savva-samahi-uattiy'-agarenam. However, in the case of a vow to renounce clothing (apravaranbhigraha) a fifth akara 'cola pattaga-agarenam' is also operative.

The Svetambaras have a traditional list of fourteen niyamas expressed in the following verse:

saccitta-davva-vigai-vanaha-tambola-vattha-kusumesu vahana-sayana-vilevana-bambha-disi-nhana-bhattesu²

on the twenty-one abhigrahas or undertakings to observe restraint, which are accorded an important place in the Upasaka-dasah:

SVETAMBARA

- (1) sacitta (green leaves and shoots)
- (2) dravya (food other than sacitta and vikrti)
- (3) vikrti (the licit six)
- (4) upanah (sandals)
- (5) tambola (betel)
- (6) vastra (clothes)
- (7) kusuma (flowers)
- (8) vahana (vehicles, riding animals)
- (9) sayana (beds)
- (10) abrahma (sexual intercourse)
- (11) vilepana (cooling pastes and unguents)
- (12) dik (restriction of movement to fixed limits)
- (13) snana (bathing)
- (14) bhakta (restriction of food to fixed quantities).

RITUAL OF PRATYAKHYAN or PACHCHAKHAN:

Vinod Kapashi

In Uttaradhyayan sutra (One of the Scriptures containing sermons of Lord Mahavir) a disciple Gautam asks the Lord-

' O Lord what can one achieve by doing pratyakhyan?' Bhagvan Mahavir replies-one achieves self-control by pratyakhyan and man closes all the gates of sins by doing this. Pratyakhyan is one of the six essentials advocated for a true Jain. It is a small thing comparatively and is not a long procedure or ritual but has a deep meaning. Pratyakhyan is not the same thing as taking vows. Five great vows which are

Ahimsa- not to kill or harm any living beings. Satya-speaking truth only. Achaurya- not to steal or take anything which is not given to you. Brahmacharya-refraining from wrongful sexual activities including sensual desires. Aparigraha- limiting one's possessions.

These five vows are included in Jain scriptures and monks have to observe them with precisely laid down rules. Laymen, however, can observe these within the limits of householders duties.

Pratyakhyan is refraining from doing negative things. In Vratas people observe fasts and other similar penances, while pratyakhyan involves certain resolves or determinations of restraints. One promises oneself in the presence of Guru or scripture that I will not do certain things. These are not major things. As for example a layman takes pratyakhyan that he will not eat or drink anything after sunset. This may be taken for a few days. This sounds a small thing but it is important in a sense that it trains one's mind. A person taking such pratyakhyan prepares himself for bigger things in life. A question may arise-why do we need small vows like these? Most of us have a weak, wavering mind. We cannot fix our mind on any thing for a long period. Vows like these help us in concentration and boost our confidence. Mahatma Gandhi had also observed this phenomenon. Pratyakhyan is like creating a fence or boundary wall required for protection of the house.

To give an example of certain pratyakhyan, types of consumable things have been divided into four categories. Proper meal, liquids, fruit or light snacks, and things taken after meal (Ashan, Panim, Khadim and Svadim). One can take pratyakhyan of any of these four categories. However, the goal should be to make steady progress towards the main path.

Before observing pratyakhyan one has to go through a little ritual of saying some sutra. Basic is this- 'While saying Navkar Mantra, I make this determination, while closing this fist of mine, that I will restrain myself until after sunrise from all four types of edibles, accidental mistakes excepted (Annathagaren, sahsagaren) and I renounce these (for given time)'

A Guru says these mantras and the vow is taken. Pratyakhyan involving larger restraints are also observed.



Social Rituals

There are many occasions in the lives of both individuals and communities which are celebrated by rituals. Because Jains have lived for thousands of years in the middle of a predominantly Hindu society, it is natural that their social rituals should in some cases have been influenced by Hindu patterns; however, there are distinctive Jain rituals used at various times - for example, the naming of a newly born child, entering a new house, starting a new business, and indeed almost any significant occasion in life. Generally, these begin with the recitation of the Namaskar Mantra; Snatra Puja and other religious rites may also be performed. Below, we describe in more detail the rituals followed on two great occasions which affect practically every lay person - marriage, and death.

MARRIAGE

In all cultures, marriage is an important institution, and is celebrated with fitting rituals. These reflect the significance of the marriage for the couple involved, for whom it represents the union of soul and body to form a new family, and also its wider significance for society, for marriage creates the basic unit in human society which is essential for the continuance and stability of mankind. Because of this importance, marriage rituals generally seek to provide religious sanction and guidance for this important step.

In Indian culture, stress is particularly laid on the idea of marriage as an event within the community - it is a time in which, not only two individuals, but two families form a lasting union. Thus, until the time of marriage, children will generally live with their parents, and it will be their parents' responsibility to introduce them (with the help of suitable intermediaries) to prospective marriage partners. It is quite misleading to refer to this pattern as 'arranged marriage' - in fact, the individual man and woman have every opportunity over a long period of time to get to know possible partners' strengths and weaknesses, and the decision whether to marry or not belongs to them alone.

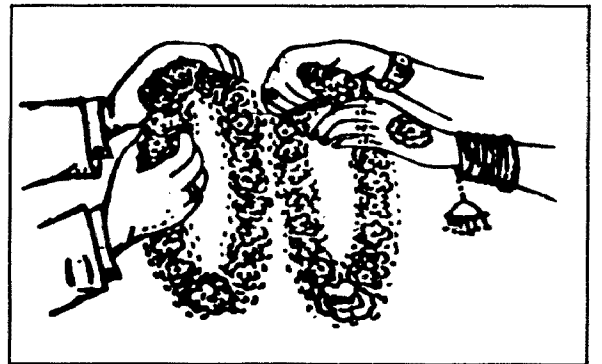
After marriage, the couple begin a new life together - for the Jain, this is a fulfilment of the role of layman or laywoman within the fourfold social structure defined by Lord Mahavira. The other two groups within this structure, monks and nuns, make a total renunciation of the world; married people have a prime responsibility to maintain social structures. It is the experience of many young married people in Indian society that love, rather than being a romantic feeling at the start of a relationship which may grow cold later, is something which comes about over the years once husband and wife have entered into the commitment of a settled married life. This may be why so few Indian marriages end in divorce.

We reproduce below a Jain marriage ceremony, based on that provided as one of the sixteen sacraments for

different life stages in the work Achar Dinkar Granth ('Book of Daily Duties') compiled by the monk Shri Vardhaman Suri in 1411 AD - in fact, the ceremony is much older than this, being mentioned by various earlier authors including the great Acharya Hemachandra.

These true Jain rituals were lost for many centuries, and Jains tended to turn to a modified form of the Hindu marriage ceremony. However, the prayers and mantras are full of significance, and help the couple towards happiness, prosperity, longevity and spiritual advancement. It is therefore right that these ceremonies should be restored to the Jain community; the order set out below was compiled by Dr Natubhai Shah, Shri Vinod Kapashi, and Dr Paul Marett.

The actual marriage ritual is performed in Sanskrit or Ardha Magadhi, and the mantras are rich and full of meaning; we describe below the main aspects of the ceremony in English.



THE SIXTEEN STAGES OF THE JAIN MARRIAGE CEREMONY

1. MATRUKA STHAPAN (Invocation of the heavenly goddesses, and calling them to a temporary abode in the bride's home).
2. KULKAR STHAPAN (Invocation of the heavenly gods, and calling them to a temporary abode in the bridegroom's home).
3. MANDAP PRATISTHA (Invocation of the gods of all places) .
4. THE MARRIAGE PROCESSION
5. MANGALASTAK (Auspicious Prayers)
6. HASTA MELAP (Joining of Hands).
7. TORAN PRATISTHA (Invocation of the toran arch of leaves at the entrance representing the goddess Lakshmi.) .
- VEDI PRATISTHA (Invocation of the gods of earth) .
- AGNI STHAPAN (Invocation of fire gods).
8. HOUM (Offerings placed in the fire to the heavenly divinities)
9. FIRST ABHISHEKA (Sprinkling the couple with the holy water).
10. GOTRACHAR (Recitation of family genealogy) .
11. FOUR ROUNDS (The Couple circle the fire four times).
12. KANYA DAN (Giving away the bride to the groom).
13. VASKSHEPA (Anointing the couple with Vaskshap - holy powder of saffron, sandalwood and rice).

14. SECOND ABHISHEKA (Anointing with holy water).
15. KAR-MOCHAN (The joined hands are released)
16. BLESSINGS.

The marriage ceremony is conducted by a Jain Brahmin or by any well-respected Jain.

1. MATRUKA STHAPAN (Invocation of heavenly goddesses and calling them to a temporary abode in the bride's home) .

At this time (which may be on the day of the marriage, or from 2 to 7 days before) the heavenly goddesses (Matas Brahmani, Maheshvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda, and Tripura) are called by sacred prayers to take up temporary abode in the bride's home and to ensure the happiness and fertility of the couple.

2. KULKAR STHAPAN (Invocation of heavenly gods and calling them to a temporary abode in the bridegroom's home).

A similar ceremony calls the seven gods (Vimal-Vahan, Chakhsusman, Yashasvan, Abhichandra, Prasenjit, Marudev, and Nabhi) to the bridegroom's home to ensure the happiness, fertility and maintenance of the family tradition.

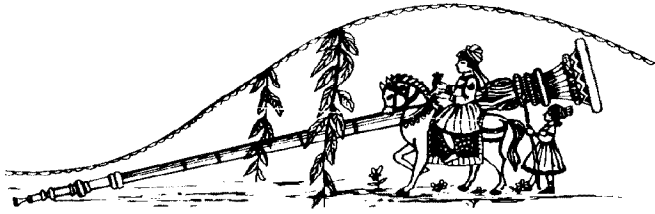
In the days before the marriage, the skin of both bride and groom will be regularly massaged with beautifying substances, perfumed oil, turmeric and other things. Pujas will be performed in the temple for their well-being.

After the day of marriage, ideally seven days after it, but earlier if this is not possible, a further ceremony bids farewell to the deities.

3. MANDAP PRATISTHA (Manek Stambha)

The ceremony of establishing the mandap (manek stambha) takes place either on the day of marriage or a few days before the marriage, at the bride's home, though often it is moved to a hired hall for the marriage ceremony proper. Sometimes the ceremony is done at the bridegroom's house as well.

The mandap (manek stambha) is a sacred point within the chori an area created by placing four corner pillars and torans (arches of leaves). The marriage ceremony takes place inside this chori and Vedi (a small low platform) in the centre carries the Sacred Fire.



4. MARRIAGE PROCESSION.

Bathed, dressed in his best clothes and ornaments, with a tilak on his forehead, the bridegroom worships the divinities and together with his relatives starts the journey towards the place where the ceremony is to be held. Traditionally he would ride on a horse or elephant accompanied by musicians and singers.

Nowadays, the ceremony is performed in a hall, and the groom's party go there by car. However, for the last 100 yards or so it has been the custom for them to walk ceremonially towards the front door of the hall. The priest who is to perform the whole ceremony says the mantra.

The mantra praises Lord Adinath, the first Tirthankara, the originator of the arts, customs and institutions of humankind.

He is the shelter, welfare, remover of all miseries, all sins, the one who is the essence of the universe, without form, without bonds, without fault. He is the one who has risen above mind, speech and body, one without material limits.

May the teaching of Lord Adinath give you all peace, contentment, health, happiness, friendship and all prosperity.

The bride's party has already arrived at the hall to welcome the groom's party.

The groom comes to the front door. He stands on a small stool and the bride's mother, together with other ladies, welcomes him with symbolic gestures or the waving of a lamp (arti) and puts a red cloth or garland around him. It is, however, the custom nowadays for the bride to welcome the groom first with a garland.

The groom then enters the hall, stepping on and breaking two earthenware bowls which have been placed in his path. This guards against the influence of evil spirits during the ceremony. He is then taken in to the mandap or chori. Two seats are placed in the chori and the groom sits on the left hand side. His bride now arrives with due ceremony at the mandap and takes her seat facing him.

5. AUSPICIOUS PRAYERS

Lord Mahavir is the auspicious one. Gautam is the auspicious one. Sthulibhadra is the auspicious one. The Jain religion is the auspicious one.

Let Lord Adinath, other Tirthankaras, Bharat and other Chakravartis and all Vasudevas and Prativasudevas protect me.

Let fathers of Tirthankaras like Nabhi and Siddhartha who have ruled their empires justly protect me.

Let mothers like Maheshvari and Trishla who have spread joy everywhere in three worlds protect me.

Let the omniscient disciples like Pundarik, Indrabhuti protect me.

Let the virtuous noble ladies (Satis) like Brahmi and Chandan bala protect me.

Let the goddesses of the Jain-Sashan like Chakreshwari and Sidhayika, who can destroy all the obstacles protect me and give me the fruits of victory.

Let the brave Yakshas who are capable of destroying all obstacles of all Jains - Karpadi and Matang - protect me.



6. HASTA MELAP

After a series of prayers, the priest will place a single garland of cloth around the couple's necks. Then the bride's parents wash the groom's feet, wipe them and put flowers on his feet. Then, the priest will put the palm of the bride's hand on the groom's palm into which a small amount of sandalwood paste and other auspicious things will have been placed.

The priest recites "Aum Arham. O Jiva, you are the one with soul. May you two become partners with the same time, mind, karma, shelter, body, action, love, desire, wishes, joy, sorrow, longevity, with the same hunger and thirst. May you have similar progress; may you enjoy the same good things; words, forms, scents, touch, ashrava, bandha, samvara, nirjara, moksha (effects of Karma). May you obtain a lasting relationship and unity by way of this joining of your hands".

7. TORAN PRATISTHA (Honouring the arch of the Mandap goddess Lakshmi).

The priest gives some rice, sandalwood and flowers into the hands of the bride's parents and says this mantra;

“AUM HRIM, SHREE, NAMO, worshiped by all, respected by all, the most important one. O Goddess, please fulfil our wishes”.

(Then they throw rice etc on the arch (toran) of the mandap). The priest anoints the couple's heads with holy water.

“AUM ARHAM. You have now occupied these seats. You are together for a noble purpose. May you bind yourselves in an eternal bond. ARHAM AUM.”

VEDI PRATISTHA (Honouring the gods of Khsetras).

“AUM NAMAHA. I worship thee, O God of all kshetras (directions and fields). Come and grace this mandap and accept this offering. Fulfil our wishes by giving us every happiness and prosperity.

Give us happiness
Give us honour
Give us children
Give us welfare and prosperity
Give us the best ..., SWAHA

AGNI STHAPAN

The sacred fire is first placed in the small kunda or vessel and the following mantra is said:

“AUM HRAM HRIM HROM. I bow to the sacred fire, shining like pure gold, whose big flames radiate the eternal light energy and virtues, whose vehicle is the goat and who consumes the offerings. O fire god, come and stay in this kunda SWAHA”.



8. HOUM

Mantra for Houm (Offerings).

“AUM ARHAM. O Fire God! Be pleased, be alert, now is the time. Please take these offerings of symbolic food and drink, sacrifice and material wealth to the eight Protectors of the eight directions (Yam, Nairut, Varun, Vayu, Kuber, Ishan, Nag, and Brahmanam). Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to the nine Planets - Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to all sur gods (Muses). Please accept this SWAHA.

AUM ARHAM, O Fire God! Please take these to the Bhuvanpati gods, like Asur, Nag, Supama, Vidyut, Ocean, direction, wind, Sthanitkumars. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to Vyantars (lower gods) like Pishach, Bhut, Yaksha, Rakshash, Kinnar, Kimpurush, Mahorag, Gandharva. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to the Star gods - Moon, Sun, Planets, Constellations and all stars. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to the Vaimanik Gods (higher gods) like Saudharma, Ishan, Sanatkumar, Mahendra, Brahm, Latank, Shukra, Sahastrar, Anat, Pranat, Aarun, Achyut, Graiveyak, Anuttar-Devas. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to Chatumikaya-devas who are recognised by their consort or weapon or vehicle or special strength. These are:- Indra, Samanik, Parshad, all Lokpalas. Anik, Prakimik, Lokantik, and Abhiyapogik Gods. Please accept this SWAHA.

AUM ARHAM O Fire God! Please take these to the island of Ruchak and give these to all Dik-kumaris (Angels). Please accept this SWAHA.

AUM ARHAM. Please take these to all seas, rivers, mountains, caves and forest-gods. Please accept this SWAHA.

(The priest should put the offering in the sacred fire after each mantra. The offering consists of ghee, betelnut, grains of Jav (a kind of grain) and Tal-Seeds).

9. FIRST ABHISHEKA

The Priest anoints the couple's heads with holy water.

“AUM ARHAM. You have now occupied these seats. You are together for a noble purpose. May you bind yourselves in an eternal bond. ARHAM AUM”

10. GOTRACHAR

The Priest then says:

AUM Namorhat Siddhachary Upadhyay Sarva Sadhubhyah. Please now recite your family line and the declaration of marriage.

The **announcement** is made by way of speaking the day, date, names of parents of both bride and groom and the declaration of marriage is read by the priest.

He then says:

“May these two be granted peace, contentment, prosperity, and wisdom. ARHAM AUM”

(The Priest then gives rice, flowers, incense and sweets to the couple and they offer them in puja to the fire god.)



11. FOUR ROUNDS;

The couple circle the fire four times.

The bride's brother comes with some rice grains and gives them to the bride and groom who, in turn, after each round, give them to the priest.

The priest offers these grains of rice to the sacred fire.

Mantra for the FIRST circle (round):

AUM ARHAM. Without beginning is the world .. is the soul .. is time .. is attachment. Anger, ego, illusion, greed are associated with the body and different Karmas. There are words, forms, liquids, smells and touches which are desirable or undesirable.

You have joined each other in front of the Siddha, Kevali, other Gods, Fire, men and women, Rulers, People, teacher, father and mother and other relatives - so please proceed around this fire.

Mantra for the SECOND round:

AUM ARHAM. 'Illusion Karma' lasts for a long time. It adheres firmly and cannot be eliminated easily. Twenty eight types of this Karma include anger, ego, deceit, and greed in different degrees and different time-spans. Other things like feelings associated with mind and body are longer-lasting too.

This love and pining together is also the fruit of your past karma; may it last as long as this world lasts. So please encircle this fire.

Mantra for the THIRD round:

AUM ARHAM - There are karmas related to feelings of comfort and discomfort, hearing, seeing, tasting, smelling, touching - all these could be a good experience or a bad experience. May you have all good health and experience.

(NOTE: The fourth round is done after the next stage "Accepting the Bride", but the mantra is said now).

Mantra for the FOURTH round:

Attachment to the world is due to (several kinds of karma) Mohaniya, Vedaniya, Nam, Gotra and Ayu Karma.

Inflow of karma actions, bondages and pleasures are interrelated. This is how your joining together is a natural and binding result of your karma.

12. KANYA DAN (Giving the bride to the groom)

The Priest gives grains of jav, tal, a small bit of grass and a drop of water to the bride's father (or relative) and says this mantra:

"Here on this year month of tithi (Indian date) day This bride who is arrayed in the best of clothing, best of jewellery and carrying a fragrant, beautiful garland has come to you. The bride's father (or relative) is handing over his beloved daughter to you. Please accept her".

Groom: "I take thee". Priest: "Truly taken. Let there be peace, wealth, comfort and contentment. Let there be happiness". (At this point the priest recites the vows and the couple accept them.)

"Please proceed round the fire now". (Bride's father gives jav etc to the bride and groom).

Groom: "I take thee I have now taken thee".

(The Priest asks them to offer jav etc in the fire. The bride and groom offer these things to the fire).

Then the **Fourth Round** is made.

(This makes the final sealing of the marriage bond).

13. VASKSHEPA

The bride and the groom change places after the fourth round the groom on the right side and the bride on the left of the groom.

Priest: "Lord Adinath was married by this same ritual and got happiness. May you be happy".

(The Priest sprinkles a little vaskshepa on the heads of the bride and the groom).

Then the bride's father gives water and tal, into the hands of the groom.

Father: "Please take this". Groom: "I have taken it. I have accepted it".

(The Priest takes these things afterwards and sprinkles them on the bride).

14. LAST (SECOND) ABHISHEKA

O man and wife! Your marriage has taken place by the unavoidable fruit of your previous karmas. It cannot be altered. It cannot be avoided. You have gone through this because of previous karmas. May you obtain unbroken, undisturbed peace, happiness and all-round joy.

O children! You two have been married. Now you two are equal in love, experience, happiness and good conduct. You are true friends in happiness and misery, in virtues and faults. May you become equal in mind, speech and action, and in all the good virtues.

15. KAR-MOCHAN

Manta for the release of hands

AUM ARHAM. You are the life. You are bonded by Gnanavamiya, Darshnavarniya, Vedaniya, Mohaniya, Ayu, Nama, Gotra, Antaray Karma, (the kinds of karmas). Your karmas are bound by their character of quality, quantity, peace and binding power. May you obtain moksha by way of progressing on the fourteen gunasthan (stages of spiritual ascent). ARHAM AUM.

You have released your hands but your love is unbroken.

(Hands released).

(Bride's father gives a symbolic gift to the groom).

16. BLESSINGS

Blessing is given:

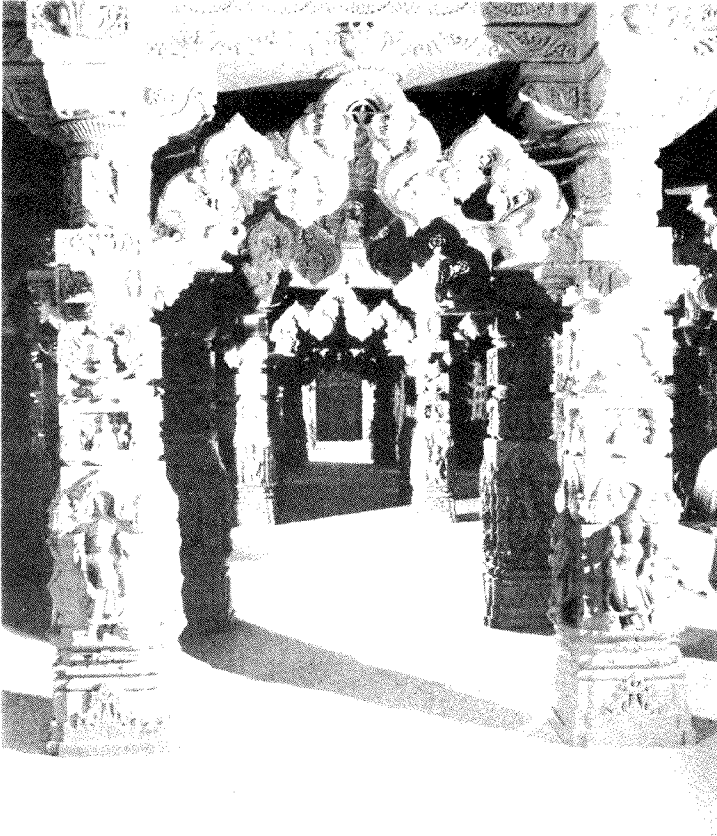
"We congratulate you on your marriage".

"May the gods of heaven grant you the blessings of prosperity, joy, wisdom, and love for evermore".

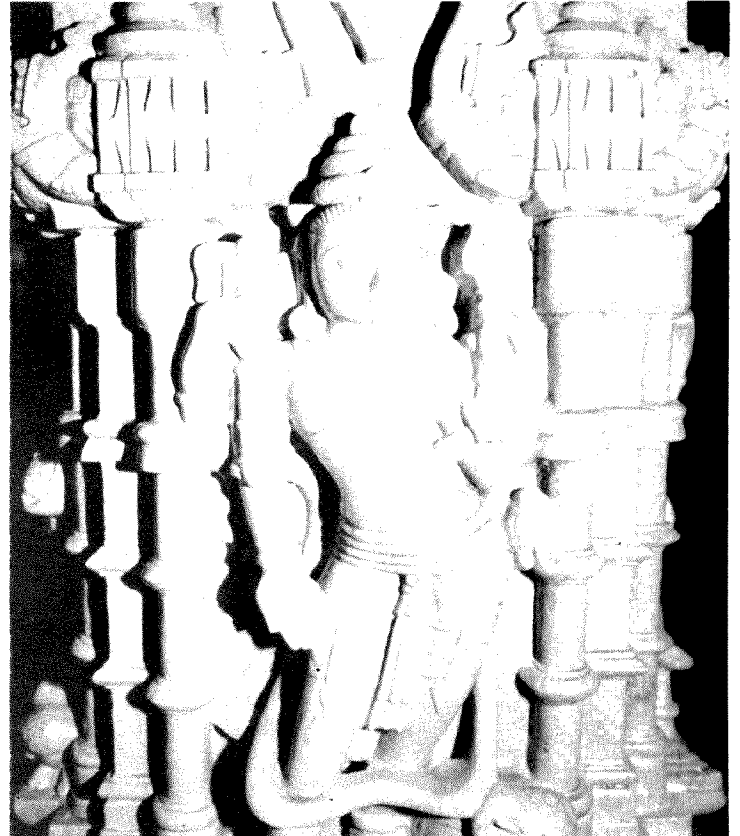
"Whatever gods we have invited, we say farewell to you and request that you return when required for a similar auspicious occasion. If we have been guilty of any faults in these rituals, please forgive us".

After this, the bride and bridegroom are given a send-off by their relatives, and return to the bride's home, visiting the temple on the way.

(It is the custom to hold a reception and dinner for the guests before the bride and groom depart, when individual congratulations are given to the couple).



INTERIOR OF JAIN CENTRE LEICESTER



CARVING ON PILLAR, JAIN CENTRE LEICESTER

A JAIN VIEW OF DEATH, CARE OF THE DYING AND BEREAVEMENT

Dr. Natubhai Shah

Birth and death are natural phenomena for a human being, and Jain philosophy explains these aspects and helps the dying person to take death in their stride.

The soul (Jiva) is the one unchanging element in the living being. It may be embodied in any of the four broad categories of existence - as heavenly being, human, in animal or plant form, or as a denizen of the hells. Until the soul is purified and sheds all the Karmas attached to it, the type of being in which the soul is reborn - the shape, form, colour, longevity, etc., of the body it occupies - depends upon its Karma. Whatever we do, whatever we speak, whatever we think and whichever manner these activities are done, attract different Karmic particles in intensity, quality and quantity. If these Karmic particles are mild in character, they are dissociated from the soul by feeling sorry or asking for forgiveness. If they are strong in intensity and character, they remain attached to the soul, until they ripen, which may happen in a short time or after thousands of years. High-intensity Karmic particles are removed by experiencing their effects, but low-intensity ones can be removed by austerity and living a noble life. Karmas are like bank balances. If they are good (merit), one enjoys their fruition until they are exhausted. If they are bad (demerit), one suffers from misery.

Jain scriptures have described 168 different kinds of Karmas in detail and have explained the causes of the happiness, misery, good health, suffering and apparent inequality of this world. If some person is doing bad deeds but is still enjoying a good life (of material wealth), it is due to fruition of good Karmas in past lives, but his soul is collecting demerit because of bad deeds and he will have to suffer its effect in the future. When all the Karmas are shed, the soul is purified and remains in its natural blissful state.

Until liberated, the destiny of living beings is constant transition from one physical body to another, a recurring cycle of birth and death and rebirth. We have all of us passed through countless lives in the past, and we face countless more lives in the future.

Jains believe that the universe is made up of 6 basic elements - Jiva (soul), Ajiva (space), Dharma (medium of motion), Adharma (medium of stasis), Time and Pudgala (matter) - of which the main are living (Jiva) and non-living (Pudgala) matter particles. When we die, the soul (Jiva) rises and occupies a body which is formed by fusion of Pudgala or matter

particles and which grows with the help of the soul, while the corpse, which is made of matter, gradually disintegrates in Pudgala. These Pudgala may form the body of another soul. The soul, because of its Karmic power, attracts these particles.

Good Karmas make a better body whereas poor Karmas may make a lowly body.

Once a follower of Jainism understands this philosophy, he is never afraid of death. He sees that the process of dying is like changing the house. Nothing is yours. Even the body is not yours since sooner or later everybody has to go, leaving everything behind. Hence a follower of Jainism gradually leaves all attachment to worldly possessions, living beings and even his body.

When someone is dying, all the Jain leaders, relatives or family members in this country give them solace by explaining this philosophy. In India, sometimes monks and nuns go to see the dying person. Many community members also come to see the dying person, which is a constant source of support. They sing hymns, Navkar Mantra - a hymn for surrendering to the liberated and detached souls. They also explain the temporary nature of this body and all worldly attachments. A dying person would like to have, during this crucial period of dying, noble thoughts, forgiveness for anything they have done wrong during their life and to forgive all the beings who have done wrong to them, and have a peaceful death.

Because of the community and family support, and an understanding of the philosophy of life and death, the dying person requires fewer pain-killing drugs and tranquillisers.

After death, the body is cremated and the whole community comes to the crematorium. For 3 to 7 days after the cremation, community members go to the bereaved's house and give them all possible support. They sing hymns explaining the temporary nature of the body, and they try to pray for the peace and permanent bliss of the soul of the person who has died. The bereaved family are cared for by the community for their day to day needs and, if somebody requires help - financial or otherwise - the community try to provide for them. Hardly any bereaved person takes tranquillising drugs.

If somebody is dying in hospital, relations and family, or Jain leaders, come to visit them. They give sympathy and encourage the dying person to have noble thoughts. Most of the time, he is encouraged to chant Navkar Mantra and other chantings.

Namo arihantanam
I devote myself to the enlightened souls

Namo siddhanam
I devote myself to the liberated souls

Namo ayariyanam
I devote myself to religious leaders

Namo uvajjhayanam
I devote myself to religious teachers

Namo loe savva sahumam
I devote myself to all the monks in the world

If he cannot chant, someone else chants - even in his ear, if required - so that the dying person has noble thoughts and his soul leaves this world in a peaceful state.

Indeed, this applies not only to humans, but to all living beings: if a Jain knows that any animal is dying, he will go up to it and quietly recite the Navkar Mantra in its ear. The most famous example of this is perhaps found in the story of Parshvanath, the twenty-third Tirthankara, when he found two snakes dying in a burning log. Parshvanath recited the mantra to the snakes, who were then able to die in peace, tranquillity, and recollection. According to the Jain scriptures, they were reborn as Dharnendra and Padmavati, heavenly attendants of Parshvanath. They are revered in all Jain temples alongside Parshvanath.

RITUALS IN CHRISTIANITY

Rev. Michael Ipgrave

Rituals are important in Christianity for various reasons, they offer up to God important moments in our lives, they provide discipline for spiritual training, they bring the community together to reaffirm its identity. Most of all, they give Christians a way of identifying with Jesus as they repeat in their own lives significant actions from his life story.

This is very apparent in two rituals which are central for almost all Christians - baptism and eucharist. Baptism marks initiation into Christian life - either as a baby born into a Christian home, or as a non-Christian entering the community of faith. At the beginning of Jesus' ministry, he was ceremonially washed (by his cousin John) in the river Jordan. So Christian life begins with a washing with clean water - either of the whole body, or just symbolically of the forehead. This signifies purification from sin; it also represents death by drowning - the newly baptised come out of the water as if rising to new life in a second birth.

Another great ritual in Christianity is the eucharist, also called Communion or Mass; this, the usual Sunday morning worship in most churches, is in two

parts. First, there are readings from the scriptures, telling the story of God's involvement with his world through the people of Israel and the life of Jesus, and some kind of sermon, in which Christian faith is related to the contemporary world. The faithful will also confess their sins, pray for the world and for themselves, and sing hymns. This first part is like the Jewish worship which Jesus would have attended as a child in the synagogue. The second part of the eucharist is a sacred meal patterned on the 'Last Supper' eaten by Jesus with his disciples on the night before his death. This is now celebrated in very different ways; in one church, there may be splendid music, beautiful vestments, clouds of incense, elaborate ceremonial, while in another there is an informal atmosphere and no special ceremonial. Whatever the style, though, the substance is the same: the priest or president takes bread and wine, gives thanks to God, breaks the bread, and distributes the bread and wine to the people to eat and drink. The bread is broken as Jesus' body and the wine poured out as his blood: Christians believe that Jesus himself, though unseen, shares in the meal with them, and feeds them with his own life.

Other rites mark important stages of life - marriage, sickness, death - or events in the life of the Christian community - the ordination of a new priest or deacon, the enthronement of a bishop, the blessing of a church, pilgrimage to a holy place. There are festivals throughout the year - most importantly, Easter, celebrating Jesus' victory over death, and Christmas, his birthday - and each Sunday is kept as a time for special prayer, fellowship, and rest. There are also the individual rituals which form the pattern of daily life - prayer in the morning, at nightfall, and before going to bed, Bible reading, fasting. There are no strict rules about these rituals; each Christian, by the light of the Spirit given him, is to use them as helps and guides as he journeys to God.

Jainism & Christianity

What do Jainism and Christianity have in common? That is a large question, which could be tackled in many different ways: I want to approach it from the central point of Christian teaching, the idea of the Trinity. This Christian doctrine speaks of God as relating to his people in three different ways - as Father, as Son, and as Spirit. Jains would not speak in such terms, but still these three ways do define three different areas of faith, experience, and conduct in which there are interesting parallels between the two religions.

When Christians talk of God as Father, they imply that they are his children, and so members of one family. Moreover, God's loving care extends not only to humans but to the whole of his creation: Jesus himself said, "Are not five sparrows sold for two pennies? And

yet not one of them is forgotten before God". Because all life stems from one source (the Father's creative love), so all life naturally belongs together, and should be treated with respect and responsible care.

Jains would agree here on the fundamental unity of all life, and the importance of respecting this. Indeed, in the doctrine of *parasparopagraho jivanam* (that all life is bound together by mutual support and interdependence) Jains have elaborated an account of the unity of all from which Christians have much to learn, especially in an age of growing ecological concern. It is interesting to note how close some in the Christian tradition have independently approached to this perception for example, the German theologian, doctor and pastor Albert Schweitzer, who wrote: 'A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives'. Schweitzer here, a Jain might well say, is propounding an ethic of ahimsa, 'non-violence' as taught by Mahavira; he was in fact following the ethic of agape, 'selfless love', taught by Jesus - and this brings us to our second area of convergence.

When Christians speak of 'God the Son', they affirm their belief that God revealed himself in Jesus his son: if we want to see the life of God lived in the world, we look to Jesus of Nazareth and the pattern of his life. That pattern is marked above all by the teaching and practice of agape, selfless love - and so agape is for Christians the ultimately valid and meaningful form of life. This agape is not just any sort of love - as we might say casually 'I love this food' - indeed, it is not a love that is at all to do with what we like or enjoy. Rather, agape is concerned only with the welfare of the other person, the loved one - so that Jesus could even say that the greatest love was to lay down one's own life for someone else.

Surely this is akin to the principle of ahimsa, that determination, carried even to the point of self-sacrifice, to cause no harm to any living being. Like agape, the roots of ahimsa lie deep in the heart of man; it is here, on the battlefield of the soul, that the greatest battle must be won the battle against the self with its evil inclinations, its sins, impurities and grasping. Only through following the higher, more challenging path can the soul find its true identity,

So Lord Mahavir and Lord Jesus both point us to a way that leads to salvation. Yet both Jains and Christians know well that to tread that path is not easy; it is a constant struggle, on which we are likely to stumble again and again and in which we need continual renewing of our commitment and strength. It is in this area of endeavour, failure and restoration that Christians speak especially of the Holy Spirit.

The understanding of God as Spirit is perhaps one of the most difficult areas of Christian belief for non-Christians - or even many Christians - to grasp. By definition, God as Spirit cannot be seen, heard, touched, or otherwise apprehended by the senses, yet we believe that he dwells within the heart of the faithful, forgiving their sins, directing and guiding their actions and thoughts, giving them freedom and wisdom.

There are here a number of themes which resonate with the Jain tradition. For example, the freedom which the Spirit gives - a freedom from the bondage of sin - may remind us of the longing for moksha, liberation, which informs Jain spirituality, and of the central role played by forgiveness in the Jain life. Or again, when Jesus says that "The Spirit will lead you into all truth", we recall the place of jnana, knowledge, in the Jain's path to the ultimate. In reaching this freedom and knowledge, the soul has to overcome attachment to material things - there is in Christianity, as in Jainism, a vigorous ascetical tradition which finds expression in fasting, prayer, and a daily rule of life. Often the commitment to live out this challenge has been most radically embodied in Christianity by orders of monks and nuns, who have served as examples to the laity in much the same way as their Jain counterparts.

Yet the deepest significance of the idea of the Spirit dwelling in Christians is in the sense of autonomy and dignity it confers on them. God promises concerning the gift of the Spirit: 'I will put my law within them, and I will write it upon their hearts . . . and no longer shall each man teach his neighbour and each his brother, saying, 'Know the Lord', for they shall all know me, from the least of them to the greatest'.

In this stress on personal autonomy there is a clear parallel with the Jain insistence that the soul is of transcendent worth and carries immense responsibilities for fulfilling its own potential, for finding again its true nature. As in Christianity, so in Jainism, the paradox is, that this true self is only to be found by selfless behaviour - by fighting against the grasping and clinging attitudes of the false self: 'All the great miseries suffered by the self are born of "myselfness", and so it is imperative to abandon completely the notion of external objects as being mine' [Aurapaccakkhanam 26.27]; 'Whoever would save his life will lose it, and whoever loses his life for my sake will find it' [Matthew 16.25]

SCIENCE AND RELIGION

We recently published a full review of Professor K V Mardia's study of *The Scientific Foundations of Jainism* (Motilal Banarsidass 1990). Professor Mardia, of course, has been a close associate of Dr. Natubhai Shah in the development of the Jain Centre in

Leicester from the very beginning. We have now received an appreciation of this book from Professor C B Rao of Pennsylvania State University. Professor Rao's many distinctions are too numerous to mention here, but they include Fellowship of the Royal Society, the highest British honour in the field of science. We feel that the views of Professor Rao will be of interest to our readers.

Jainism is a religious system founded very many centuries ago and developed by a series of spiritual leaders called Tirthankaras. It is based on a highly sophisticated logic and on scientific principles as re-expounded by the twenty-fourth Tirthankara, Mahavira (599-527 BC), who was a contemporary of the Buddha. The ancient texts of Jainism, like all literature in those times, were written in Sanskrit and Prakrit using the existing vocabulary and in a style which is somewhat terse and needs a deep study to understand. Mardia has done a valuable service to laymen, as well as scholars in comparative religion by writing a book explaining the logic and philosophy of Jainism in terms of modern concepts and ideas.

Mardia sets out four axioms needed to explain the spiritual path of Jainism. Three of them postulate the scientific theory of karmons, or particles of nonliving material, and their relation to the pure soul, the living part. Axiom 4 postulates the application of the theory of karmons in purifying the soul. These axioms are then examined for their logical content and relevance to modern life.

Jainism was founded to understand problems of real life : Why are we imperfect? What should we do about it? Why are there different forms of life? Different religions have different approaches to answer these questions. Mardia deduces the answers in a logical way using the basic axioms. He states the Three Jewels of the Jain path of purification to attain moksha or salvation : choosing the Right Faith, acquiring the Right Knowledge and finally observing the Right Conduct.

A highlight of the book is the discussion of Jain logic, which allows for conclusions (inference) to be drawn when types of questions asked do not lead to complete certainty or complete uncertainty. A central feature of this system is a principle of conditional predications (called svadyaya) in which one examines inference from seven standpoints (saptabhanganvaya) differing in types of uncertainty involved. It is interesting to note that Jain logic is the forerunner of modern scientific or statistical thinking.

Mardia characterises Jainism not simply as a religion but a holistic science which encompasses everything, including religion. He draws an analogy between karmons and karmic forces as conceived by Jains, and the fundamental particles and forces postulated in

physics, and suggests the possibility of discovering new natural phenomena by an interaction of the two.

Written by a modern thinker and a scientist with an international reputation in research and the dissemination of scientific knowledge, *The Scientific Foundations of Jainism* is a valuable guide in understanding Jainism. Mardia refers to the Jain claim that one can see the whole truth of Jain science when one attains kevalajnana or infinite knowledge! His efforts to reveal to us the truth of Jain science in an understandable way provide a testimony to the vast amount of knowledge he must have acquired through the diligent study of the literature on Jainism. The book will be of great value to Jains as well as non-Jains in understanding the emergence of a great religion, to help us in seeking truth and understanding our existence and the purpose of life.



**ENLIGHTENMENT OF MAHAVIR
(WINDOW AT JAIN CENTRE LEICESTER)**



THE JAIN ACADEMY

The promotion of Jainism will be recognised as a worthy aim. This is important both to strengthen Jains, and perhaps especially young Jains, in their knowledge of, and commitment to, the Jain religion and Jain values, and also to promote understanding of Jainism and respect for Jain principles among non-Jains. With these aims in view the Jain Academy has been formed.

A Council for the Jain Academy has also been formally established. The Council will be responsible for the supervision of the Academy's activities, finances, staff and resources. Members include Jains and academics; they will fulfil the following roles: Honorary Academic Chair - Prof. Richard Gombrich; Chairman - Dr Natubhai Shah; Vice-Chairman - Prof. Kantibhai Mardia; Treasurer - Mr Navinbhai Shah; Director - Dr Paul Marett, supported by Dr Ken Oldfield, Dr Rameshbhai Mehta and Mr Vinodbhai Kapashi (relations with the community), and Mr Rajnibhai J Mehta (PRO in UK and overseas). A Praesidium, which will include influential people with an interest in the Academy's activities, is being established, under the leadership of HE Dr L M Singhvi, High Commissioner for India. Navinbhai Shah is working on the formation of a charitable trust which will serve as a financial base for the Academy and receive donations. Nemu Chandaria and Bipin Mehta of the Institute of Jainology have been informed of progress in setting up the Academy, and invited to organise a joint meeting for cooperation in this worthy cause.

Arrangements have been made with the Department of Jainology at Madras University for MA Research Scholars to come on 1-year placements to Leicester. Working for the Jain community under the auspices of, and supported by, Jain Samaj Europe, these will be invaluable in the development of the Academy. Job specifications have been agreed for these posts, and the first Research Scholar, Miss Punam Mehta, will be coming to Leicester in the late spring or summer of 1992. Contact has also been established with Jain Vishva Bharti and with other institutions and individuals in India; it is envisaged that these links too will be important for human, material, and academic resources.

A close working relationship has been set up with the School of Arts at De Montfort University (formerly Leicester Polytechnic). Regular meetings are being held with Professor Michael Scott and other members of staff. These have focussed upon ways of integrating Jain studies (culture, philosophy and theology,

science of living, languages) into the School of Arts modular degree course. A joint working party has been established to plan the structure of the modules. It is envisaged that modules will be introduced into the Combined Honours Degree Course over the next three years; after six years, the course should have built up sufficiently to offer an Honours Degree in Jain Studies. We are exploring the possibility of making these modules available in other parts of the University, outside the School of Arts.

We reproduce below proposals for the syllabus in Jain Studies being considered by this working party. Any suggestions from readers would be most welcome.

I THE AIMS OF THE JAIN ACADEMY

To institute and develop an academy for the study of Jainism and the promotion and dissemination of Jain values.

II PARTICIPATION AND BENEFIT

Four groups in particular can be identified as likely to benefit from and participate in the activities of the Academy :

- 1 Jains in the UK, especially young Jains;
- 2 School children and their teachers,
- 3 University and college lecturers and their students (including trainee teachers, students of religious studies and theology, students of art and architecture),
- 4 Scholars and research students from the UK and abroad.

The functions of the Jain Academy are set out in III to VIII below :

III SCHOOLS AND YOUNG PEOPLE

1 To produce publications and audio-visual material in clear English for children -young Jains and others-dealing with the essentials of Jainism in a scholarly but appealing way. For example, there will probably be booklets on the origins and development of Jainism, on what Jains believe, on the lives and teachings of famous Jains, both ascetics and lay people, all with emphasis on the central principle of non-violence and the shaping role it plays in the lives of Jains and those influenced by them.

2 To arrange talks in schools on Jainism and to prepare information and education packs for young people and for teachers.

IV HIGHER EDUCATION

1 To deliver lectures on aspects of Jainism in university and college departments of religious studies, and to other interested organisations.

2 To establish visits from lecturers and students, and to give lectures and seminars during such visits.

3 To establish contact with students of art and architecture and to arrange lectures on the relation of architecture and sculpture to Jain practices and beliefs.

4 To arrange and deliver open lectures on Jainism.

5 To organise and conduct seminars and other group meetings and activities, in particular for specific religious education in, for example, the rituals and sutras (as in a Jain pathshala).

6 To compile and publish books, pamphlets and a journal.

7 To establish courses, full-time, part-time or by distance learning, in conjunction with the University, leading to a degree or diploma in Jain Studies.

8 To encourage and assist with the development of language skills relevant to Jain Studies.

9 To arrange study tours to India.

V CULTURAL EDUCATION

To promote and disseminate information about Jain social education, dietary requirements, art, music, dances, festivals and ceremonies.

VI SPIRITUAL EDUCATION

To provide training facilities for Jain meditation and austerities.

VII RESEARCH

1 To conduct and publish independent research into Jain history and doctrine and other topics relevant to Jainism.

2 To help and advise on building up collections of Jain texts and other library materials essential for research and study, whether academic or informal.

3 To liaise and cooperate with scholars and academics in the Jain field in the UK and abroad

VIII GENERAL

1 To cooperate with other organisations and individuals sharing the same aims and ideals.

2 At all times to work to serve the Jain community by deepening the knowledge and commitment of all members of the community, young and old, in relation to the Jain faith, and by increasing the understanding of, and goodwill towards, the Jain

community, Jain principles and the Jain way of life in the wider community in the United Kingdom and elsewhere.

DE MONTFORT UNIVERSITY and the JAIN ACADEMY

DRAFT SYLLABUS in JAIN STUDIES

I Introduction

The draft syllabus outlined below forms a proposal for a JAIN STUDIES element within a joint honours bachelor's degree scheme. Whilst planned for a 2 x 15 week semester year (26 weeks actual teaching), it could also be programmed for a course structured on the conventional 3 x 10 week term basis.

The scheme is modular with two (compulsory) modules taken consecutively to comprise Level I in the first year. Level II comprises four modules (out of a selection of five), two in each of the second and final years. If student numbers warrant it, additional optional modules could be added in Level II in due course. Level II options may be taken in any order (subject to timetabling and student number restraints).

II Subject Areas

The Subject Area of JAIN STUDIES covers the beliefs and values, culture and way of life of the JAINS in their historical development and in the contemporary world.

III Approaches and Philosophy

The subject will be approached against the background of Indian civilisation and the situation of the modern world. JAIN STUDIES offers a range of courses to enable students to acquire in the first place, at Level I, a basic background in the field, and thereafter knowledge at a more advanced level of JAIN beliefs, and philosophy and the JAIN way of life. Traditional and modern literature will be explored. Opportunities for basic linguistic competence will be offered. It is expected that students during the course will acquire the skills to communicate their knowledge using modern media techniques. They will, further, develop analytical and evaluative skills through engagement with original texts at a standard appropriate to undergraduate work. Initially the course offered will form a JAIN STUDIES subject area in a combined honours degree but eventually this will also provide a route toward the development of a full JAIN STUDIES honours degree. Teaching will combine lectures with seminars and tutorial work. Guided reading will, of course, be necessary and the library, as well as the other resources, of the adjacent JAIN CENTRE will be utilised.

IV Aims

- i) To introduce students, whether from the Jain community or not, to the religion and culture of the Jains as they have developed from earliest times to the present day;
- ii) To give a grounding in Jain religion and philosophy as a basis for further study;
- iii) To explore and assess the actual and potential contribution of Jainism in the modern world.

V Teaching and Assessment

Each module would comprise 26 hours (two hours per week) lectures or lecture-seminars, together with guided reading and tutorials. Assessment would be by course work (40%) and written examination (60%).

VI Postgraduate Diploma and Master's Degree in Jain Studies

The syllabus could form the basis for a course leading to a Postgraduate Diploma and the degree of Master of Arts in JAIN STUDIES. This could be offered, as resources and student interest permit, as a full-time, part-time or distance-learning course. Candidates, honours graduates in any field, would follow the same scheme as undergraduates, suitably modified to meet their advanced intellectual maturity, and on successfully completing the six modules would be awarded a Postgraduate Diploma in JAIN STUDIES. Students who had achieved a satisfactory level in their Diploma studies (including passes in Module 3, RELIGION AND PHILOSOPHY OF THE JAINS II and Module 7, READING PRAKRIT) would be permitted to submit a 20,000 word dissertation on an approved subject for the award of the degree of Master of Arts.

VII Short Courses

Individual modules could be offered, with suitable adaptation, as short courses. Satisfactory attendance and the completion of written assignments could lead to the award of an Extra-mural Certificate in Jain Studies.

VIII Course Tutor

There will be a full-time appointment at Lecturer's grade. The tutor will be assisted by visiting lecturers to give the necessary depth of specialisation appropriate to the University course.

IX MODULES

LEVEL I (Both modules to be taken in the first year, Module 1 in the first semester and Module 2 in the second semester .)

1 JAINISM IN THE SETTING OF INDIAN CIVILISATION

2 RELIGION AND PHILOSOPHY OF THE JAINS

LEVEL II (Four of the options to be taken, two in the second year and two in the final year.)

3 RELIGION AND PHILOSOPHY OF THE JAINS II

4 JAIN CULTURE AND SOCIETY IN HISTORY

5 JAIN CULTURE AND SOCIETY TODAY

6 SELECTED JAIN TEXTS IN ENGLISH TRANSLATION

7 READING PRAKRIT

X OUTLINE CONTENT

A suggested programme of lectures is given for Module 1, with outlines only for Modules 2 to 7.

Module 1 JAINISM IN THE SETTING OF INDIAN CIVILISATION

A ESSENTIAL BACKGROUND

- 1 Introduction : Jainism in the world today
- 2 India : land and peoples
- 3/4 Key points in Indian history and society : (i) to c200 AD (ii) 200 AD to modern times
- 5/6 The Indian religious experience : Vedic religion-Hinduism-karma-heterodox systems (Buddhism, Jainism)-bhakti movements-the gods of India-modern movements
- 7 Caste, creed and culture : the social structure of India

B INTRODUCTION TO JAINISM

- 8 Mahavira : the religion of the Jinās emerges into history
- 9 Traditions of the Tirthankaras
- 10 Development of Jainism to c 400 AD
- 11 Karma and the ultimate goal
- 12 Jain ethics
- 13 The mendicant path
- 14 Religious life of the laity
- 15 Jain scriptures

16/17 Development of Jain religion and community from c 400 AD to modern times

18 Jain art and architecture

19 Notable Jain scholars and monks

20 Notable lay men and women

21 Western interest in Jainism in the nineteenth and twentieth centuries

22 Jain social structure

23/24 Jainism in the twentieth century

25 The relevance of Jain ethics

26 The future of Jainism and the Jains

INTRODUCTORY READING

Spear, Percival. History of India. 2 vols. 1965

Warren, Herbert . Jainism in Western Garb. 1912

Stevenson, Sinclair. The Heart of Jainism. 1916

Jaini, Padmanath S. The Jaina Path of Purification. 1979

Marett, Paul. Jainism Explained. 1985

Carrithers, Michael and Humphrey, Caroline (eds.). The Assembly of Listeners. 1991

Module 2 RELIGION AND PHILOSOPHY OF THE JAINS I

Teachings of Mahavira-karma and moksha-the path of purification-ethics-ahimsa-Jain cosmology-theories of knowledge-Jainism and Indian religion-rituals-meditation and yoga

Module 3 RELIGION AND PHILOSOPHY OF THE JAINS II

This module builds on Module 2, studying the topics at greater depth and with particular reference to Jain scriptures and the writings of Jain scholars, historical and modern

Module 4 JAIN CULTURE AND SOCIETY IN HISTORY

Historical development of Jain society-Jain contributions in government, the economy, literature-Jain art and architecture

Module 5 JAIN CULTURE AND SOCIETY TODAY

Jains in business and the professions-Jains oversea, UK, Europe, North America, East Africa-modern Jain scholars-reform and extension movements the

environment-“science of living”-propagation of Jain principles

Module 6 SELECTED JAIN TEXTS IN ENGLISH TRANSLATION

A number of important texts, classical and modern, studied with regard to their historical background, religious and philosophical content, literary connexions. Examples might include the Tattvartha Sutra, Kalpa Sutra, Atma Siddhi of Srimad Rajchandra, etc.

Module 7 PRAKRIT READING

An intensive tutorial course in elementary Ardha-Magadhi Prakrit aimed at enabling the student to read simple texts and forming a basis for further study.

Jain Samaj Europe: 1991/92: Executive Committee & Trustees

President: Dr Natubhai K Shah, 69 Rowley Fields Ave, LEICESTER LE3 2ES, 0533 891077

Vice-President: Mr Ramanbhai C Shah, 081 200 5761

General Secretary: Mr Navinbhai Shah, 12 Templars Cresc, LONDON N3 3QS, 081-349-1963

Deputy General Secretary: Mr Kamal Mehta 0533 692743

Treasurer: Mr Rajesh J Mehta, 0533 856575

Assistant Treasurer: Mr Pankaj K Shah 0533 666632

Area Chairperson:

Leicester: Mr Kantibhai Shah, 0533 666632

London: Mr K C Jain, 081-202-0469

Executive Committee Members: Dr Ramesh L Mehta, Mr Gajendra Z Chhatrishia, Mr Rajnikant J Mehta, Mr Jagdish A Mehta, Mr Laxmikant T Mehta, Mrs Dayaben L Mehta, Mr Shashikant P Mehta, Mr Rajni G Mehta, Mr Babubhai C Vora, Mr Nitin K Mehta, Mr Rasikbhai V Mehta, Mr Bipin Mehta, Mr Hareesh Shah, Mr Mansukhlal Z Shah, Mr Rajnibhai Shah

Bhagni Kendra President: Mrs Ramaben Mehta;
Youth Group President: Miss Pallavi Vora

Trustees: Dr N K Shah, Mr M L Mehta, Mr M P Shah, Mr B C Vora

Auditor: Modi & Shah (Leicester).

BOOKS ON JAINISM : A SHORT LIST

Books on Jainism in Western languages are rather elusive. The following short list is the first stage of a more comprehensive bibliography, at present in preparation. Many of these will not be readily available, even in large libraries though two specialist London booksellers, JAYA BOOKS and BOOKS FROM INDIA, are helpful. It is hoped, however that this list will be useful to the person who wants to pursue the study of Jainism further.

Bhargava, D. Jain Ethics. Delhi : Motilal Banarsidass, 1968

Bhattacharya, B.C. Jaina Iconography. 2nd ed. Delhi : Motilal Banarsidass, 1974 (Detailed illustrated guide to Jain images.)

Bhuvanbhanusoorishwarji, Acharya. Handbook of Jainology. Tr. from Hindi by K.Ramappa. Mehsana : Shri Vishvakalyan Prakashan Trust, 1987 (A useful detailed reference book of Jain terms and concepts on traditional lines.)

Bothra, P. Jain Theory of Perception. Delhi : Motilal Banarsidass, 1976

Caillat, C. and Kumar, R. The Jain Cosmology. Tr. from French by R. Norman. Basel &c : Ravi Kumar Publishers; New York : Harmony Books, 1981 (Over 100 coloured diagrams from Jain mss. with informative text.)

Caillat, C., Upadhye, A. N. and Patil, B. Jainism. Delhi: Macmillan Company of India, 1974 (Three fairly short essays giving a very useful introduction.)

Carrithers, M. and Humphrey, C. eds. The Assembly of Listeners : Jains in Society. Cambridge &c : Cambridge University Press, 1991 (A collection of scholarly articles, written largely from an anthropological standpoint. Valuable insights into Jain society.)

Chakravarti, A. Samayasara of Sri Kundakunda, Translation with Introduction. Delhi : Bharatiya Jnanapitha, 1971 (A valuable text by an important South Indian author.)

Chatterjee, A.K. Comprehensive History of Jainism (Volume I) (up to 1000 A.D.); Volume II (1000 A.D. to 1600 A.D.) Calcutta: Firma KLM, 1978, 1984

Devendra Muni Shastri. Source-Book in Jaina Philosophy. Tr. from Hindi by T.G.Kalghatgi. Udaipur: Sri Tārak Guru Jain Granthalaya, 1983

Doshi, S. Homage to Shravana Belgola. Bombay : Marg Publications, 1981 (Lavish illustrated account of the foremost South Indian place of pilgrimage.)

Dwivedi, R. C. ed. Contribution of Jainism to Indian Culture. Varanasi: Motilal Banarsidass, 1975 (Collection of essays by different scholars.)

Fischer, E. and Jain, J. Art and Rituals : 2500 Years of Jainism in India. New Delhi: Sterling Publishers, 1977 (Good photographs of religious life with an introduction. Originally published in German in 1974 as the catalogue of an exhibition in Zurich.)

Gopalan, S. Outlines of Jainism. New Delhi : Wiley Eastern, 1973 (Jain philosophy, based on the author's lectures in Madras University.)

Guerinot, A. La religion djaina. Paris : Paul Geuthner, 1926

Jacobi, H. Jaina Sutras. Part 1, The Akaranga Sutra, The Kalpa Sutra. Part 2, The Uttaradhyana Sutra, The Sutrakritanga Sutra. 2 vols. New York : Dover Publications, 1968 (Reprint of translations with introductions by a great 19th century scholar. Originally published in the Sacred Books of the East series, 1884, 1895.)

Jain, C.R. Fundamentals of Jainism. Meerut : Veer Nirvan Bharti, 1974 (Originally published 1916 as The Practical Path.)

Jain, H. and Upadhye, A.N. Mahavira, His Times and His Philosophy of life. New Delhi : Bharatiya Jnanpith, 1975 (Sixty-page booklet containing two useful essays.)

Jain, K.C. Lord Mahavira and His Times. Revised ed. Delhi : Motilal Banarsidass, 1991

Jain, J.P. Religion and Culture of the Jains. New Delhi: Bharatiya Jnanpith, 1975 (Good readable general account.)

Jain, J. and Fischer, E. Jaina Iconography. Part One, The Tirthankara in Jaina Scriptures, Art and Rituals. Part Two, Objects of Meditation and the Pantheon. 2 vols. Leiden: E.J.Brill, 1978 (Each volume, paperback but fairly expensive, contains nearly fifty excellent black-and-white plates with introduction. Well-produced and informative.)

Jaini, P.S. The Jaina Path of Purification. Berkeley : University of California Press, 1979 (The best general account for the English-speaking reader by one of the most distinguished scholars in the field. Scholarly and well-written but not a book to be skipped through quickly.)

Jaini, P.S. Gender and Salvation : Jaina Debates on the Spiritual liberation of Women. Berkeley &c : University of California Press, 1991 (Discusses, with hitherto untranslated texts, the attitudes of the two main sects regarding the spiritual liberation of women.)

Kapashi, V.J. In Search of the Ultimate. Harrow : V.K. Publications, 1984 (Sixty pages of inspiring excerpts translated from Jain scriptures.)

Lalwani, K.C. Kalpa Sutra of Badrabahu Svami. Delhi : Motilal Banarsidass, 1979 (Original text of this very popular sutra, with introduction and translation.)

Lalwani, K.C. Sramana Bhagavan Mahavira : Life Doctrine. Calcutta : Minerva Associates, 1975

Mardia, K.V. Scientific Foundations of Jainism. Delhi : Motilal Banarsidass, 1990 (Scholarly explanation, by a distinguished scientist, of Jain philosophy in terms of modern physics.)

Marett, P. Jainism Explained. Leicester : Jain Samaj Europe Publications, 1985 (Clear introduction for Jains and non-Jains.)

Mehta, S.R. and Sheth, B.G. Shrimad Rajchandra : A Great Seer. Agas : Shrimad Rajchandra Ashram, 1971 (One of the many books on this modern saint, mentor of Mahatma Gandhi.)

Mookerjee, S. The Jain Philosophy of Non-absolutism: A Critical Study of Anekantavada 2nd. ed. Delhi : Motilal Banarsidass, 1978

Nahar, P.C. and Ghosh, K. An Epitome of Jainism. Originally published Calcutta, 1917. Reprinted as Jainism : Precepts and Practice. 2 vols. Delhi : Caxton Publications, 1988. Also as An Encyclopaedia of Jainism. Delhi : Sri Satguru Publications, 1988

Nevaskar, B. Capitalists Without Capitalism : The Jains of India and the Quakers of the West. Westport : Greenwood Publications, 1971 (Sociological study of two groups which have a lot in common.)

Pandey, V. ed. The World of Jainism. Bombay : pub. by the Author, 1976 (Varied essays by different scholars.)

Radhakrishnan, S. Indian Philosophy. 2nd. ed. London : Allen and Unwin, 1929, 1931 (Classic work by a very great scholar, later President of India. A lengthy chapter in Vol.I deals with Jain philosophy.)

Rosenfield, C. Gurudev Shree Chitrabhanu, a Man with a Vision. New York: Jain Meditation International Center, not dated (c.1981)

Roy, A.R. History of the Jainas. New Delhi : Gitanjali Publishing House, 1984

Sangave, V.S. Jaina Community : A Social Survey. 2nd. ed. Bombay : Popular Prakashan, 1980 (Very informative on Jain society, customs and religion.)

Schubring, W. Doctrine of the Jains. Tr. from German by W.Beurlen. Delhi : Motilal Banarsidass, 1962 (Translation of an important work of scholarship originally published in German in 1934. Valuable but very heavy going.)

Settar, S. Inviting Death : Historical Experiments on Sepulchral Hill. Pursuing Death : Philosophy and Practice of Voluntary Termination of Life. Dharwad : Institute of Indian Art History, Karnatak University, 1986, 1990 (Two detailed scholarly studies from inscriptions at Shravana Belgola and from original texts on ritual voluntary termination of life.)

Shah, U.P. "Jainism." in New Encyclopaedia Britannica. Chicago, 1974. Recommended as the most accessible short general account.

Sogani, K.C. Ethical Doctrines in Jainism. Sholapur : Jaina Sanskriti Samrakshaka Sangha, 1967 (Valuable detailed work.)

Stevenson, S. The Heart of Jainism. New Delhi : Munshiram Manoharlal, 1970 (Reprint of a book first published by Oxford University Press in 1917. This was for long the main source of information for Western readers. Much useful detail, sympathetically presented but written from a Christian missionary standpoint.)

Sukhlalji, Pt. Pt. Sukhlalji's Commentary on Tattvartha Sutra of Vacaka Umasvati. Originally published in Gujarati (1930) and Hindi (1939) and translated by K.K.Dixit. Ahmedabad : L.D. Institute of Indology, 1974 (The text and translation of this very important sutra are given, with Pandit Sukhlalji's lengthy introduction and commentary.)

Talib, G.S. ed. Jainism. Patiala : Punjabi University, 1975 (Six articles by different authors covering aspects of Jain religion.)

Tahtinen, U. Ahimsa : Non-violence in Indian Society. London : Rider, 1976 (Not confined to Jainism but has some fifty index references to Jains.)

Thomas, F.W. Sri Mallisenasuri : Syad-Vada-Manjari. Delhi : Motilal Banarsidass, 1968 (Reprint of an annotated translation, first published c.1958, of a 13th. century commentary on a work of the famous scholar Hemachandra. Heavy going.)

Upadhye, A.N. et al. Lord Mahavira and His Teachings. 2nd. ed. Bombay : Shree Vallabhsuri Smarak Nidhi, 1983 (Collection of essays with emphasis on Jainism's answer to modern questions.)

Von Glasenapp, H. Der Jainismus : Eine indische Erlösungsreligion. Hildesheim &c : Georg Olms Verlag, 1984 (Reprint of the most important Western work on Jainism, originally published Berlin 1925.)

Warren, H. Jainism in Western Garb, as a Solution to life's Great Problems. Edited, with notes, by N.J.Shah. 2nd. ed. Bombay : Shree Vallabhsuri Smarak Nidhi, 1983 (This is a recent edition of Herbert Warren's small, but useful, introduction originally published in 1912 and frequently reprinted.)

Williams, R. Jaina Yoga. Delhi : Motilal Banarsidass, 1983 (Reprint of a scholarly work first published by Oxford University Press in 1963. The title is a little misleading : the book is a survey of medieval writings on the duties of the lay person. Valuable but not light reading.)

Winternitz, M. History of Indian literature. 2 vols. Tr. from German by S.Ketkar and H.Kohn. 3rd. ed. New Delhi : Munshiram Manoharlal, 1991 (English translation, first published Calcutta 1933, of the original German work of 1907. Vol.II includes a lengthy survey of Jain literature.)

Know thou Truth.
He who abides by
the Commandment of Truth
goes beyond Death.

-Dasavaikalika, 6. 11.

With Compliments

INDO AFRICAN EXPORTS LIMITED
IMPORTERS AND MERCHANTS OF GREY CLOTH



ANDREW MERCER LIMITED
IMPORTERS AND MERCHANTS OF YARN



M. LODGE & SONS LIMITED
TEXTILE MERCHANTS SPECIALISING IN FABRICS
FOR SHIRTS AND BLOUSES



R. & J. PARTINGTON (1920) LIMITED
TEXTILE CONVERTERS AND MERCHANTS

FAILSWORTH MILL ASHTON ROAD WEST
FAILSWORTH MANCHESTER M35 0FR
TELEPHONE: 061-681 6416 TELEX NO.: 669155
CABLES: "INDEXPORTS"

One who knows other people's misery does not pursue worldly pleasures
and keeps away from bondage of sinful acts.
(3.3.201) Acharanga Sutra

With Best Wishes
from

Taraben and Bhogilal Mehta

**Reeta and Yogesh Mehta
Rishi and Shaneel**

**Trupti and Hitesh Mehta
Ishita and Amisha**

Chetna and Dilesh Mehta

2 Sandbrook Close
Sunnydale Gardens
Mill Hill
London
NW7 3PF

Tel: 081 906 0834

"Greenoaks"
3 Temple Gardens
Moor Park
Rickmansworth
Hertfordshire
WD3 1QJ

Tel: 0923 835533

11 Sunnydale Gardens
Mill Hill
London
NW7 3PD

Tel: 081 906 2656

35 Allum Lane
Elstree
Hertfordshire
WD6 3NE

Tel: 081 953 2971

P.S.J. Alexander & Co.

(Incorporating R. S. Shah & Co)

Chartered Accountants

1 Doughty Street
London WC1N 2PH
Telephone 071 404 5466
Telex 295423 varify G
Fax 071 242 6801
Cables SCRUTINY London



Authorised to carry on investment business
by the Institute of Chartered Accountants
in England & Wales

S.C.SHAH F.C.A. N.C.SHAH BSc (Econ). F.C.A., A.T.I.I.
A.S.MEHTA F.C.A. D.R.SHAH BSc (Econ). F.C.A.

One who knows other people's misery
does not pursue worldly pleasures
and keeps away from the bondage of sinful acts
(Acharanga Sutra 3.3.201)

With Compliments
& Best Wishes From

VIRSONS LIMITED

**IMPORTER AND WHOLESALERS
OF HOUSEHOLD LINEN TEXTILES**

10/22 Dunbridge Street,
Bethnal Green,
London E2 6JA

Tel: 071 729 0977
Fax: 071 739 4878
Telex: 298913 Rajvir G

Give up softness and accept hardship,
Give up all desire leading to misery.
You will obtain happiness only after
destroying your faults and attachments
with the weapon of a balanced and disciplined mind.

With the compliments of

MODI & SHAH

**Accountants,
Registered Auditors,
Tax Advisers**

216 Melton Rd
Leicester LE4 7PG
V J Modi B.Com. FCA (India)
K H Shah B.Com. FCA (India)

Tel: (0533) 610450
Fax: (0533) 662196
S K Shah BSc Econ ACA ATII
B V Modi BSc (Hons) ACA ATI

“Belief in the self and other reals is Right faith, their comprehension is Right knowledge, non violence, self control and austerity is Right conduct. These together constitute the way to freedom.”

Lord Mahavira.



TRAVEL & TRANSPORT

Tel: 071 328 1178 071 624 7289

આપની મુસાફરી શરૂ કરતા પહેલા અમારો કોન્ટેક્ટ જરૂર કરો- અમારે ત્યાંથી નીચે
મુજબની સગવડો મળી શકશે.
એર લાઇનની ટીકીટો- મુંબઈ-નાયરોબી-ન્યુયોર્ક વિગેરે વિગેરે
વિસા એરેન્જમેન્ટ-ઇંડીયા-યુ.એસ.એ-યુરોપ વિગેરે વિગેરે
કોચ ટૂર્સ ટૂ યુરોપમાં.
ટ્રાવેલર્સ ઇન્સ્યુરન્સ.

આપની જરૂરીઆત માટે કોન્ટેક્ટ:-
નીલેશ શાહ-અનીલ શાહ તથા રાજૂ દિપાલા ને ફોન
કરી વિગતો મેળવો.

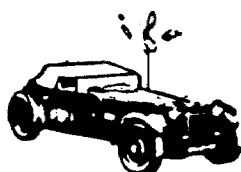
Contact Address
350 Kilburn High Road
Linburn House
Ground Floor
London
NN6 2QJ
Telex 934999 TXLINK
MBX013283699

“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.”

—Lord Mahavira

With The Best Wishes
From

DR. R. B. SHAH
14 MICHLEHAM DOWN
LONDON N12
TEL: 081-445-6903



*With Best Compliments
from*

**NEASDEN ELECTRONICS
IN CAR ENTERTAINMENT SPECIALISTS**

51-53 Dudden Hill Lane, London NW10

Tel: 081 459 6669 Fax: 081 459 7959

NEASDEN ELECTRONICS (SWISS COTTAGE) LIMITED

154-156 Finchley Road, London NW3

Tel: 071 435 5666 Fax: 071 435 4309

NEASDEN ELECTRONICS (KENTON) LIMITED

117 Kenton Road, Kenton, Harrow, Middlesex.

Tel: 081 909 1881 Fax: 081 909 3819

H. L. SMITH & CO LIMITED

HI-FI SPECIALIST

287-289 Edgware Road, London W2 1BE

Tel: 071 723 5891/ 071 723 7595

Telex No. 265871 MONREF G Ref No. WJJ076 Fax: 071 724 6101

HI-WAY HI FI LIMITED

CAR STEREO, HI FI AND VIDEO CENTRE

313-315 Edgware Road, London W2 1BN Telephone: 071 402 2441

ALSO AT

67 Tottenham Court Road, London W1

242 Tottenham Court Road, London W1

Tel: 071 637 3508

TV:VIDEO:HI FI:VIDEO CAMERAS:TELEPHONES:FAX MACHINES
WORLDWIDE EXPORTERS

SPECIALISED IN CAR AUDIO, CAR ALARMS, CAR TELEPHONES
SUPPLIED AND FITTED WHILE YOU WAIT

[illegible]

**A religion with virtues like non-violence, self-control and austerity
is the highest and best. Even Gods bow to those
whose mind is always set in the religion**

***With Best Wishes from
Sudha Shah & Anil Shah***



CHS
CH SHAH LTD

Lancaster House,
80 Princess Street,
Manchester M1 6NF.

Telephone: 061 236 8305
Fax: 061 228 2370

Manchester.
Telex: 669698

[illegible]

**With Best Compliments
from
The Director and Their Families**

TECHNOMATIC LTD

**Techno House
468 Church Lane, London NW9 8TQ
Fax: 081 205 0190; Tel: 081 205 9558;
Telex: 922800**

**With Best Compliments
from
Rama and Jayant U. Doshi**

BIJAY INTERNATIONAL

**Unit 27/29 Sapcote Trading Centre
374, High Road, Willesden
London NW10 2DH
Tel: 081 459 2663
Fax: 081 451 1233
Telex: 895 1233**



**With Best Compliments
from**



CITIBOND TRAVEL LONDON LIMITED

JAIN JATRA TOURS

**Jain Jatra Tours anticipated for September/October 1992
All Enquiries welcome direct to our office in London**

**20/22 Maddox Street
London W1R 9PG
Telephone: 071 408 1535
Telefax: 071 491 4006**

**Our Best Wishes & Compliments
to Jain Samaj Europe
from**

**KAMALABEN AND BABULAL RATANSI MEHTA
MEENA AND BIPIN MEHTA
DEEPA AND DILIP MEHTA
PRAVINA AND ROHIT MEHTA
RUMIT, MEETA AND PUNIR**

**81 CRUNDALE AVENUE
KINGSBURY
LONDON NW99PJ
TEL: 081 204 8631**

**117 CRUNDALE AVENUE
KINGSBURY
LONDON NW9 9PS
TEL: 081 204 855**

**With Best Compliments
from**

Jabman

Group of Companies

**37-39 Oxford Street
London W1R 1RE**

☎ (071) 437 1462/3

Telex: 261927 Jabman-G

Cables: Manjab London W1

Fax: (071) 439 7229

**With Best Compliments
from**

DESAI

SWISS & FRENCH & JAPANESE SAREES

Our Speciality is for Originals

**SWISS BORDERS AND MOTIVES
SWISS EMBROIDERIES FOR BLOUSES & SLEEVES
SWISS VOILES PLAIN & PRINTED
SWISS SHIRTING ALSO PURE SILK
SWISS ORGANZA & ORGANDIE
FRENCH PURE SILK CHIFFON
JAPANESE SAREES
AND PURE COTTON VOILES**

**338 CRICKLEWOOD LANE,
OFF FINCHLEY ROAD,
CHILD'S HILL, LONDON NW2
TEL: 081 458 5353**



With Best
Compliments
from

RIMATEX LIMITED

Unit 10,
Barratt Industrial Estate,
Park Avenue,
Southall,
Middx UB1 3AF
Tel: 081 574 3362 (2 Lines)
Fax: 081 571 1647

**With
Best Wishes
from**

Mipco Ltd

With Best Compliments
from

CROYDON MOTOR SPARES AND LONDON AUTO ACCESSORIES

LEADING SUPPLIERS OF GERMAN
AND JAPANESE CAR PARTS

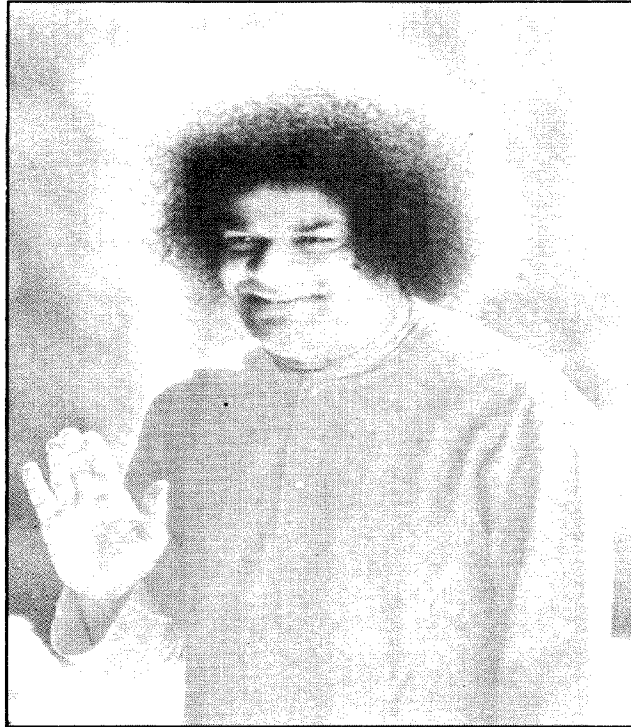
KANTILAL JUTHALAL MEHTA
KIRIT KANTILAL METHA
NITIN KANTILAL MEHTA

TEL: 081 681 1125

081 686 6931

FAX: 081 681 7143

With Best Compliments
from
SAI TRUST SERVICE



Sureshbhai Sodha Family

Belief in the self and other reals is Right faith,
their comprehension is Right knowledge,
non violence, self control and austerity is
Right conduct. These together constitute the
way to freedom.
- Lord Mahavira

With the compliments of
Sherwood Agencies Ltd

Importers, Exporters & Wholesale Distributors
of Radios, Lighters, Watches, Binoculars,
Umbrellas and Fancy Goods

Sherwood House,
Cheetwood Road,
Manchester M8 8AQ. England
Telephone: 061-792 8281
Telegrams: Manish Telex: 666584 SHERWD G

Warehouse,
Mutual Mill No 1 and No 2
Aspinald Street
Haywood
Telephone: 0706 620902

Anger, conceit, deceit and lust-these
four are faults that defile the soul.
An arhat who has conquered them,
commits no sin nor causes it to be committed.
- Lord Mahavira

With Best Wishes From

**Alami International Ltd.
7 Dace Road,
London E3 2NG**

**SOLE DISTRIBUTORS:
SUN BRAND SAFFRON AND TOASTED CORN**

**IMPORTERS OF:
LEATHER GOODS, SCARVES, BELTS & ACCESSORIES,
HOUSEHOLD TEXTILES, HANDKERCHIEVES,
TERRY TOWELS, TEA TOWELS, TABLE CLOTH,
BED SHEETS, PILLOW CASES, BABY NAPKINS,
YELLOW DUSTERS, SOCKS, ETC.**

**REG. OFFICE:
"HOPEGLAD HOUSE"
19-23 KINGSLAND ROAD
LONDON E2 8AA**

**TEL: 081-533-7800 (6 LINES)
TELEGRAPH SUNAMEX
TELEX. NO. 893903
FAX. 081-533-0026**

**RESIDENCE:
98 NETHER STREET, LONDON N12
TEL: 081 446 0546**

DIRECTORS: J.M.VORA. S.J.VORA, H.J.VORA, A.J.VORA

With Best Compliments
from

Jainex International Ltd

The Hope Exchange
24 Southwalk Street
London SE1 1TY
Managing Director
Jawahar Goleccha

Tel: 071 407 9372
Telex: 883748 Jainex G
Fax: 071 378 1584
Telegrams: Jainex London SE1

“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.”

—Lord Mahavira

With the compliments of

KUBACH & SAMBROOK (METALS) LTD.

- *Importers and Exporters*
 - *Works Agents*
 - *Merchants and Shippers*

**MACHINE TOOLS & EQUIPMENT
IRON, STEEL & NON FERROUS METALS
BUILDING MATERIALS - ELECTRICAL GOODS**

**1st FLOOR, 57 MANOR PARK CRESCENT,
EDGWARE, MIDDX. HA8 7LY**

Telephone 081-951 0688/9

Cables: KUMET EDGWARE Telex: 8813619



OM TRAVELS

ORGANISED TOURS TO INDIA



ચાલો જૈન યાત્રા પ્રવાસે
પાવાપુરી સારનાથ ભદૈની સાથે
શ્રી સમેત શિખરજી



બ્રિટનમાં પહેલીજ વાર આ જૈન યાત્રા પ્રવાસનું આયોજન થાય છે. અમારી ભારત યાત્રા પ્રવાસ તેમજ ગંગોત્રી (હીમાલય) યાત્રા પ્રવાસની સફળતાથી પ્રેરણને અમોએ જૈન યાત્રાળુઓને માટે ખાસ આ સુંદર પ્રવાસનું આયોજન કરેલ જેમાં લગભગ મુખ્ય દરેક જૈન યાત્રા ધામનો સમાવેશ થાય છે. આ પ્રવાસ કુલ ૨૪ દિવસનો છે અને તેમજ પ્રવાસમાં પણ રહેવા-ઉતરવા તથા જમવાની સુંદર વ્યવસ્થા કરવામાં આવેલ છે. અમને આશા છે કે આપને આ પ્રવાસ ચોક્કસ પસંદ પડશે. વધુ વિગત નિચે મુજબ છે.

યાત્રાના સ્થળો

મુંબઈ, બનારસ, ચન્દ્રપુરી, સિદ્ધપુરી, ભદૈની, સારનાથ, સમેત શિખરજી, જીવાલીકા, ભાગલપુરી, લછવાડ, ક્ષત્રીય કુંડ, ગુણીયાજી, પાવાપુરી, નાલંદા, વૈશાલી, કુંડલપુર, રાજગીર, પટ્ટણા, કલકત્તા, અજીમગંજ - મુંબઈ પરત.

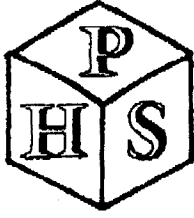
પ્રવાસ ની વિગત

- (૧) પ્રવાસની તારીખ: ૧૪-૬-૧૯૯૨ થી ૩-૭-૧૯૯૨ સુધીની છે.
- (૨) આ પ્રવાસ કુલ ૨૪ દિવસનો છે.
- (૩) લંડનથી યાત્રા પ્રવાસ અને લંડન પાછા પહોંચવાનો ભાવ પાઉન્ડ ૭૯૯.૦૦ તેમજ ૧૨ વર્ષથી નિચેના માટે પાઉન્ડ ૬૩૫.૦૦.
- (૪) ઊપરાંત પ્રવાસ પુરો થયા પછી પ્રવાસીઓને ભારતમાં રોકાવવાનું હોય-તો પોતાની જવાબદારી તેમજ ખર્ચે આ ટીકીટ ઉપર રોકાઈ શકે છે.
- (૫) પ્રવાસ દરમ્યાન બે સમય નાસ્તો તેમજ બે સમય જમવાનું આપવામાં આવશે.
- (૬) પ્રવાસમાં દરેક જગ્યાએ રાત્રી રોકાણ હમૈશા "A" ગ્રેડની હોટલમાંજ રાખવામાં આવશે.
- (૭) પ્રવાસમાં આપનો સંતોષ તેમજ આનંદ અમારી સફળતા છે.
- (૮) વધુ માહિતી માટે ફોન કરો અથવા રૂબરૂ સંપર્ક સાધો -

PRASHANT SHAH

82 Squires Lane, Finchley, London N3 2AH

Telephone: 081-349 2871



*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
And may my life be an offering at their feet.*

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

*May I always be there to show the path to the pathless wonderers 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 the chorus, the immortal song of human concord.

Popatlal Hirji & Sons

Goldsmiths & Jewellers

65 Belgrave Road, Leicester, LE4 6AS

Tel: (0533) 668146 - 667828

સરોડાની સણીનું પ્રિયનામ વી. બી.
સરોડાની ખરીદી માટે પ્રથમ નામ વી. બી.
સોની માનીતિ, સોની જાણીતી ગ્રાંથ કવોલીટી અને વ્યાજબી ભાવ
માટે મુક્ત કંઈ પ્રશંસા પામેલ એક જ નામ

V.B. & SONS

CASH & CARRY

❄

વી. બી. એન્ડ સન્સ

કેશ એન્ડ કેરી

WEMBLEY BRANCH
218 EALING ROAD
WEMBLEY
MIDDLESEX
TEL: 081-902 8579

WAREHOUSE/OFFICE:
WHOLESALE INQUIRIES
V. B. HOUSE
WOODSIDE END
ALPERTON
MIDDLESEX
TEL: 081-900 1355 (4 Lines)
TELEX: 8955369 VBSONS G

KINGSBURY BRANCH:
710/716 KENTON ROAD
KENTON - KINGSBURY
MIDDLESEX
TEL: 081-206 1770



Every type of living being wants to live,
no one wants to die, therefore
all cruel killing activities should be abandoned

[illegible]

KIPFOLD LTD

**Merchants Importers & Exporters
& Stockists of
GREY CLOTH/PLAIN DYED/PRINTED
AND HOUSEHOLD TEXTILES**

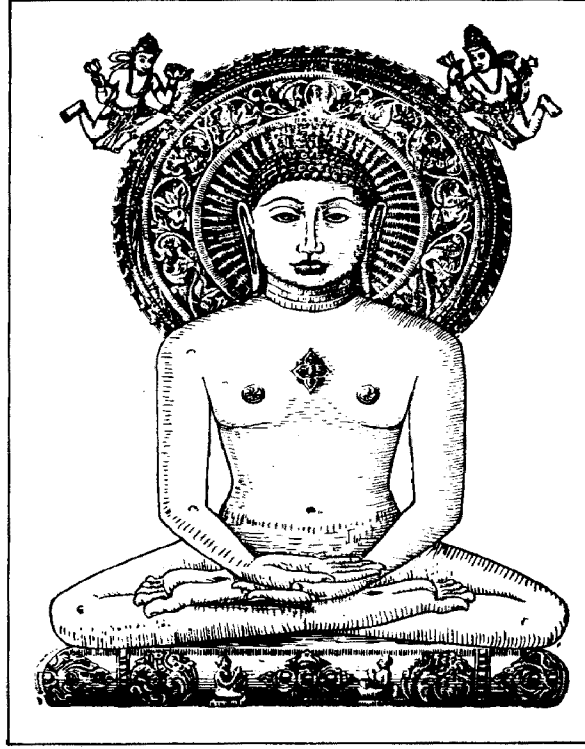
London Office

**Mappin House, 4 Winsley Street,
(off Eastcastle Street), London W1N 7AR
Telex: 269878 VMTEX
☎ 01 580 3402
Fax: 01 255 1680**

Manchester Office

**Cheetwood House, Cheetwood Road, Cheetham,
Manchester M8 8AQ
Telex 66671 KIPTX G
☎ 061 792 4040
Fax: 061 792 2280**

[illegible]



મેરી ભાવના

સદ્ગુરુ શ્રોત્રિય બ્રહ્મનિષ્ઠપદ,—સેવાથી શુદ્ધ જ્ઞાન થશે;
અવર ઉપાસન કોટિ કરેા પણ, શ્રીહરિથી નહિ હેત થશે.

(એ દેશી)

(જસને રાગદ્વેષકામાદિક જીતે, સખ જગ જન લિયા,
સખ જીવોંકો મોક્ષમાર્ગકા નિઃસ્પૃહ હો, ઉપદેશ દિયા;
પુદ્ગલ વીર જિન હરિ હર બ્રહ્મા, યા ઉસકો સ્વાધીન કહો,
ભક્તિ ભાવસેં પ્રેરિત હો યહ, ચિત્ત ઉસીમેં લીન રહો ૧

વિષયોંકી આશા નહિં જિનકે, સામ્યભાવ ધન રખતે હૈં;
નિજ પરકે હિત સાધનમેં જો, નિશદિન તત્પર રહતે હૈં;
સ્વાર્થત્યાગકી કઠિન તપસ્યા, બિના ખેદ જો કરતે હૈં;
ઐસે જ્ઞાની સાધુ જગતકે, દુઃખસમૂહકો હરતે હૈં. ૨

રહે સદા સત્સંગ ઉન્હીંકા, ધ્યાન ઉન્હીંકા નિત્ય રહે,
ઉનહીં જૈસી ચર્ચામેં યહ, ચિત્ત સદા અનુરક્ત રહે,
નહીં સતાજીં કિસી જીવકો, જૂઠ કલ્પી નહિ કહા કરેં,
પરધન વનિતા પર ન લુભાજીં, સંતોષામૃત પિયા કરેં. ૩

અહંકારકા ભાવ ન રફખૂં નહીં કિસી પર ક્રોધ કરેં,
દેખ દુસરોંકી બદતીકો, કલ્પી ન ઈર્ષ્યા-ભાવ ધરેં;
રહે ભાવના ઐસી મેરી, સરલ સત્ય વ્યવહાર કરેં,
બને જહાંતક ઈસ જીવનમેં, ઔરોંકા ઉપકાર કરેં. ૪

મૈત્રીભાવ જગતમેં મેરા, સખ જીવોંસે નિત્ય રહે,
દીન દુઃખી જીવોંપર મેરે, ઉરસે કરુણાસ્રોત બહે;
દુઃખ-ક્રૂર-કુમાર્ગરતોં પર, ક્ષોભ નહીં મુઝકો આવે,
સામ્યભાવ રફખૂં મૈં ઉન પર, ઐસી પરિણતિ હો જાવે. ૫

ગુણીજનોંકો દેખ હૃદયમેં, મેરે પ્રેમ ઉમડ આવે,
બને જહાંતક ઉનકી સેવા કરકે યહ મન સુખ પાવે;
હોજીં નહીં કૃતજ્ઞ કલ્પી મૈં દ્રોહ ન મેરે ઉર આવે,
ગુણ-અહંભુકા ભાવ રહે નિત, દષ્ટિ ન દોષોં પર જાવે. ૬

કોઈ ખુરા કહો યા અવઘા, લક્ષ્મી આવે યા જાવે,
લાખોં વર્ષોંતક જીજીં યા, મૃત્યુ આજ હી આ જાવે;
અથવા કોઈ કેસા હી ભય, યા લાલચ દેને આવે,
તો લી ન્યાયમાર્ગસેં મેરા, કલ્પી ન પદ ડિગને પાવે. ૭

હોકર સુખમેં મગ્ન ન કૂલે, દુઃખમેં કલ્પી ન ગભરાવે,
પર્વત નદી સ્મશાન ભયાનક, અટવીસે નહિ ભય ખાવે;
રહે અડોલ અકંપ નિરંતર, યહ મન દૃઢતર બન જાવે,
ઈષ્ટવિયોગ-અનિષ્ટયોગમેં, સહનશીલતા દિખલાવે. ૮

સુખી રહેં સખ જીવ જગતકે, કોઈ કલ્પી ન ગભરાવે;
વૈર પાપ-અભિમાન છોડ જગ, નિત્ય નયે મંગલ ગાવે;
ઘર ઘર ચર્ચા રહે ધર્મકી, દુષ્કૃત દુષ્કર હો જાવે,
જ્ઞાનચરિત ઉન્નત કર અપના મનુજ જન્મફલ સખ પાવે. ૯

ઈતિ-ભીતિ વ્યાપે નહિં જગમેં, વૃષ્ટિ સમયપર હુઆ કરે,
ધર્મનિષ્ઠ હોકર રાજા લી, ન્યાય પ્રજાકા કિયા કરે;
રોગ-મરી-દુર્ભિક્ષ ન ફૈલે, પ્રજા શાન્તિસે જિયા કરે.
પરમ અહિંસા-ધર્મ જગતમેં, ફૈલ સર્વ હિત કિયા કરે. ૧૦

ફૈલે પ્રેમ પરસ્પર જગમેં, મોહ દૂર પર રહા કરે,
અપ્રિય કટુક કઠોર શબ્દ નહિં, કોઈ મુખસે કહા કરે;
બનકર સખ 'યુગ-વીર' હૃદયસે, દેશોન્નતિરત રહા કરે,
વસ્તુસ્વરૂપ વિચાર ખુશીસે, સખ દુઃખ-સંકટ સહા કરે. ૧૧

HELP WELCOME

Jain Samaj Europe needs the support and help from philanthropists, donors and workers for the Jain Centre and its activities. You can help by being life member (£100) or a Patron (£1,000) by having plaques on pillars or below windows (£2,000) by putting your name plaque on different areas (please inquire) or by donation in various accounts like.

Devdravya/General/Jainism Promotion/Jivdaya/Anukampa/Pathshala/Bhojnalaya/Ayambilshala/Publication etc.

FORMER PRESIDENT

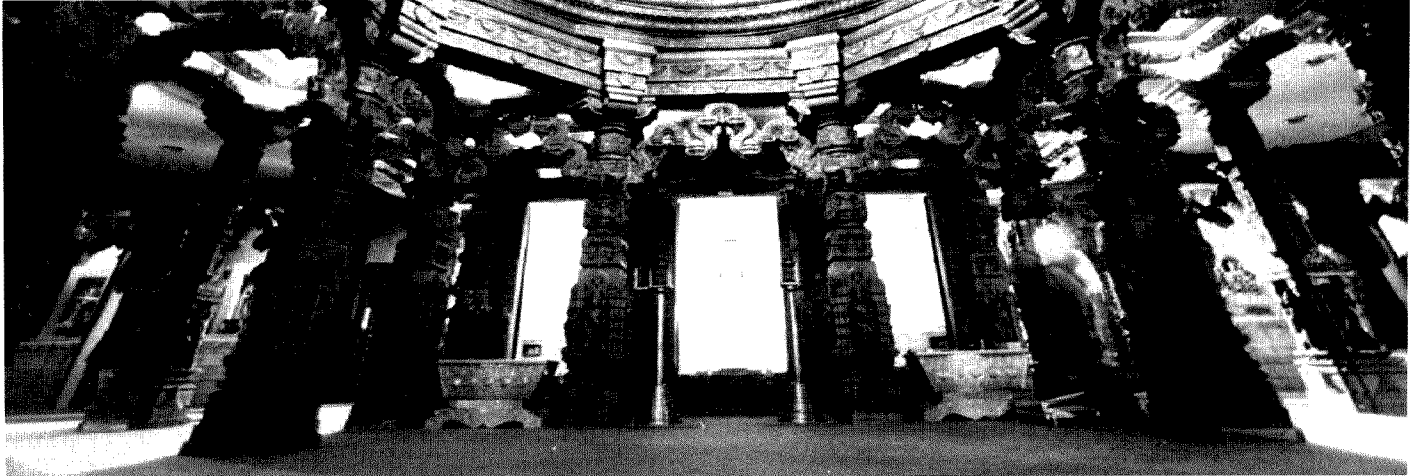
Dr. Ramesh L. Mehta
27 Holmfield Avenue
Leicester LE2 2BG
Tel: (0533) 702773

PRESIDENT

Dr. Natubhai Shah
69 Rowley Field Avenue
Leicester LE3 2ES
Tel: (0533) 891077

GENERAL SECRETARY

Shree Navin Shah
12 Templar Crescent
London N3 3QS
Tel: (081) 349 1963



Mandap of Jain Centre, 32 Oxford Street, Leicester U.K.

THE JAIN

The Jain is a popular publication, read by hundreds of people, Jains as well as non-Jains. It publishes articles on Jain philosophy and way of life in simple English, Gujarati and Hindi.

Complimentary copies are sent to the members of the Jain Samaj Europe, Jain organisations, many Universities, Libraries and other interested individuals. The cost of its publication is met by advertisements and donations.

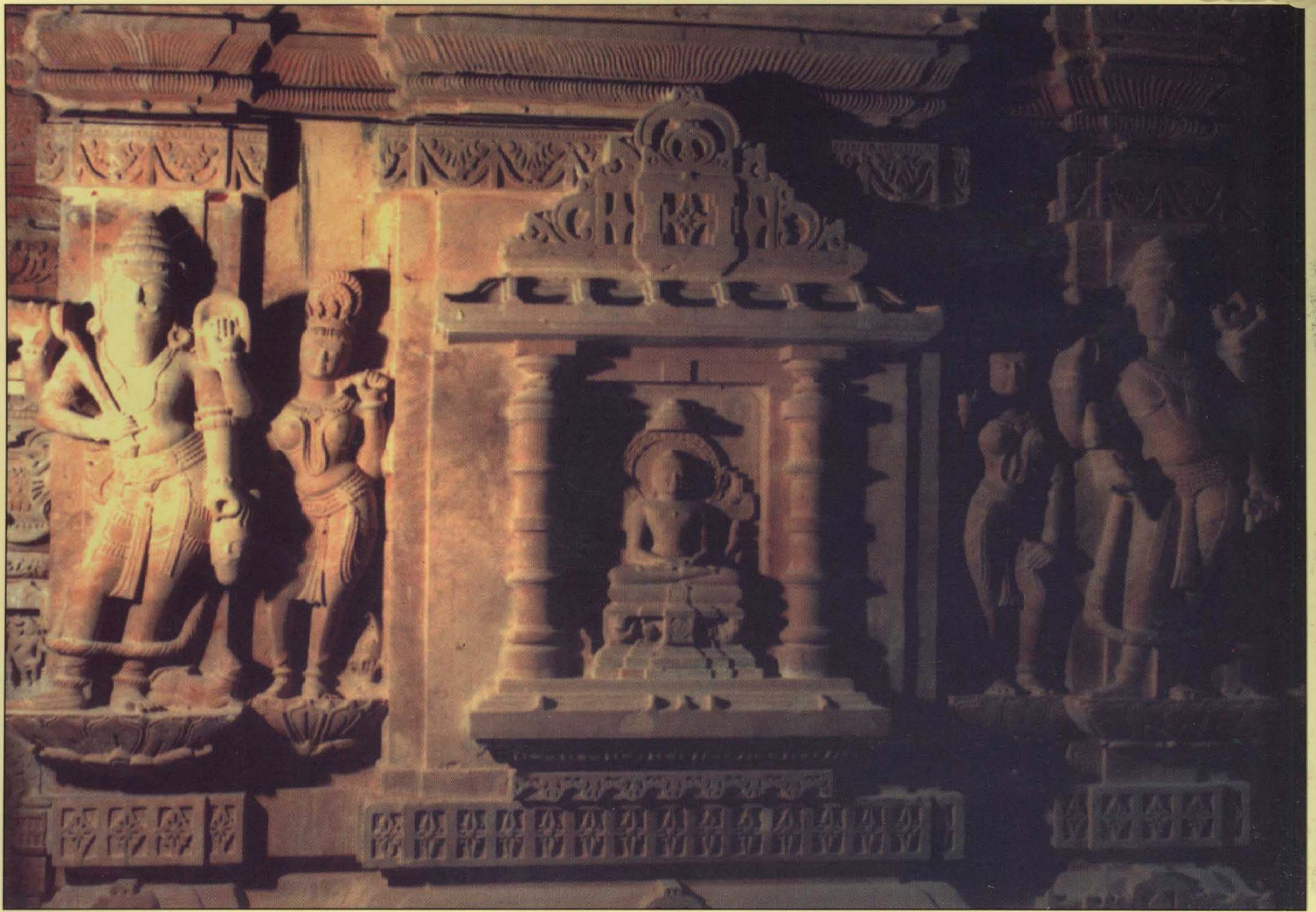
Rates of advertisements:

Full Page	£150
Half Page	£80
Quarter Page	£50
Inside back cover on application	

For further particulars contact the above persons.

PLEASE HELP THIS PUBLICATION

EITHER BY ADVERTISING OR
DONATING



Back of Gabhara, Jain Centre, Leicester.

Jainism was already an ancient religion in the days of Mahavira some 2,500 years ago. Historians agree that this ancient faith was already in existence at the time of Parsva, the 23rd Tirthankara, 250 years before. Jain tradition would trace the line of the Prophets (to be more exact, Tirthankaras) of Jainism back through countless ages. Yet Jainism has a base in logic and science which makes it strangely modern even now. We can express the teachings of Mahavira in the language of modern times and see that they are as relevant to our own day as they were two and a half millennia ago.

The social teaching of Jainism, individual freedom and equality regardless of race, sex, caste and colour, strikes a chord in the hearts and minds of modern men and women. It teaches love and brotherliness to all living creatures; malice and hurt to none. Jainism provides a sensible, acceptable explanation of the great problems of existence, where we came from, where we are going, the nature of our immortal soul and its relation to our temporary body. Jainism provides a code of conduct which is relevant to the troubled world in which we live, a way of life which rejects violence and self-seeking and dishonesty.

It is the duty of all Jains, those living in India and those in the West, to keep the torch of knowledge of this great philosophy burning. This is particularly important for the Western world. If Jains neglect their own faith, the children will know nothing of their precious heritage and will turn to different, and probably less noble, paths of life. This is the belief which lies behind the efforts of all who are working to make the Jain Centre a true centre for the Jains of Europe and a place from which knowledge of the great contribution which Jainism can make to the modern world can spread throughout the West.

The completion of the building and Pratishtha was the first step; the creation of a museum to explain and promote the history, philosophy, architecture, art, culture and way of life of Jains is currently underway; also being organised is a Jain Academy offering undergraduate and post-graduate courses of Jain studies and teaching for children and adults within the community. Jain Samaj Europe also is involved in the promotion of Jain values, especially ahimsa, by stimulating other communities and individuals through such organisations as the Jain-Christian Association, Leicestershire Ahimsa Society for the Care of Nature, and others.

These are endeavours which deserve and demand your support. We hope most earnestly that your donations to these causes will be generous for they are dear to all who value the Jain faith.