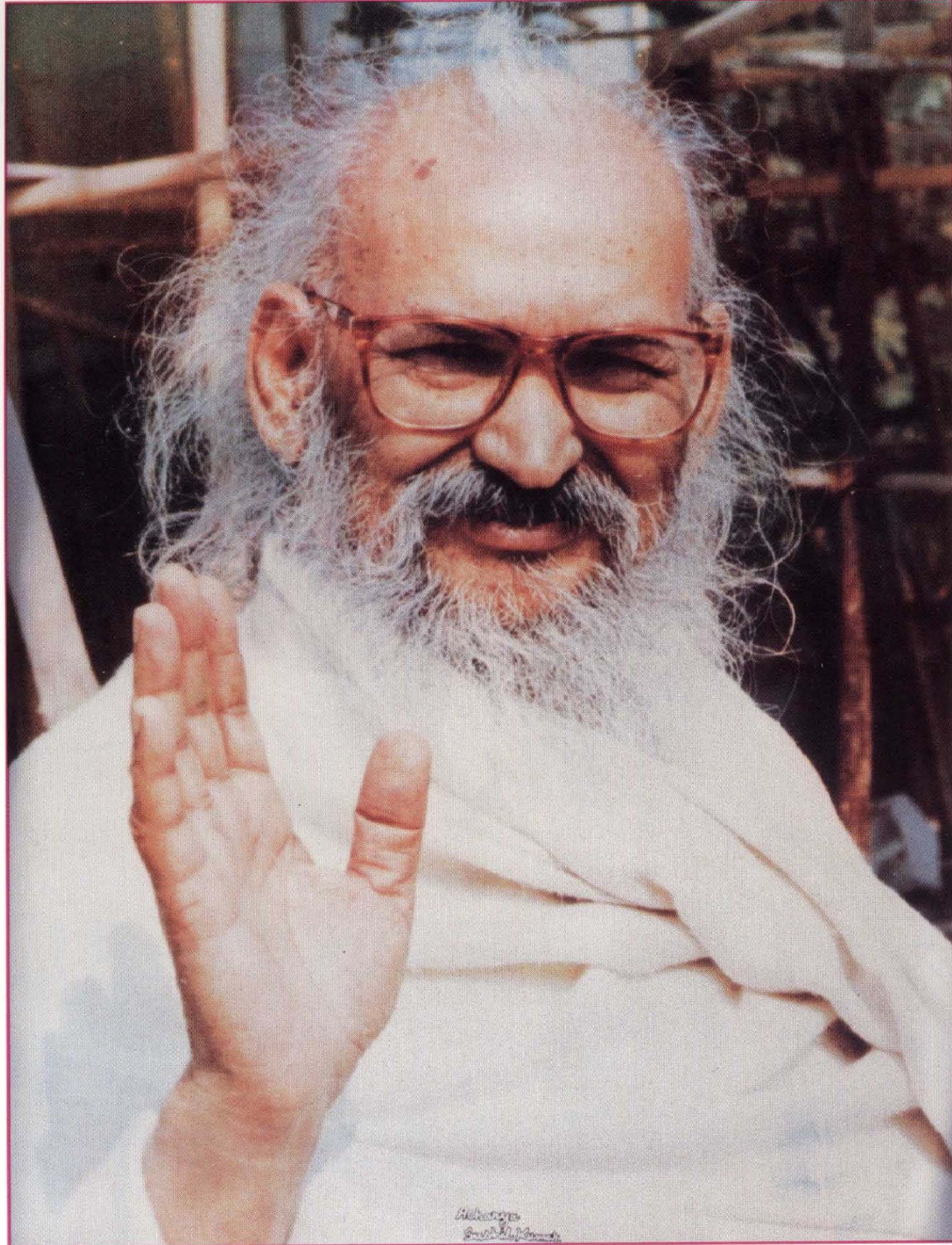


RELIGION AND CULTURE: LEARNING FOR TOMORROW



परस्परोपग्रहो जीवानाम

The First YJA Convention
Chicago, IL
July 1-4, 1994



His Holiness Acharya Sushil Kumarji Maharaj

Crusader for Peace & Non-Violence

June 15, 1926 - April 22, 1994

Namokar Maha Mantra

The Universal Prayer

NAMO ARIHANTANAM

Obeisance to the Arihantas - perfect souls - Godmen

*I bow down to those who have reached omniscience in the flesh
and teach the road to everlasting life in the liberated state*

NAMO SIDDHANAM

Obeisance to the Siddhas - liberated bodiless souls

*I bow down to those who have attained perfect
knowledge and liberated their souls of all karma*

NAMO AIRIYANAM

Obeisance to the masters - heads of congregations

*I bow down to those who have experienced self-realization
of their souls through self-control and self-sacrifice*

NAMO UVAJJHYANAM

Obeisance to the teachers - ascetic teachers

*I bow down to those who understand the true nature of soul
and teach the importance of the spiritual over the material*

NAMO LOE SAVVA SAHUNAM

Obeisance to all the ascetic aspirants in the universe

*I bow down to those who strictly follow the five great vows of
conduct and inspire us to live a virtuous life*

ESO PANCHA NAMOKARO

This five fold obeisance mantra

To these five types of great souls I offer my praise

SAVVA PAVAPPANASANO

Destroys all demerit

Such praise will help diminish my sins

MANGALANAMCA SAVVESIM

And is the first and foremost of all

Giving this praise is most auspicious - -

PADHAMAM HAVAI MANGALAM

Auspicious recitations

So auspicious as to bring happiness and bliss.

Religion and Culture: Learning for Tomorrow

Leading into the 21st century, the future of Jainism will lie in the hands of the youth. It will be the youth's mission to preserve Jainism's rich heritage and insure its growth for future generations.

There is a sense of urgency, as many believe, that Jainism will decline in the future as a lack of understanding and involvement from the youth. There is a common feeling among young Jains to change this notion. The First YJA Convention is just one of many steps that will be taken to address the concerns of the youth as well as search for solutions to preserve our religion and culture for tomorrow.

This convention gives us an excellent opportunity to address the unique challenges facing our peers in a forum which caters specifically to our needs. This forum will also provide an arena for the exploration of Jainism's ideas, values, and beliefs, the interaction and exchange of thoughts and views, as well as a unique medium to achieve a greater insight into our own vast religion and culture.

By raising awareness of Jain ideals and principles, addressing the challenges and difficulties facing Jain youth, and further promoting unity and a sense of pride among Jain youth about their heritage, and the First YJA Convention will be a positive step in preserving and insuring Jainism's growth. "Religion and Culture: Learning for Tomorrow" - Strengthening the generation that holds the future of Jainism in its palms.

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YJA Transition Executive Board

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A New Beginning: Young Jains of America

The idea of forming an umbrella youth organization was spearheaded in 1989 at the 5th JAINA convention in Toronto, Canada. Dr. Urmila Talsania of Chicago, Illinois, began the efforts with Young Jains of America (YJA). Two years later at the 6th JAINA Convention in Stanford California, many youth became involved in Dr. Talsania's efforts and they established a network of youth across the continent with youth contacts in each region. Much momentum was generated at the convention for the organization.

Finally at the 7th JAINA Convention in Pittsburgh, Pennsylvania, an impromptu YJA meeting was held which approximately 50 youth attended. Among these youth were many from the Stanford Convention and also many new faces. A majority of the youth felt that the JAINA Convention due to its format, was not conducive to hold youth meetings and produce a viable result.

Therefore, it was decided to hold a YJA Youth Leadership Conference in Chicago on August 7-8, 1993. The delegation consisted of Dr. Urmila Talsania, (the JAINA Youth Coordinator), ten youth from around the country, and five youth from Metropolitan Chicago. The main purpose of this delegation was to formalize YJA and to provide clear goals and a purpose for the organization in order to formulate a solid action plan.

The two days of the conference were indeed very productive and many solid decisions were made. Young Jains of America will aspire to impart the Jain heritage to the next generation. Its main function shall be to raise awareness of Jain ideals and principles amongst the youth. This will be accomplished through various activities which encompass the spiritual, religious, cultural and social aspects of the Jain heritage. YJA will incorporate existing local youth organizations under its umbrella, and also help form new local youth groups and foster them.

The delegation selected an Executive Board which will serve as the decision-making body until July 1995. This Transition Executive Board set modest goals for itself for the 1993-1994 year. One of the goals will be to draft a formal document and have it ratified by the end of 1994. The Transition Executive Board will also be involved in establishing sound communication channels with all the various youth groups across the continent.

The fall of 1993 served as a period for the continent to become familiar with this new organization, Young Jains of America. This was done with a variety of publications reaching many people across North America. This was a brochure produced by the public relations Committee relating the basic goals, objectives, and agenda of YJA. Youth and adults received this with a surprise as a sign that YJA was serious about continuing the Jain heritage. Also, YJA published its own magazine, **Young Minds**, in November as a triannual publication containing Jain articles and Jain youth news. The **Jain Digest** also served as a key tool to introduce YJA to all Jains in North America. All these publications served to produce quite a strong reputation for YJA showing the dedication of youth across the continent to the survival of Jainism.

To reassess the work of the fall of 1993 and focus on the agenda for the spring and summer of 1994, the Transition Executive Board met in Houston, Texas during January 7-9, 1994. ten

board members came and three special guests also attended. The meeting focused on Convention '94, Short-Term Plans, and Long-Term Plans. For the convention, primarily the format and agenda were reviewed. One of the concrete projects produced from the meeting included the YJA Kickoff day. For that, a package including a Win, Lose, or Draw game, Jain topics of discussion, and information about YJA and Convention '94 was sent to all the local youth representatives across the continent. The Kickoff day were held in the months of March, April, and May 1994, all across North America by the various youth groups.

Continuing to promote the name of YJA, Young Jains of America moved forward by also obtaining space in each JAINA Focus magazine published monthly. Adhering to the schedule of **Young Minds**, the second issue came out in March 1994 with a much larger audience than the maiden issue. The **Jain Digest** also saw a large youth section describing youth activities across North America in the latest issue. In addition, for the first time the JAINA Executive Board meeting (in Los Angeles, California) had a youth delegation attend to present the activities and status of Young Jains of America.

The primary activity this summer was the First YJA Convention in Chicago, Illinois. With several guest speakers and a variety of discussions and workshops, the youth have many activities in store for the July 4th weekend. To publicize the event, brochures were sent out to many youth and their families throughout the continent early in the spring.

The next generation of Jains are faced with unique problems and challenges. They have different needs from the first generation. For the most part, these needs are only partially addressed by the larger Jain community. Herein lies the main challenge and the purpose for an organization such as YJA. As a youth organization, YJA is suited to clearly define the problems of the youth, address their needs, and provide practical and effective solutions.

Since the last two JAINA conventions, communication has increased amongst the youth from different regions. The youth are eager to move beyond the parochial interests that plague some of the first generation Jains. They are eager to see how religion can play a greater role in their lives. They are also eager to develop a sense of urgency, since many people believe that Jainism will diminish in the twenty-first century due to the fact that the youth are not taking an active role in their community. We need to and we want to change this notion. The time is perfect to put YJA on a firm footing and develop it into an organization which will cater to the needs of the second generation Jains. We have had a solid start, but the efforts must continue for success. We hear the constant fears of our parents and we are responding. We urge all the Jain organizations to encourage youth activity of all kinds on a regular basis within their community.



JAIN MEDITATION INTERNATIONAL CENTER

A non-profit educational organization

Founded by Poojya Gurudev Shree Chitrabhanuji

401 EAST 86TH STREET # 20A, NEW YORK 10028 212 534-6090



May 18, 1994

Dear Friends,

Jai Jinendra!

This very greeting teaches much about Jain philosophy. We take Jinas as our heroes for their great inner strength, not because of their physical abilities. The gradual removal, through forgiveness and meditation, of all that obstructs our path to happiness adds greater meaning to our lives.

A young boy once asked me, "What is the purpose of life?"

I did not want to give him a rehearsed answer, because Mahavira's message is to look into our own experience for answers. Then, one word kept coming to my mind. It was: "Ahimsa."

The letters of this word can assist us in realizing our own true worth and finding our inner strength so that we can remove the negativity from our lives and see that we are inherently peaceful and strong.

A is for Awareness. If we stay aware of all that we do, say and think, then we can stop any negativity before it happens. Our nature is awareness, and as we learn to observe ourselves we come closer to realizing this nature, and we abstain from harming others and ourselves.

H is for Harmony. Living in harmony with all that is around us will bring peace into our lives. If we send out messages of violence and discord then that is what we will receive. This is the Law of Nature.

I is for Integration. In our minds we separate black from white, male from female, woman from girl, man from dog, when in reality all of us are conscious beings and pulsating life. When we remember this, we no longer seek to cause harm but instead learn Reverence for all Life.

M is for Mastery. We are the makers of our own destiny. We are the masters of our own selves and mastering our senses, emotions and feelings, we know how to manage our life with ourselves and with our relations with all. There is no one who can make us good or evil, angry or sad, without our cooperation. All those who try to put us down are wasting their time - only we can do that, and we often do. So we must remind ourselves that our nature is pure and beautiful. We must learn to forgive ourselves and accept ourselves - love ourselves unconditionally. In this way we will find peace and happiness.

S is for Service. All life is interdependent. We all share the rich bounty of the earth. Many of our requirements are fulfilled by the work of others, and vice-versa. An attitude of "me for myself" simply cannot work. We cannot survive even for one day without the help of other beings. Through service we learn respect for others' efforts and their sacrifices for us. We experience love as we share the fruits of our energy with others.

A is for Advancement - Advancement in knowledge, understanding, compassion, love, beauty, and ourselves. And through these we evolve and gain freedom and liberation.

So, remember that Mahavira taught us that we are by our own nature peaceful and compassionate. As we explore this part of ourselves through observation and practice, we will begin to experience our own divine nature.

The youth are the custodians of the Jain tradition. You have an opportunity to take Mahavira's message to the entire World. A messenger, however, can only communicate a message well if s/he understands it. Mahavira's message is only understood by practice because it is above all practical. This is your challenge and your opportunity. In this way we will not only be blessed, but our own lives will be a blessing to this World.

Love and Blessings,

Chitrabhanu
Chitrabhanu

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Jain Way: Soul Purification Programmes
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May 26, 1994

Young Jains of America,
1994 Convention,
Chicago, Illinois

Dear Younger Brothers and Sisters in Jaina Dharma,

The combined energies of your creative Souls has resulted in the first large scale gathering of Jain youth living and/or born in North America. This combination of your birth into an ancient Eastern tradition as well as a Modern Western culture is unique; and offers great potential for us all.

Young Jains of America are showing great leadership and ability to assume the responsibility necessary to achieve auspicious results. This first convention is the 'conceived embryo' and will establish the form from which other events will develop. It is an important responsibility to "do the right thing". Those youths whose humble efforts have resulted in this significant event are to be highly commended.

You are the bridge between Jain religion and culture and Western society. A bridge is only as strong as its 'members' and structure. Use the opportunity of your convention to "Be Jain" and transcend any debilitating attitudes and obstacles that tarnish the pristine lustre of Jain understanding of reality and living. And let your decisions be guided by Jain principles.

Very best wishes for maximum benefits from this auspicious convention program. In the words of one fine Jain teacher, **"Protect you religion and your religion will protect you"**. Continued success in the development and presentation of Jain programs which encourage Atma/Soul purification.

Jai Jinendra.

Truly,



B. B. C.

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We are regretful for any omissions and mistakes.

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We regret for any unintentional errors or omissions.

The First YJA Convention Committee Chicago, IL

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Convention Committee

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Amar Salgia

Komol Shah

Shilpa Shah

Seema Talsania



The Original Traits of Jainism

by Hermann Jacobi

In an essay entitled 'The Metaphysics and Ethics of the Jains', printed in The Transactions of The Third International Congress for The History of Religions, Vol. II, Jacobi said:

"All who approach Jain philosophy will be under the impression that it is a mass of philosophical tenets not upheld by one central idea, and they will wonder what could have given currency to what appears to us an un systematic system. I myself have held and given this impression to this opinion but I have now learned to look at Jain philosophy in a different light. It has, I think, a metaphysical basis of its own which secured it a distinct position apart from the rival systems."

"Jainism", says Jacobi, "is a monastic religion. Some European scholars who became acquainted with Jainism through inadequate samples of Jain literature easily persuaded themselves that it was an offshoot of Buddhism. But it has since been proved beyond doubt that their theory is wrong."

That the above theory is wrong is further demonstrated by Jacobi in his comparison of the last Jain prophet Mahavira with the first and only prophet of Buddhism, Gautama Buddha. In his words:

"Mahavira, however, unlike Buddha, was most probably not the founder of the Sect... Mahavira is not described by tradition as having first become a disciple of teachers whose doctrines afterwards failed to satisfy him, as we are told of Buddha; he seems to have had no misgivings, and to have known where truth was to be had and thus he became a Jain monk. And again, when, after many years of austerities such as are practiced by other ascetics of the Jains, he reached omniscience, we are not given to understand that he found any new truth or a new revelation, as Buddha is said to have received; not is any

particular doctrine or philosophical principal mentioned, the knowledge and insight of which then occurred to him for the first time.

Mahavira appears in the traditions of his own sect as one who, from the beginning, had followed a religion established long ago; had he been more, had he been the founder of Jainism, tradition, ever eager to extol a prophet, would not have totally repressed his claims to reverence as such. Nor do Buddhistic traditions indicate that the Niganthas owed their origin to Nataputta; they simply speak of them as a sect existing at the time of the Buddha. We cannot, therefore, without doing violation to tradition, declare Mahavira to have been the founder of Jainism. But he is without doubt the last prophet of the Jains."

The words 'dharma' and 'adharma' are old indeed but they are considered synonymous with 'papa' and 'punya', or virtue and vice. The Jains alone have made a very original use of the words 'dharma' and 'adharma' which is unique to them. In Jain sacred literature, the former stands for Motion and the latter for Rest. In recognizing this, Jacobi writes:

"as their names 'dharma' and 'adharma' indicate, they seem to have denoted, in primitive speculation, those invisible 'fluids' which by contact cause sin and merit. The Jains, using for the latter notions the terms *papa* and *punya*, were free to use the current names of these 'fluids' in a new sense not known to other Indian thinkers."

Another very original contribution of Jains is their view about Matter for which they have used the word *pudgala*. Integral to this is their animistic ideas which must have been prevalent in the Indian society long before the growth of the more advanced ideas of the Brahmins in this respect. Another Jain originality lay in their notion of an aggregation of embodied souls which have been called *nigoda* which is



yet to be hit upon by the modern biological sciences. And finally the Jains have emphasized upon the inexhaustibility in the supply of souls. In the words of Jacobi:

"All material things are ultimately produced by the combination of atoms. Two atoms form a compound when the one is viscous and other dry, or both are different degrees of viscousness or dryness, such compounds combine with others, and so on. They are, however, not constant in their nature but are subject to change or development (parinama) which consists in the assumptions of qualities (gunas). In this way originate also the bodies and senses of living beings. The elements of earth, water, fire and wind are bodies of souls in the lowest stage of development and are therefore spoken as 'earth-bodies', 'water-bodies', etc. Here we meet with animistic ideas which, in this form, are peculiar to Jainism. They probably go back to a remote period, and must have prevailed in classes of Indian society... The notions of the Jains about beings with only one organ are, in part, peculiar to themselves... We may call these elementary lives; they live and die and are born again in the same or another elementary body. These elementary lives are either gross or subtle; in the latter case, they are invisible. The last class of one-organed lives are plants; of some plants each is the body of one soul only, but of other plants each is an aggregation of embodied souls which have all functions of life, as respiration and nutrition in common. That the plants possess souls is an opinion shared by other Indian philosophers. But the Jains have developed this theory in a remarkable way. Plants in which only one soul is embodied are always gross; they exist in the habitable parts of the world only. But those plants of which each is a colony of plant-lives may also be subtle, i.e., invisible and in that case they are distributed all over the world. These subtle plants are called nigoda; they are compounds of an infinite number of souls forming a very small cluster, have respiration and nutrition in common and experience the most exquisite pains. Innumerable nigodas form a globule and with them the whole space of the world is closely packed, like a box filled

with powder. The nigodas furnish the supply of souls in place of those who have reached nirvana. But an infinitesimally small fraction of one single nigoda has sufficed to replace the vacancy caused in the world by the nirvana of all the souls that have been liberated from the beginningless past down to the present. Thus it is evident that the samasara will never be empty of living beings."

The karma theory is an integral part of all systems of Indian philosophy but at first sight it may appear that the karma theory is somewhat incongruous with the animistic notions of the early Jain religion and is a later interpolation under the Brahmanical influence. This, however is not correct. According to Jacobi, the broad outlines of the karma theory, if not all its details, must have been as old as Jainism itself and was closely and carefully interwoven with animistic notions. Besides, some of the technical terms in the karma theory have been used by the Jains alone in their original etymological sense, which has later influenced other systems. In brief, the Jain theory of karma is not only old, it is also original, breaking a new ground of its own. In the words of Jacobi:

"It seems so obstruse and highly artificial that one would readily believe it had later developed a metaphysical doctrine which was grafted on an original religious system based on animistic notions and intent on sparing all living beings. But such a hypothesis would be in conflict with the fact that this karma theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts of literature and presupposed by many expressions and technical terms occurring in them. Nor can we assume that in this regard the Canonical books represent a later dogmatic development for the following reason; the term asrava, samvara and nirjara, etc., can be understood only on the supposition that karma is a kind of subtle matter flowing or pouring into the soul (asrava), that this influx can be stopped or its inlets covered (samvara) and the karma matter received into the soul is consumed or digested, as it were, by it (nirjara). The Jains understood these terms in their literal



meaning and used them in explaining the way of salvation. Now these terms are as old as Jainism. For the Buddhists have borrowed from it the most significant term *asrava*... but not in its literal meaning ... the karma theory of the Jains is an integral part of their system and ... Jainism is considered older than the origin of Buddhism."

Commenting on the Jain notion of *ahimsa*, Jacobi writes,

"their extreme carefulness not to destroy any living being, a principle which is carried out to its very last consequences in monastic life, and has shaped the conduct of the laity in a great measure. No layman will intentionally kill any living being, nor even any insect however troublesome; he will remove it carefully without hurting it... This principle of not hurting any living being bars them from some professions, e. g., agriculture, and has thrust them into commerce..."

Jacobi discusses at length the Jain theory of being and vindicates that all systems of Indian philosophy either emanated from, or were very much influenced by, Jainism. To quote him on these two very vital issues:

The Jain theory of Being seems to be a vindication of common sense against the paradoxical speculations of Upanishads. It is also, but not primarily, directed against the Buddhist tenets of the transitoriness of all that exists. We cannot, however, say that it expressly and consciously combats the Buddhist view, or that it was formulated in order to combat it. And this agrees well with the historical facts that Mahavira came long after the original Upanishads but was a contemporary of Buddha. He was obliged, therefore, to frame his system so as to exclude the principles of Brahmanical speculation, but his position was a different one with regard to the newly proclaimed system of Buddha."

He writes further:

"Now the Sankhya view as to the problem of

being is clearly a kind of compromise between the theory of the Upanishads and what we may call the common-sense view. The Sankhyas adopt the former with regard to the souls or *purusas* which are permanent and without change. They adopt the latter when assigning to matter or *prakriti* its character of unceasing change... the Sankhyas and Jains are at one with regard to the nature of matter... but worked it out on different lines... The Jains do not recognize a physical apparatus of such a common nature as the Sankhyas in their tenets concerning *buddhi*, *ahamkara*, *manas* and the *indriyas*. The Jain opinion is much cruder and comes briefly to this. According to the merit or demerit of a person, atoms of a peculiar subtle form which we still call *karma*-matter invade his soul or *jiva*. Compare the Jain *tapas* with what corresponds to it in Sankhya-Yoga. Their yoga contains some of the varieties of Jain *tapas*; but they are regarded as inferior to meditation or contemplation. Indeed the whole of yoga centers in contemplation-*dhyana*, *dharana* and *samadhi*. This is but natural in a system which makes the reaching of summum bonum dependent on *jnana* or knowledge. The theory of the evolution of *prakriti*, beginning with *buddhi*, *ahamkara* and *manas* appears, to my mind, to have been invented in order to explain the efficiency of contemplation for acquiring supernatural powers and for liberating the soul. Sankhya-Yoga is a philosophical system of ascetics; but their asceticism has been much refined and has become spiritualized in a high degree. The asceticism of the Jains is of a more original character; it chiefly aims at the purging of the soul from the impurities of *karma*. Jainism may have refined the asceticism then current in India; it certainly rejected many extravagances, such as the voluntary inflicting of pains; but it did not alter its character as a whole. It perpetuated an older or more original phase of asceticism than the Brahmanical yoga, and carries us back to an older substratum of religious life in which we can still detect relics of primitive speculation."

Comparing the Jain view with that of Nyaya-Vaisesika school, Jacobi says:



"The atomic theory which is a marked feature of the Vaisesika is already taught in outline by the Jains. As regards to the Nyaya system, it is almost certainly later than Jainism, for the dialectics and logic of the Jains are of a very primitive character and appear entirely unconnected with the greatly advanced doctrines of Naiyayikas."

Finally we may note Jacobi's view about the place of the laity in the Jain order which according to him has helped the permanence of the Jain religion in India despite its encountering a mighty adversary in Hinduism. This is a significant characteristic of Jainism unknown perhaps in any living religion. In the words of Jacobi:

"...The lay part of the community was not regarded to outsiders, or only as friends and patrons of the order, as seems to have been the case in early Hinduism; their position was from the beginning well defined by religious duties and privileges; the bond which united them to the order of monks was an effective one. The state of a layman was preliminary, and in many cases, preparatory to the state of a monk; ...It cannot be doubted that this close union between laymen and monks brought about by the similarity of their religious duties, differing not in kind but in degree, has enabled Jainism to avoid fundamental changes within and to resist dangers from without for more than two thousand years, while Buddhism, being less exacting as regarding the lay-men, underwent the most extra-ordinary evolutions and finally disappeared in the country of its origin."



Impact of Cultural Center on Jain Youth

By Darshan Mehta

To many Indian youth, the word 'culture' has simply lost its significance. It is something that is totally separate from their daily lives; some-

thing that only our parents would make us do. Unfortunately this way of thought had led many of them to become completely ignorant of their heritage. They have no idea of what our great saints and Tirthankars did. More importantly, they have no idea of what our great leaders believed and practiced in their daily lives. The indifference and apathy among our youth has caused them to become vulnerable to some of life's most devastating problems: drugs and violence.

Obviously, much of the responsibility lies within the parental institution for enlightening our youth with a sound value system. There is a Gujarati saying, 'kuva ma hoi, to havada ma ave'. In other words, If the parents have the sankars, then they will come to the children. The parents are the ones who hold the most direct link to the minds of the youth. However with the changes in the present work force and the necessity for both parents to work, what next can bring about the greatest impact amongst them? I firmly believe that the power lies within the cultural center. And why do I say that? Because I have gone through that change.

We all have our reasons for going to the cultural center. Some of us do it out of our pure interest, while others have selfish motives. As teenagers, many youth first see the cultural center as purely a place for social gathering. It is a place to meet different types of people. While this is still true today, I believe that the cultural center is something much more than that. And through its presence, it has an impact on three different aspects of life: the individual, the family, and the society.

The rituals are important components in any culture. However, because the youth are living amongst two different cultures, it becomes difficult to understand their significance. Instead our ignorance leads us to make fun of them. As a result, many of them feel compelled to come, "just because my parents said so". However, through various events, the cultural center provides an avenue for youth to understand these rituals. It helps to develop a

(Cont. on page 17)



Development of Jainism Outside Bihar

By Dr. N.R. Guseva

In ethnography it is generally accepted that Jainism started spreading in South India from the third century B.C. i.e. since the time when Bhadrabahu, a preacher of this religion and the head of monks' community, came to Karnatak from Bihar.

But there also exists another viewpoint, viz, that Jainism was known here long before the arrival of Bhadrabahu and that he only infused new life in this old religion. The adherents of God Shiva knew and accepted from Jainism much. This was already known to them from religious teachings-asceticism, the Yoga-asana posture, protection to animals, etc.

In the course of the first century A.D. , Jainism spread along south India quite intensively and smoothly. It was widely known in the empire of Satavahanas (whose fall is dated in the third century A.D.) and availed the patronage of rulers of Ganga Dynasties (second to eleventh centuries), early Kadamba (fourth or sixth centuries), Chalukya (sixth to eighth centuries), Pallava (fifth to ninth centuries) and other dynasties. Many rulers built Jain temples and monasteries and set up kitchens for feeding monks.

The modified Brahmanism, as applied to local conditions, became during this period a widely known religious system. Departing from the worship of a majority of Vedic gods, and forbidding to a significant degree sacrifices of animals, Hinduism in the main stream adopted in this epoch in the form of Bhagvatism (from Bhagvat-deity) i.e. the upper deities were set apart from the innumerable gods of Hinduism, as though they were the heads of the pantheon. Gods Shiva and Vishnu, became the chief objects of worship of Bhagvats in south India. And thus two main currents-Shivaism and Vishnuism-took shape in Hinduism.

This was the early epoch of bhakti, the

Religious movement in Hinduism, calling for unlimited, self-renouncing life towards the deity Shiva or Vishnu.

Bhakti-Shivayats (i.e. the fanatic adherents of Shivaism) known by the name of Nayanars and Bhakti-Vishnuits (Alvars) composed hymns in praise of these gods. These hymns serve for the historians as a great and extremely interesting section of literature of the early Middle Ages in south India.

From these sources it can be seen that an enmical relation sprung up between the Jain community and Bhakti-Hinduists in the south toward the middle of the first millennium A.D.

The Jain religion-preachers founded a monastery in the district of South Arcot (modern state of Madras), and named it Pataliputra- evidently in memory of one of the northern strongholds of this religion. The monks in Pataliputra converted a wide strata of local population into Jainism, including several strong rulers of south Indian states as for example, Mahendravarman of the Pallava dynasty (beginning of the seventh century A.D.).

This monastery was not the only influential center of Jainism in the south. The Jain monasteries in Puhar, Urapur, Madurai and in a number of other places in south India acquired fame in the first half of the first millennium A.D.

It is evident that rivalry due to the influences of the Jains on the rulers, and also due to economic benefits (struggle for land, donated to monasteries and temples for rich contributions etc.), served as one of the reasons for the enmity between the communities.

The fight between the Jains and the Bhaktis sometimes led not only to public disputes (in those disputes, the defeated were to adopt the faith of the winner) or to contests in dem-



onstrating 'miracles' but also to mass executions of Jains, instigated by the Brahman advisors who had influence on the rulers.

There is evidence that in Maharashtra, the Jains were subjected to fierce attacks from groups of the local population, led by persons known by the name of Bhairavs. This name shows that those groups of population were evidently 'Shaivas' since the word 'Bhairav' is one of the names of Shiva.

In the temple of the goddess Minakshee in the town of Madurai (state of Madras), there are frescoes on which mass execution of Jains are carved. Here, even at present, on the day of the annual festival of the goddess, a picture of a Jain, impaled, is carried in procession.

The chief reason for such enmity was those social-economic changes, which made their appearance with the development of feudal relations. There are no indications of such intense enmity between the communities until the beginning of the Gupta epoch. New social strata (and first of all, feudal rulers) rising in the Gupta epoch, and after that epoch (i.e. in the period of growth of feudalism, made reformatory Brahmanism-Hinduism, its own ideological banner). This was Hinduism in the form of the early bhakti. It meant adherence only to the supreme god. And then started active attacks on the bearers of the old forms of ideology which was attended by those social-economic relations, destined to disappear from the historical arena, since they were closely tied with the epoch of formation of class relations.

The victim of this fight was Buddhism, which could not adopt itself to new social-economic conditions and was practically forced out from India towards the eighth-ninth centuries A.D. Jainism, as a religious faith, distinguished itself by its great simplicity and closeness to practical life of the people. It also probably possessed in a greater measure, roots stretching into the thickness of the faiths of ancient peoples and therefore could withstand this conflict.

It is certain that Jain preachers (Acharyas)

ordained the members of the community to adhere to the customs of every people, amongst whom they lived (if only these customs did not happen to contradict the basic principles of Jainism). Thus two types of religious-ritual practice came into being in the case of every Jain. Those types were 'Laukika' (worldly, practical and 'Paralaukika' (only for the soul). Not only the pilgrimage, but also productive activity formed part of the Laukika.

It is difficult to say whether there was a common profession for all the members of the ancient Jain community. All the tasks connected with the destruction of living beings or with causing harm to them were considered as prohibited. That is why Jains reject for example, agriculture, assuming that while ploughing fields, one causes harm to various living beings. But precisely in which period Jains rejected agriculture is not known. Evidently this religious teaching mainly spread in the environments of cities even in ancient times.

In Karnataka, there existed only one caste called 'Charturtha' amongst the Jains. This caste is engaged in agriculture. This might call forth the suggestion that members of some strong agricultural caste of a given locality sometime adopted Jainism and continued to engage themselves with agriculture because it was difficult for numerically big groups of people to change the profession in a short time and to settle in the towns for the occupation of trade or usury.

Proceeding from the fact that the activity of trading and usury is the traditional occupation of the Jains in the course of many centuries. It is possible to assume that Jains concentrated on this occupation for all their efforts in the period of the blossoming of the feudalism. If the Jain-monks lived in the monasteries and cloisters outside the cities, then the Jain-laymen were mainly concentrated in cities. Evidently, the high degree of their influence on many rulers can be explained precisely by the fact that they granted big loans and financed one or another enterprise.

In the epoch of early feudalism, the develop-



ment of handicrafts and trade must have objectively facilitated the consolidation of Jainism and helped it to withstand the blows from the side of Hinduism.

Already in the Gupta epoch, many cities (Mathura, Vallabhi, Pundravardhana, Udayagiri, Mysore, Kanchi and others, in which handicrafts and trade flourished) were well known as big centers of Jainism. In the year 453 A.D., an all-Jain synod was convened in the city of Vallabhi for amending and fixing canonical texts. This testifies to the fact that this religion had consolidated itself in the early Middle Ages and had spread in south and west India. During this period, many commentaries on these texts were written, forming a great section of Jain literature.

However, the development of feudalism (and in the sphere of ideology the process of formation of Hinduism) was inseparable from the development and consolidation of caste structure. The Jain community adopted this feature of social-economical and ideological life of India and gradually the castes, adopting many restrictions and prohibitions, which existed in Hindu caste and took shape in Jainism also.

The ability of the Jain community to adopt to changing historical conditions can be explained by the well known liberalism of Jain canon and the entire structure of the community. Jain preachers did not oppose changes, which time introduced in the organization of the community. As also in antiquity, the community did not shut its door to anybody.

The significant reason for the formation of Jain castes in this period was the mass conversion of Hindus to Jainism in those states, the rulers of which, gave patronage to the Jain community or themselves became Jains. These newly converted Jains preserved within the framework of the new religion their previous tenor of life, based on caste-structure.

The division of the community into castes, finally taking place mainly in the thirteenth-fifteenth centuries added to the division into

four varnas, which had already originated in the ancient (in Bihar) period of development of Jainism. Jain caste properly rose according to the local indications-according to the place of settlement of one or another group of Jains. This is corroborated by the fact that the place of formation of many Jain castes is definitively known. This place is the cities in an overwhelming majority of cases.

In north and west India, merging of Hindu and Jain communities was especially active. Here in the edifice of many Jain castes, there are groups, professing Vishnuism. In the edifice of many Hindu castes, there are components which are registered as Jains. In the south, its own castes were formed in the Jain community, and those castes as a whole, fell apart from the Hindu community.

Here the names of Jain castes are not met with in the edifice of Hindu castes. Possibly this shows that the process of formation of a Jain community in the south took place on the basis of the greater isolation from Hindu community, in which, as is known, the early Bhakti sect attained high development. In this, the struggle between communities, which is referred to above is also reflected. The struggle did not cease even in the first half of the second millennium A.D.. It is known that Jains complained to the ruler of Vijaynagar, Bukkarai about oppression from the side of Vishnuists and he commanded in 1368 both the communities to end enmity and to profess their own faith peacefully.

Southern Jains do not have recourse to the services of the Brahmans, as Jains from the north and west do, and have their own Upadhyayas (priests) serving within their own community.

In the ninth-fifteenth centuries, the south Indian Jain-Digambars were called 'Panchamas' (the fifth) i.e. those who are placed outside the framework of the four varnas of Jainism. It is true there is another interpretation of this name and that is that in the fifth group amongst Jains. There are only those members of the



community who acknowledge marriages of widows, because of which other groups of Jains regard the panchama as the 'lowest' group. In order to free themselves from their low position, many panchamas merged into Shaivaite sect of Lingayats, who did not acknowledge the caste restrictions.

It is considered that much of the ethical teaching and philosophy of Lingayats is borrowed from the Jains. The majority of Lingayats, as also the Jains, are traders and usurers, which serves as direct confirmation of extensive conversion of Jains into Lingayats. In the course of several centuries, the Jains and the Lingayats lived together peacefully but in the sixteenth century, during the rule of the Raya dynasty in Vijaynagar, conflicts took place between them. Thus Krishnadeo Raya ordered severe punishment to the head of the Lingayat community, because he killed several priests of the Jain sect of Shvetambars.

One can see all-around in the south, the statues of Tirthankars, and Jain temples, testifying to the extensive spread of their religion here over a long period of time. In various regions of south India, centers of Jainism were formed, but the chief amongst them was the center in Shravanbelgol in the state of Mysore (where, according to legend, Bhadrabahu who came here a short time before his death, died).

From the thirteenth century, Jainism in south India started to decline. In this period, anti-feudal movement, the religious ideological expression of which was the teaching of Bhakti (especially the Vishnuite bhakti) started growing. It embraced wide strata of the rural population and the urban handicraftsmen. This movement was so extensive that many representatives of other religious communities joined it. A great number of Jains turned to Vishnuism and the Jain community not only decreased but also lost its influence.

Finally, the Hinduized rulers of south India states ceased to patronize the Jains.

During the period of Mohammedan conquests

and especially after the fall of the Vijaynagar empire (end of sixteenth century), the Jain community in the south practically lost all its positions. In north India Mathura, Ujjain and Rajputana were the centers of Jainism (mainly of the Shvetambars sect) in the medieval period. Mathura, was a long-time, trading city and during the rule of the Satvahan dynasty, it turned into one of the main centres of trade with the western countries. Here Jain merchants concentrated, generously subsidizing the erection of Jain monasteries and temples in the course of many centuries.

In the north and the north-west, as also in the south, conflicts sometimes flared up between Hindu and Jain communities.

The incidents of destruction of Jain temples and their alterations of Hindu temples are known. Also incidents of persecutions and executions of Jains are known.

During the rule of the Mohammedan dynasties, Jains were not subjected to persecution. This can be explained by the fact that they held in their hands many key positions in taxation-fiscal department, in trade and usury and also gave loans to the Moghuls. Jains were rich and influential and precisely in this period built from their own resources the richest temples in Rajputana and Gujarat, which are famous worldwide. The Jains profited by the patronage of many Rajput kings and were ministers at their court. These Jains who were engaged in trade and usury in Rajputana and Gujarat formed the basis of the communities which was later known by the name of Marwari (from the place of its formation-Marwar).

They did not only engage in trade, usury, and in granting big loans to Rajput feudals, but also in collecting taxes in buying up handicraft products, in extensively transporting and re-selling, and in granting in other regions of India and other similar operations.





A Brief History in the Jain Era

By J. G. R. Forlong

All upper, western, and north-central India was then-say 500 to 800 B. C. and indeed from unknown times ruled by Turanians, conveniently called Dravidas, and given to tree, serpent and phallic worship but there also then existed throughout upper India an ancient and highly organized philosophical, ethical and severely ascetical religion. Jainism is the religion which clearly developed the early ascetical features of Brahmanism and Buddhism. Long before Aryans reached the Ganges or even the Saraswati, Jains had been taught by some 22 prominent Bodhas, saints or Tirthankars prior to the 23rd Bodha Parshva of the 8th or 9th century B.C., and he knew of all his predecessors-pious Rishis living at long intervals of time and of several scriptures even then known as Purvas or Puranas, that are ancient, which had been handed down for ages in the memory of recognized anchorites, vanprasthis, or forest recluses. This was especially a Jain order, severely enforced by all their Bodhas and particularly in the 6th century B.C. by the 24th and the last, Mahavira of 598-526 B. C. This ascetic order continued in Brahmanism and Buddhism throughout distant Baktria and Daccia instead of Jainism being, as was formerly supposed, an offshoot of Buddhism it is shown to extend as far back as 3000 B.C. It is found flourishing along side the nature worship of rude tribes in northern India.



(Cont. from page 12) *Impact of Cultural*

fascination and appreciation for the knowledge...and the rituals as well. For example, the Pratistha mahotsav is a once-in-a-lifetime experience. Granted, in India, these events might happen much more regularly. However, for a second-generation Indian-

American Jain living in the United States of America, these occasions happen very rarely, especially with three different sects of Jainism under one roof. Thanks to the efforts of the organizers and volunteers, we can have Jain scholars such as Dr. Bharill, Dr. Kumarpal Desai, and Muni Chitrabhanuji, However, only the cultural center can provide an environment conducive for this type of knowledge.

Many people often use the cliché, "a picture is worth a thousand words". This can be extremely true. Many revered scriptures could be made available through the cultural centers.

There may even be pictures of pilgrimage places. Just having the opportunity to browse and glance through some books could be more than enough to spark curiosity. The youth may not understand them now, but seeing is the first step. And these small visual impressions will have profound effects.

In many ways, these small instances could add up into something extremely big: a commitment. In a short time, it is possible to feel this sudden need to learn about our heritage. Through the cultural center, it is possible to learn about Gnan, Darshan and Charitra.

As a result, the youth will become much more conscious of their actions and their consequences. In a time when teenagers are trying to discover their true selves, the Jain youth will have transcended above and beyond that understanding. Next time somebody asks what are your religious scriptures, they will be able to tell them without hesitation about Kalpa Sutra and the Agamas.

There is a famous saying, "home is where the heart is".

Many youth see the cultural center as simply a place. However, I see it much more than that. The love and the common bond between Jains is what has transformed the cultural center from simply a place to an institution of higher advancement. In many ways, it has made it a "home".



Jain Culture

By Mohan Lal Mehta

Culture is that complex which includes knowledge, belief, art, morals, rules, customs and any other capabilities and habits acquired by man as a member of society. In other words, culture is the sum total of man's learned behavior. The culture of the individual is mainly dependent on the culture of the society to which that individual belongs. Thus, the acquisition of culture is predominantly a social phenomenon. The application of a particular culture may be social as well as individual.

There are individual differences in a group or class or society. Similarly, we find social differences in the world. Some of these differences are purely non-cultural. A number of causes, individual as well as social, may be attributed to these cultural differences.

Indian Culture:

Indian culture is remarkable for its peculiarities. It consists of two main trends: Sramanic and Brahmanic. The Vedic, Aryan or Hindu (in a restricted sense) traditions come under the Brahmanic trend. The Sramanic trend covers the Jain, Buddhist and similar other ascetic traditions. The Brahmanic schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and canonical literature and accept their authority.

Jain Culture:

Jainism is one of the oldest religions of the world. It is an independent and most ancient religion of India. It is wrong to say that Jainism was founded by Lord Mahavira. Even Lord Parshva can not be regarded as the founder of this great religion. It is equally incorrect to maintain that Jainism is nothing more than a revolt against the Vedic religion. The truth is that Jainism is quite an independent religion. It is even older than the

Vedic religion. The Jain culture, which represents now the Sramanic culture in India, is in negative terms, non-Vedic, non-Aryan and non-Brahmanic. It has its own peculiarities. It is flourishing on this land from times immemorial. The Indus valley civilization of Mohenjodaro and Harappa sheds some welcome light on the antiquity of Jain culture. Of course, we cannot deny that there has been a good deal of mutual influences on both the currents of Indian culture. In fact, Indian culture is a composite culture. The two most predominant currents in the stream of Indian culture are Brahmanism and Sramanism. They have greatly influenced each other, and thereby, contributed to the composite Indian culture. It is true that they have some similarities and certain common principles, but it is equally true that they have their own peculiarities and marked differences.

Iconism and Nudity:

The time assigned to the Indus Valley civilization is 3000 B. C. The Indus culture is quite different from the Aryan culture in the Vedic period. A comparison of the Indus and Vedic cultures shows that they were unrelated. The Vedic religion is generally not iconic. At Mohenjodaro and Harappa iconism is everywhere apparent. In the houses of Mohenjodaro, the firepit is conspicuously lacking. There have been discovered at Mohenjodaro many nude figures which depict personages who are none other than ascetic yogis. Iconism and nudity have been two chief characteristics of Jain culture.

The nude figures of Mohenjodaro clearly indicate that the people of the Indus valley not only practiced yoga but also worshipped images of yogis. Along with the seated deities engraved on some of the Indus seals the standing deities on them also show the kayotsarga posture. This posture of yoga or meditation is peculiarly Jain.

Followers of Arhats:

There existed in India sects different from the Vedic faith long before Mahavira and Buddha. Arhats and probably arhat-caityas were also in existence before their birth. The followers of those Arhats were known as vratyas. They had a republican form of government. They had their own shrines, their non-Vedic worship and their own religious leaders. They with their well built cities and non-violent, non-sacrificial cult were the indigenous rivals and enemies whom the first Aryans had to encounter for settling and extending in this country. In the Vedic period some saints were known as yatis who probably belonged to the non-Vedic group, i.e., the Sramanic society. Some of the saints are described as naked which indicates that they practiced stern asceticism. Such people who liked renunciation and abandoned all pleasures were the pillars of the Sramanic society, i.e., the society of the non-Aryans. The Brahmanic view of life was quite different. It longed for long life, heroic progeny, wealth, power, abundance of food and drink, and the defeat of the rivals. It seems that the idea of renunciation did not appeal much in the beginning to the Brahmanic society, i. e., the society of the Aryans.

Jain Philosophy:

Without a doubt the Jain philosophy holds certain principles in common with Hinduism, but this does not disprove its independent origin and free development. If it has some similarities with the other Indian systems, it has its own peculiarities and marked differences as well. Its animism, atomic theory, karmic theory, etc., are quite peculiar.

Jain Culture and Dravidian Culture:

In the opinion of some scholars the Jain culture is identical with the pre-Vedic Dravidian culture. Both are simple, unsophisticated, clear-cut and direct manifestation of the pessimistic outlook. Jainism believes in pessimism, i. e., the conviction that life is full of misery. No trace of this type of pessimism is available in

the optimistic attitude of the Vedic Aryans. An atheistic attitude and a kind of dualism between soul and matter characterize both the Dravidian religion and Jainism. The doctrines of transmigration and karma are peculiar to both the religions. They were unknown to the early Brahmins. The general tendency of scholars has been in favor of the theory that the Indus people were of Dravidian stock. The Mohenjodaro people were Dravidian; their language was a purely Dravidian language and their culture was also Dravidian.

Jainism and Buddhism:

Jainism and Buddhism represent the Sramanic culture. If we examine the antiquity of Jainism from the Buddhist and the Jain records, it will be clear that Jainism is older than Buddhism. The Nigatha Nataputta of the Buddhist scriptures is none else but Lord Mahavira, the last Tirthankars (fordmaker) of the Jains. The place of his death is mentioned as Pava. The Buddhists often refer to the Jains as a firmly established rival sect. Buddha made several experiments in the quests of enlightenment. This was not the case with Mahavira. He practiced and preached the old Nirgantha Dharma. He made no attempt to find or preach a new religion. Buddha is even said to have entered the Sramanic (Nirgantha or Jain) Order of ascetics in his quest of enlightenment.

The Samannaphala-sutta of the Digha-nikaya refers to the four vows (caturyama) of the Nirgantha Dharma. It shows that the Buddhists were aware of the older traditions of the Jains. Lord Parshva, who preceded Lord Mahavira, had preached the four-fold Law (caturyama dharma). Mahavira adopted the same but added one more vow to it and preached the five-fold Law (pancayama dharma). This is clear from the Uttaradhyayana-sutra of the Jains. In this canonical text there is a nice conversation between Kesi, the follower of Parshva, and Gautama, the follower of Mahavira. In this conversation the two leaders realize and recognize the fundamental unity of the doctrines of their respective teachers. They discuss the view-points of the four vows (non-

injury, truth, non-stealing and non-possession) and five vows (chastity added) and came to the conclusion that fundamentally they are the same.

Historicity of Parshva:

The historicity of Lord Parshva has been unanimously accepted. He preceded Mahavira by 250 years. He was the son of King Asvasena and Queen Vama of Varanasi. At the age of thirty he renounced the world and became an ascetic. He practiced austerities for eighty-three days. On the eighty-fourth day he obtained omniscience. Lord Parshva preached his doctrines for seventy years. At the age of one hundred he attained liberation on the summit of Mount Sammata (Parsnath Hills).

The four vows preached by Lord Parshva are: not to kill, not to lie, not to steal, and not to own property. The vow of chastity was without a doubt, implicitly included in the last vow, but in the two hundred and fifty years that elapsed between the death of Parshva and the preaching of Mahavira, abuses became so abundant that the latter had to add the vow of chastity explicitly to the existing four vows. Thus, the number of vows preached by Lord Mahavira was five instead of four.

Neminatha:

Neminatha or Aristanemi, who preceded Lord Parshva, was a cousin of Krishna. If the historicity of Krishna is accepted, there is no reason why Neminatha should not be regarded as a historical person. He was son of Samudravijaya and grandson of Andhakavrsni of Sauryapura. Krishna had negotiated the wedding of Neminatha with Rajimati, the daughter of Ugrasena of Dvaraka. Neminatha attained emancipation on the summit of Mount Raivata (Girnar).

Other Tirthankars:

The Jain tradition believes in the occurrence of twenty one more Tirthankars. They preceded Neminatha. Lord Rishabha was the first among

them. It is not an easy job to establish the historicity of these great souls.

Mahavira:

Mahavira was the twenty-fourth, i.e., the last Tirthankars. According to the Pali texts, he was a contemporary of Buddha but they never met. The early Prakrit texts do not mention the name of Buddha. They totally neglect him. This indicates that Mahavira and his followers did not attach any importance to Buddha's personality and teachings. On the other hand, in the Pali Tripitaka, Mahavira is regarded as one of the six Tirthankars of Buddha's times. This shows that Mahavira was an influential personality and a leading venerable ascetic.

According to the tradition of the Shvetambar Jains the liberation of Mahavira took place 470 years before the beginning of the Vikrama Era. The tradition of the Digambar Jains maintains that Lord Mahavira attained liberation 605 years before the beginning of the Saka Era. By either mode of calculation the date comes to 527 B.C. Since the Lord attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Mahavira a slightly elder contemporary of Buddha who probably lived about 567-487 B.C.

There are many references in the Buddhist canon to Nataputta and the Niganthas, meaning Mahavira and the Jains. The Buddhist canon refers to the death of Nataputta at Pava at a time when Buddha was still engaged in preaching. According to Hemachandra, Mahavira attained liberation 155 years before Chandragupta's accession to the throne. This leads to a date around 549-477 B.C. for Mahavira and places his death slightly later than that of Buddha. Some scholars support this view.

There is no doubt that Parshva preceded Mahavira by 250 years. The Jain canon clearly mentions that the parents of Mahavira were followers of Parshva whose death took place 250 years before that of Mahavira (527 B.C.). Since Parshva lived for one hundred years, his

date comes to 877-777 B.C.

Mahavira was not the inventor of a new doctrine but the reformer of a Law already long in existence. The Uttaradhyayana-sutra gives a good account of this fact. The following is the essence of this account:

There was a famous preceptor in the tradition of Lord Parshva. His name was Kesi. Surrounded by his disciples, he arrived at the town of Sravasti. In the vicinity of that town there was another park called Kothhaka. There he took up his abode in a pure place.

The pupils of both, who controlled themselves, who practiced austerities, who possessed virtues, made the following reflection:

Is our Law the right one or the other? Are our conduct and doctrines right or the other? The Law taught by Lord Parshva, which recognizes only four vows, or the Law taught by Lord Mahavira (Vardhamana), which enjoins five vows? The Law which forbids clothes for a monk or that which allows an under and an upper garment? Both pursuing the same end, what has caused their difference?

Knowing the thoughts of their pupils, both Kesi and Gautama made up their minds to meet each other. Gautama went to the Tinduka park where Kesi received him. With his permission Kesi asked Gautama: "The Law taught by Parshva recognizes only four vows, while that of Vardhamana enjoins five. Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this two-fold Law? Gautama made this following reply: "The monks under the first Tirthankar are simple but slow of understanding, those under the last are prevaricating and slow of understanding and those between the two are simple and wise. Hence, there are two forms of the Law. The first can, but with difficulty understand the precepts of the Law and that can but with difficulty observe them. But those between the two can easily understand and observe them." This answer removed the doubt of Kesi. He asked another question:

"The Law taught by Vardhamana forbids clothes but that of Parshva allows an under and an upper garment. Both Laws pursuing the same end, what has caused this difference?" Gautama gave this following reply: "The various outward marks have been introduced in view of their usefulness for religious life and their distinguishing character. The opinion of the Tirthankars is that right knowledge, right faith and right conduct are the true causes of liberation." This answer, too, removed doubt of Kesi. He, thereupon, bowed his head to Gautama and adopted the Law of five vows.

It is clear from this account of the Uttaradhyayana-sutra that there were two main points of difference between the followers of Parshva and those of Mahavira. The first point was relating to vows and the second was regarding clothes. The number of vows observed by the followers (ascetics) of Parshva was four, to which Mahavira added the vow of chastity as the fifth. It seems that Parshva had allowed his followers to wear an under and an upper garment, but Mahavira forbade the use of clothes. Preceptor Kesi and his disciples, however, adopted the Law of five vows without abandoning clothes. Thus, Mahavira's composite church had both types of monks: with clothes (sacelaka) and without clothes (acelaka).

Lord Mahavira was son of Ksatriya Siddhartha and Trishla of Kundapura (or Kundgrama), the northern borough of Vaisali. He belonged to the Jnatr clan. He was born on the thirteenth day of the bright half of the month of Caitra when the moon was in conjunction with the Hastottara constellation. As the family's treasure of gold, silver, jewels, etc., went on increasing since the prince was placed in the womb of Trishla, he was named Vardhamana (the increasing one). He was known by three names: Vardhamana, Sramana (the Ascetic) and Mahavira (the Great Hero). The name of Vardhamana was given by his parents. He was called Sramana by people, as he remained constantly engaged in austerities with spontaneous happiness. Since he sustained all fears and dangers and endured all hardships and calamities



ties, he was called Mahavira.

Vardhamana lived as a householder for thirty years. When his parents died, with the permission of his elders he distributed all his wealth among the poor during a whole year and renounced the world. After observing fast for two days and having put on one garment, Vardhamana left for a park known as Jnatrkhandha in a palanquin named Candraprabha. He descended from the palanquin under an asoka tree, took off his garments, plucked put his hair in five handfuls and entered the state of houselessness. He wore the garment only for a year and a month and then abandoned it and wandered about naked afterwards.

The Venerable Ascetic Mahavira spent his second rainy season in a weaver's shed at Nalanda, a suburb of Rajagraha. Gosala, the Ajivika, approached the Venerable Ascetic and made a request to admit him as his disciple. Mahavira did not entertain his request. Gosala again approached the Venerable Ascetic when he had left the place at the end of the rainy season. This time his request was, however, accepted and both of them lived together for a considerable period. While at Siddharthapura, Gosala uprooted a sesamum shrub and threw it away challenging Mahavira's prediction that it would bear fruits. Owing to a lucky fall of rain the shrub came to life again and bore fruits. Seeing this Gosala concluded that everything is pre-determined and that all living beings are capable of reanimation. Mahavira did not favor such generalizations. Gosala, then, served his association with Mahavira and founded his own sect known as Ajivika.

Mahavira had travelled up to Ladha in West Bengal. He had to suffer all sorts of tortures in the non-Aryan territory of Vajrabhumi and Subnrabhumi. Many of his hardships were owing to the adverse climate, stinging plants and insects and wicked inhabitants who set dogs at him. The Venerable Ascetic had spent his ninth rainy season in the non-Aryan land of the Ladha country.

Mahavira passed twelve years of his ascetic life with equanimity performing hard and long penances and enduring all afflictions and calamities with an undisturbed mind. During the thirteenth year on the tenth day of the bright fortnight of the month of Vaisakha the Venerable Ascetic obtained omniscience under a Sala tree in the farm of Syamaka on the northern bank of river Rajpalika outside the town of Jrmbhikagrama. He preached the Law in the Ardhamagadhi language, taught five great vows etc., initiated Indrabhuti (Gautama) and others and established the four-fold Order (monks, nuns, male lay-votaries and female lay-votaries.

Jamali, who was the son-in-law of Mahavira and had entered his Church, left the Order after some time and founded a new sect known as Bahurata. He is regarded as the first schismatic (nihnava) in the Jain Church.

Lord Mahavira passed the last thirty years of his life as the omniscient tirthankar. He spent his last rainy season at Papa (Pavapuri). On the fifteenth day of the dark fortnight of the month of Kartika the Lord attained liberation there at the age of seventy-two. The eighteen confederate kings of Kasi and Kosala (and eighteen kings) belonging to the Mallaki and dLecchaki clans were present there at that time. Thinking that the spiritual light of the knowledge has vanished with the passing away of Lord they made a material illumination by lighting lamps.

Lord Mahavira was the head of an excellent community of 14,000 monks, 36,000 nuns, 159,000 male lay-votaries and 318,000 female lay-votaries. The four groups designated as monks, nuns, laymen and laywomen constitute the four-fold Order (tirtha) of Jainism. One who makes such an order is known as a tirthankar. Tirthankar Mahavira's followers comprised three categories of persons: ascetics, lay-votaries and sympathizers or supporters. Indrabhuti (monk), Candana (nun), etc., form the first category. Sankha (layman), Sulasa (laywoman), etc., come under the second category. Srenika (Bimbisara), Kunika (Ajatsatru), Pradyota, Udayana, Cellana, etc., form the third



category. The tirthankar's tirth or sangha consisted of only the first two categories.

Sudharman, Jambu, Bhadrabahu and Stulabhadra:

Of the eleven principle disciples (ganadharas) of Lord Mahavira, only two, viz., Indrabhuti and Sudharman survived him. After twenty years of liberation of Mahavira Sudharman also attained emancipation. He was the last of the eleven gandharas to die. Jambu, the last omniscient, was his pupil. He attained salvation after sixty-four years of the liberation of Mahavira. Bhadrabahu, belonging to the sixth generation since Sudharman, lived in the third century B. C. He died 170 years after Mahavira. He was the last srutakevalin (possessor of knowledge of all the scriptures). Stulabhadra possessed knowledge of all the scriptures except four purvas (a portion of the Drstivada). He could learn the first ten Purvas with meaning and the last four without meaning from Bhadrabahu in Nepal. Thus, knowledge of the canonical texts started diminishing gradually. There are still a good many authentic original scriptures preserved in the Shvetambar tradition. Of course, some of the canons have, partly or wholly, undergone modifications. The Digambars believe that all the original canonical texts have vanished.

Up to Jambu there is no difference as regards to the names of pontiffs in the Digambar and Shvetambar traditions. They are common in both the branches. The name of Bhadrabahu is also common, though there is a lot of difference regarding the events relating to his life. There is no unanimity with regard to the name of his own successor, too. The names of intermediary pontiffs are, of course, quite different. Judging from the total picture it seems that in fact there had been two different preceptors bearing the name of Bhadrabahu in the two traditions. Probably they were contemporary. The Shvetambar account mentions that the death of srutakevali Bhadrabahu occurred 170 years after the liberation of Mahavira, whereas the Digambar tradition maintains that Bhadrabahu died 162 years after Mahavira's emancipation.

According to the tradition of the Shvetambar, preceptor Bhadrabahu had been to Nepal and remained there engaged in some specific course of meditation. Stulabhadra and some other monks went to Nepal to learn the Drstivada from Bhadrabahu.

The Digambar tradition believes in a migration of Bhadrabahu and other monks to South India. It holds that the Head of the Jain Church in the name of Candragupta's reign (322-298 B.C.) was Bhadrabahu. He was the last srutakevalin. He prophesied a twelve-year famine and led a migration of a large number of Jain monks to South India. They settled in the vicinity of Sravana Belgola in Mysore. Bhadrabahu himself died there. King Candragupta, an adherent of the Jain faith, left his throne and went to Sravana Belgola. He lived there for a number of years in a cave as an ascetic and finally embraced death.

Kumarpala and Hemacandra:

Coming to the medieval period, king Siddharaja-Jayasimha (A.D. 1094-1143) of Gujarat, although himself a worshipper of Siva, had Hemcandra, a distinguished Jain preceptor and writer, as a scholar member of his court. King Kumarpala (A.D. 1143-1173), the successor to Jaisimha, was actually converted to Jainism by hemcandra. Kumarpala tried to make Gujarat in some manner a Jain model state. On the other hand, Hemcandra, taking full advantage of the opportunity, established the basis for a typical Jain culture by his versatile scientific work. He became famous as the Kalikalsarvajna, i.e., the omniscient of the Kali age. In South India the gangas, the Rastrakutas and the Hoysalas were Jains. They fully supported the faith.

Digambars and Shvetambars:

There were both types of monks, viz., sacelaka (with clothes) and acelaka (without clothes), in the Order of Mahavira. The terms sacelaka and Shvetambar signify the same sense and acelaka and Digambar express the same meaning. The monks belonging to the Shvetambar



group wear white garments, whereas those belonging to the Digambar group wear no garments. The literal meaning of the word Digambar is sky-clad and that of the Shvetambar is white clad. It was, probably, up to Jambu's time that both these groups formed the composite church. Then they separated from each other and practiced the faith under their own Heads. This practice is in force even in the present time. The Shvetambars hold that the practice of dispensing with clothing has no longer been requisite since the time of the last omniscient Jambu.

The following main differences exist between the Digambars and Shvetambars:

1. The Digambars believe that no original canonical text exists now. The Shvetambars still preserve a good number of original scriptures.
2. According to the Digambars, the omniscient no longer takes any earthly food. The Shvetambars are not prepared to accept this conception.
3. The Digambars strictly maintain that there can be no salvation without nakedness. Since women cannot go without clothes, they are said to be incapable of salvation. The Shvetambars hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation.
4. The Digambars hold that Mahavira was not married. The Shvetambars reject this view. According to them, Mahavira was married and had a daughter.
5. The images of Tirthankars are not decorated at all by the Digambars, whereas the Shvetambars profusely decorate them.

The two main Jain sects, viz., the Shvetambar and the Digambar, are divided into a number of sub-sects. There are at present three important Shvetambar sub-sects: Murtipujaka, Sthanakavasi and Terapanthi. The number of present impor-

tant Digambar sub-sects are also three: Bisapanthi, Terahapanthi and Taranapanthi. The Murtipujaka worship images of Tirthankars etc. The Sthanakavasis are non-worshippers. The Terapanthis are also not in favor of idol-worship. Their interpretation of non-violence (ahimsa) is slightly different from that of the other Jains. The Bikaspanthis use fruits, flowers, etc., in the idolatry ceremony, whereas the terahapanthis worship scriptures in place of images. All these sub-sects have their own religious and other works in addition to the common ones. They have their own temples and other religious and cultural centers as well.



Barring her love for thee,
Consider thee freely
How thy love for her
Has taken thee apart from thy True Self
And led wholly astray.
It is this attachment for the body
Which is the bondage-
These are the Seers' words.
From eternity
Gold is mixed with ore,
Butter with milk,
Oil with seed,
Scent with flower;
So is soul with body.
Fire is in the wood
But it lights not without friction;
Soul is in the body
But it lights not without precepts.
Like a swan separating milk from water
Separate ye Atman from what's not that
And thus ye destroy the bondage.
Like a lion, who leaves the company of goats
When he knows his true self
Though brought up with 'em,
So ye, says Cidananda,
Knowing True Self,
Side with it,
Discarding what is Non-Self.

By Cidananda

Tirthankars of the Present Era

Edited by Mr. P. C. Nahar and Mr. K. C. Ghosh

Time rolls along in an eternal cycle of rise and decline. An Utsarpini is a "rising" era in which human affairs and natural conditions improve and aggrandize over time. During such an era, worldly souls do not seek salvation. At the peak of the Utsarpini begins an Avsarpini, a "declining" era of the same length, in which the ultra-utopian world which evolved, gradually corrupts, weakens, and becomes harder to survive in. (These eras are enormously long and are measured in *sagaropams*, "ocean of years.") During the middle period of every declining era are born twenty-four Tirthankars ("ford"- or "crossing-finders"). They are humans who, after attaining enlightenment, revive and reconstruct the dharma for the changing times in which it is needed more and more. The following is the brief description of the Tirthankars of our present declining era, beginning with Adinath and ending with Mahavira, from whose teachings comes today's Jainism:

1. **ADINATH**, better known as Rishabha, belonged to the Ishaku race, and was the son of King Nabhi and Queen Marudevi. His place of birth was Vinita (Ayodhya), in the country of Koshala, though according to some it was in the north of Kashmir. He was born towards the end of the period of yugaliks.

According to the way of life of the semi-utopian times, he was married to his twin sister Sumangala, and to Sunanda, whose twin brother died in childhood. Sumangala's offsprings were twins named Bharat and Brahmi and 98 other twin sons. By Sunanda, he had Bahubali and Sundari. From the descendants of Bharat and Bahubali, the Surya and Chandra dynasties originated, respectively. The country was named Bharat, after the eldest prince. Rishabha resigned his empire to his sons and laid the foundation of the dharma in this era. He was initiated in the city of

Vinita, and attained nirvana on Mount Astapad. The Rig Veda of the Hindus refers to a rishi (saint) by the name of Rishabha. He is represented by a golden complexion and, as the name Rishabha means 'bull' or 'ox', his symbol is just that.

2. **AJIT** belonged to the same race. He was the son of King Jitasbatru and Queen Bijoy. He was born in Ayodhya and was initiated at the same place. He reached nirvana on Samet Sikhar mountain, better known as Pareshnath Hill in Bengal. He was also of a golden complexion and has an elephant as his symbol. King Sagar flourished during his time.
3. **SAMBHAV** was the son of King Jitari and Queen Sena, and belonged to the same race. He was born at Sawathi (Shravasthi) - modern "Setmet ka kila", near Balarampur (U.P.). He was initiated at the same city, and attained nirvana on Mount Samet Sikhar. His complexion was of a golden color and his symbol was the horse.
4. **ABHINANDAN** was the son of King Sambara and Queen Siddharthi, who belonged to the Ikshaku race. He was of a golden complexion and has a monkey as his symbol. He was born in Ayodhya and was initiated at the same place. His nirvana took place on Mount Samet Sikhar.
5. **SUMATI** was the son of King Megha and Queen Mangala of Ayodhya. He belonged to the Ikshaku race. He was initiated in the same city, and his nirvana also occurred at Mount Samet Sikhar. He was also of a golden complexion and has a curlew for his symbol. It is a red goose according to the Digambars.
6. **PADMAPRABHA** was the son of King Shidhar and Queen Sushima. He belonged



to the Ikshaku race, and was born in Koshambi. He received initiation at the same place and attained nirvana at Mount Samet Sikhar. His symbol is a lotus, and his complexion was of a red color.

though Digambara say it was the bird Garura.

7. **SUPARSHVA** was the son of King Pratishta and Queen Prithivi. He belonged to the same race and was born and initiated at Benares. He attained nirvana on Mount Samet Sikhar. He was of a golden complexion, though according to Digambara, he was of green complexion. His symbol is the Swastika.

12. **VASUPUJYA** came of the same Ikshaku race. He was the son of King Vashupujya and Queen Jaya. His birth place was in the city of Champa, modern Mathnagar, near Bhagalpur. He had his initiation there as well as reaching nirvana. He was of a red complexion and his symbol was the buffalo.

8. **CHANDRAPRABHA** belonged to the Ikshaku race. As the son of King Mahasena and Lakshamana, he was born at Chandrapura, and was initiated in the same city. He attained moksha on Samet Sikhar. He is described as of having white complexion, and has the moon as his symbol.

13. **VIMAL** was the son of King Kritvarma and Queen Shyama and belonged to the Ikshaku race. He was born in the city of Kampilpur where he took his initiation, and reached moksha on Mount Samet Sikhar. His complexion was of a golden color and his symbol was the bear.

9. **SUVIDHI** was the son of King Sugriva and Queen Rama and also belonged to the Ikshaku race. He was born in the city of Kakandi and was initiated there, attaining nirvana on Mount Samet Sikhar. He was of a white complexion and had makara, a fabulous aquatic animal, as his symbol. He is also known as Pushpadant.

14. **ANANT** belonged to the Ikshaku race. He was the son of King Sinhasena and Queen Sujasa. His place of birth was Ayodhya where he was initiated and reached nirvana on Mount Samet Sikhar. He was of a golden complexion and his symbol was the falcon. Digambara hold his symbol as the bear.

10. **SHITAL**, the son of King Dirharatha and Queen Susnanda, belonged to the Ikshaku race. His birth place was the city of Bhadilpur where he took his initiation and reached nirvana on Mount Samet Sikhar. His complexion was golden and his symbol was the figure Shivatsa, though Digambara say it was the Kalpa tree. It was in his time that the famous Harivansa took its origin.

15. **DHARMA** was the son of King Bhanu and Queen Suhrita, who also belonged to the Ikshaku race. His birth place was the city of Ratnapuri, near Ayodhya, where he was initiated and reached moksha on Mount Samet Sikhar. His complexion was of a golden color and his symbol was the thunderbolt.

11. **SHREYANS** also belonged to the Ikshaku race. His parents were King Vishnu and Queen Vishna. He was born at Sinhapur, near Benares, and took his initiation in the same city. He reached nirvana on Mount Samet Sikhar. He was of a golden complexion and his symbol was the rhinoceros,

16. **SHANTI** belonged to the Ikshaku race and was the son of King Vishva Sena and Queen Achira. He was born in the city of Hastinapura, also known as Gajapura, near Meerut. He took his initiation there and reached nirvana on Mount Samet Sikhar. He is described as of a yellow color and his symbol is an antelope.

17. **KUNTHU** was the son of King Sura and Queen Shri, belonging to the Ikshaku race. His birth place was the city of Hastinapura. He took his initiation in the same place and attained moksha on Mount Samet Sikhar.



His complexion was yellow, and his symbol was the goat.

18. **ARA** was born in the same city of Hastinapura. His parents were King Sudarshana and Queen Devi, belonging to the Ikshaku race. His place of initiation was Gajpura. He reached nirvana on Mount Samet Sikhar. His complexion was of a golden color and his symbol was a diagram figure, but according to the Digambara, his symbol is a fish. Parshurama, who the Hindus believe to be an Avatar, is said to have flourished in his time.
19. **MALLI** belonged to the Ikshaku race. She was the daughter of King Kumbha and Queen Parvabati. Her place of birth was Mathura where she was initiated and reached nirvana on Mount Samet Sikhar. Her complexion was blue, and her symbol is a water jug.
20. **MUNNI SUVRAT** belonged to the race known as Harivansa. He was the son of King Sumitra and Queen Padmavati of the city of Rajgir, where he was initiated, and reached nirvana on Mount Samet Sikhar. He was of a dark complexion, and his symbol is a tortoise. Dasarath and Ram Chandra were his contemporaries.
21. **NAMI** belonged to the Ikshaku race, and was the son of King Bijoy and Queen Bipra. He was born in the city of Mathura where he initiated and attained moksha on Mount Samet Sikhar. His complexion was yellow and his symbol is a blue lotus. According to the Digambara, he was of a green color.
22. **NEMI**, also known as Arishta Nemi, belonged to the Harivansa. He was the son of Samudra Vijaya and Queen Shiva. His place of birth was Souripur where he was initiated and attained nirvana on Mount Girnar. He was of a black complexion with a conch as his symbol. He was related to Krishna, whose father, Vasudeva, was a brother of Samudra Vijoy. It was arranged

that he should marry Rajamati, daughter of Ugrasen, King of Jirnadurga or Junagad. On hearing the piteous cries of birds and beasts which were collected for the marriage feast, he refused to marry, and departed to Mount Girnar. In the Hindu Vedas and Purans, there is also a mentioning of an Arishta Nemi or Neminatha. The Kurus and Pandavas of the Mahabharata flourished during his time.

23. **PARSHVA** belonged to the Ikshaku race and was the son of King Ashwa Sen and Queen Vama Devi. He was born in 877 B.C. and his birth place was Benares where he was initiated and attained nirvana on Mount Samet Sikhar. He was of a blue complexion and his symbol is a serpent. Parshvanatha attained nirvana in his hundredth year, some 250 years before the nirvana of Mahavira in 777 B.C.
24. **MAHAVIRA (VARDHAMANA)**, is known as the Niganth Natputta to the Buddhists. The last Tirthankar belonged to the Ikshaku race. He was the son of King Siddhartha and Queen Trishla. His place of birth was Kundgram where he was also initiated, and he attained nirvana in the town of Pavapuri. He was of a yellow complexion and has a lion for his symbol. The date of his nirvana is 527 B.C.



In Memory of Our Son
Premal Modi
(1969-1987)

By: Modi Associates
Houston, Texas

Jainism of the Lake Poets

By K. B. Jindal

To profess a religion, it is not necessary to be born to it or to be converted into it. And one may practice a religion without even professing it. Mahatma Gandhi's whole outlook on life is molded on the Jain philosophy of Ahimsa; he practiced Ahimsa more perfectly than any Jain has hitherto done. And yet he never called himself a Jain. The English poets of the early nineteenth century had an outlook on life which seemed to be in every respect influenced by Jainism. And yet Jainism was not at all known to England in that century. Jainism is not a label given to any particular dogma, heresy or fanciful theory. It is the sumtotal of certain elemental truths which have appealed to the reason of man in all ages and in all times. Jainism has had no beginning; it has no founder-in the sense in which Jesus founded Christianity or Mohammed founded Islam. Our Tirthankars only re-discovered for the people, the truths which had been lost to them in their ignorance. The Tirthankars preached what their experience told them to be the best and the simplest solution of the riddle of life. Independently of any example or precept, the 24 Tirthankars arrived at the same truth. Small wonder, that the English poets in their study of life, also reached the same conclusion.

The humanitarian Leagues in England and other western countries are raising a voice against vivisection and all sorts of cruelties to animals. Wordsworth preached Ahimsa as early as 1798:

"Our meddling intellect
Misshapes the beauteous forms of things;
We murder to dissect."

Shelley gave poetical expression to the Jain creed of non-violence or non-injury in *Alastor* or the spirit of Solitude:

"If no bright bird, insect, or gentle beast,
I consciously have injured, but still loved
And cherished these my kindred; then forgive

This boast, beloved brethren, and withdraw
No portion of your wonted favor now!"

The shooting of tigers and the destroying of snakes is justified on the basis of "kill the killer". But these animals bear no ill-will towards man and would never attack just for the fun of it. They do so in self defense because they doubt man's motives. If they could somehow be assured that man had no sinister design against them, they would pass by quietly. On seeing them, we instinctively recoil out of fear; and our reactions are misunderstood by the animals as a menacing attitude on our part. If we could remain motionless and unperturbed on seeing a lion or a reptile, they, in their turn, will not bother us. Our Tirthankars sat in deep meditation and were quite oblivious of the world around them. The forest beasts and birds gathered around them in meek adoration and never did them any harm. The atmosphere of peace that prevailed around the forest-abodes of the Tirthankars, has been envisaged by Shelley in the following poem:

"He would linger long,
in lonesome vales, making the wild his home,
Until the doves and squirrels would partake
From his innocuous hand his bloodless food,
Lured by the gentle meaning of his looks;
And the wild Antelope, that starts whene'er
The dry leaf rustles in the brake suspend
Her timid steps, to gaze upon a form
More graceful than her own."

The Jain creed of non-violence extends not only to animals but also to the vegetable kingdom. Long before Sir J. C. Bose, Wordsworth discovered that plants had life.

"And 'tis my faith that every flower
Enjoys the air it breathes."

Not only did Wordsworth believe that plants and



animals have life, but he also shared the Jain belief that they have a soul as much as a man has:

"A motion and a spirit, that impels,
All thinking things, all objects of all thought
And rolls through all things."

Wordsworth also believed in the transmigration of the soul. The soul never dies-it enters into different forms, sometimes in the body of an animal and at other times in the body of man:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
that had elsewhere its setting
And comes from afar."

Shelley also shared Wordsworth's belief in the transmigration of the soul:

"I change, but I can not die."

These poets also rightly understood the purpose of transmigration. The soul has to be born and born again in this world, till all Karmic bondage is shed off and it stands pure in resplendent glory to be one with God. The march of the soul from lower forms of life to higher is but a process of evolution. The soul in a frog or toad has no chance of final redemption or salvation; it has to rise up to human form. Man is the highest stage in the evolution of the soul and from it the next step is Godhood. But that does not mean that once the soul has entered the human-form there is no climbing-down. It is a constant game of "Snake-and-Ladder". We enter into inferior or superior forms of being according to our actions in the past life. Good actions in one life are rewarded by better birth in the next life and vice versa. Even among human beings, the differences between the rich and the poor, the diseased and the healthy, the lucky and the unfortunate is the immediate result of our past actions. So once the soul has entered the human-form, the summum bonum of existence, our constant effort should be to avoid any possibility of any "climbing-down". Our righteous conduct will push us on and on, till all karmic bondage will be shed off and the soul

will become one with God. Karmas are fine particles of matter that gather around the soul and keep it in bondage. The inflow of the karmic matter and the shedding-off of the same is occasioned by our thought-activity which causes vibrations in the soul. The child has very little thought-activity and bears no ill-will towards others. His soul has therefore, little karmic bondage and is nearer Godhood.

"Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy"

The saints and the ascetics are the nearest to the child in that they develop a dispassionate and detached outlook on life. Their meditation is directed to one end to avoid all inflow of fresh karmas, to have minimum of vibrations around the soul, to concentrate on only one thought of Godhood. Wordsworth has fully realized this deep mood of meditation in his Poet's Epitaph:

"A moralist perchance appears;
Himself his world, and his own God;
One to whose smooth-rubbed soul can cling
Nor form, nor feeling, great or small;
A reasoning, self-sufficing thing,
An intellectual all-in-all."

Once the karmic bondage is shed off, the soul stands pure in its resplendent glory; it is all-knowledge and all-knowing:

"The power ... which nature thus
To bodily sense exhibits, is the express
Resemblance of that glorious faculty
That higher minds bear with them as their own.
This is the very spirit in which they deal
With the whole compass of the universe."

The purified soul is God himself. To a Jain, God is not the creator of this universe; nor the arbiter of our destiny:

"we fall by course of Nature's law, not force
Of thunder, or of Jove."

Man is his own redeemer. We are all potential

Gods. The Tirthankars used this world as a spring-board to

"...dart thy spirit's light
Beyond all worlds, until its spacious might
Sate the void circumference."

Once the soul is redeemed, there is no coming back:

"That benediction which the eclipsing curse
Of birth can quench not...now beams on me
Consuming the last clouds of cold mortality."

God is a synthesis of all redeemed souls; it is Paramatma, the super-soul. It differs from other souls in that it is all-knowledge and secondly, it is free from the misery of births and deaths - the eternal cycle of transmigration:

"The one remains, the many change and pass;
Heaven's light forever shines, earth's shadows fly."

What is death in common parlance is but the shedding off of its mundane bondage by the soul and the realization of its true self:

"Thy dales and hills are folding from my view;
Swiftly I mount, upon wide-spreading pinions,
Far from the narrow bounds of thy dominions
Full joy I feel, while thus I cleave the air."

Such in brief, is the Jain outlook on life. A corollary follows. In that too, the same poets agree with us. If we deny God as the creator of this universe, the natural question is: "How did this cosmos come into being?" The answer is another question. "Did the hen come first, or the egg?" - Nay, there is no beginning, there is eternity at both ends:

"The types and symbols of Eternity,
Of first, and last, and midst, and without end."

Or as the geographers would put it, the nebula cooled and the earth came into being. No one

knows since how long man has existed on it. The Jain philosophers have only chosen to define the cycle of Time. Ages of increasing misery are followed by ages of increasing bliss and vice versa. Thus the eternal round goes, cycles of six ascending and six descending eras following each other in endless and beginningless succession.

"From low to high doth dissolution climb.
And sink from high to low, along a scale
Of awful notes, whose concord shall not fail."


Recognizing this immutable law of nature, Shelly exhorts us to be always seeking, to be always hoping for the better:

"Be through my lips to unawakened earth
The trumpet of a prophesy! O wind,
If winter comes, can spring be far behind."



None showeth the right way;
Each praises his own whosoever ye ask.
But each looks from one angle
To establish his own viewpoint.
As it is not viewed from all facets
This becomes a froth.
The Vedantist speaks of the Brahman
Believing him to be the only reality.
The Mimamsaka speaks of the Karma
Which arises at one's own doings.
Says the Buddhist, the Buddha has shown,
The transitoriness of everything.
While the Naiyaika has the notion of a Creator,
To a Carvaka it's all a dream,
And to others it is all void,
And then they have other differences.
Thus each extols his own viewpoint
And none takes an all-pervasive view of reality,
Still calling himself the Omiscient.
Says Cidananda, only the seeker can find
The Right Way shown by the Jina.

By Cidananda



Religion and Culture of the Jains

By Dr. Jyoti Prasad

There was a time when, due largely to ignorance and apathy, certain wrong notions, misunderstanding and erroneous presumptions had become current, even in the circles of the supposedly well-informed, regarding the genesis, antiquity, nature, scope and significance of the Jain system of religion, thought and culture. Thanks to the patient studies and laborious investigations of a horde of learned indologists, Western and Indian, the fog of ignorance and unwarranted prejudice has been considerably dispelled. It is now no more necessary to prove that Jainism is an absolutely independent, highly developed, very comprehensive and ancient system, not unreasonably described as 'the oldest living religion', or 'the earliest home religion of India'. It is, indeed, found to have been in existence, in one form or the other, or under one name or the other, since the very dawn of human civilization, continuing without break throughout the pre-historical (pre-written historical), proto-historical and historical times.

The late Heinrich Zimmer, who is reputed to have been the greatest German Indologist of modern times, in his celebrated posthumous work, *The Philosophies of India*, conceded that there is truth in the Jain idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Aryan, so-called Dravidian period, and that Jainism is the oldest of all Dravidian-born philosophies and religions. He also psychologically demonstrated that Jain Yoga originated in pre-Aryan India, and has nothing to do with orthodox Brahmanism which simply appropriated it in later centuries. Noel Retting, another Indologist, writes, "Only in Jainism, of all the living religions, do we see a fusion of the primitive with the profound. It has preserved elements from the first stage of man's religious awareness, animism. It affirms the separateness of spirit from matter, even though our modern philosophers and religionists regard neither form of dualism as untenable. Despite the opinion of

these men, Jainism is fundamentally scientific. And, it may very well be, contrary to the opinions of many anthropologists and students of comparative religion, the oldest living faith." And, Professor L. P. Tessitory is of opinion that "Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more the Jain teachings will be proven".

In fact, the Jain system of thought is so wonderfully consistent with modern realism and science that one may easily be tempted to question its antiquity, about which, however, there is now no doubt. Moreover, as Dr. Walthur Schubring observes, "He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jain ideas. Hand in hand with the refined cosmographical ideas goes a high standard of astronomy and mathematics." Dr. Hermann Jacobi also believes that "Jainism goes back to a very early period, and to primitive currents of religious and metaphysical speculation, which gave rise to the oldest Indian philosophies. They (the Jains) seem to have worked out their system from the most primitive nations about matter."

One of the fundamental as well as primitive ideas on which Jain metaphysics is based is often described as animism, because Jainism believes that not only all human beings and all the animals, but also all insects, all vegetation, even earth, stones, water, fire and air are living organisms, are all endowed with their respective souls, and, therefore, represent embodied life, for all forms of living beings, however lowly, small or insignificant, proving at the same time that 'ahimsa' (non-injury to life), which is the very keynote of Jainism, is not only the greatest conception, but also one of the most ancient in the world. As the late Dr. Rajendra Prasad, the first President of free India, observed, "Jainism has contributed to the



world the sublime doctrine of ahimsa. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done." Professor A. L. Basham also says, "Of all the religious groups of India, Jainism has always been the most fervent supporter of non-violence (Ahimsa), and undoubtedly the influence of Jainism in the spread of that doctrine throughout India has been considerable." To quote yet another scholar, Mrs. Elizabeth Sharpe, "The Jain philosophy is almost perfect. It is a live philosophy, ennobling and reassuring. It puts a supreme and beautiful value on life, believing that when its fragments are disintegrated to a point of almost nothingness, there is a danger of that small evolution losing to itself. This philosophy gives a sanctity to life and its preservation. This sanctity of life, it insists, is the highest religion of the only evolution. This philosophy is optimistic; for it believes, too, that in the end, right, that is life, soul, spirit, must triumph over matter; for once consciousness is restored to life in the form of 'right knowledge', matter has no longer any power over the soul." It is no doubt true that no other philosophy ever tried to carry the antithesis between spirit and matter so much to its logical conclusion as the Jain. It, and therefore its followers, the Jains, consistently upheld the superiority of the soul over the body, and sacrificed the latter at the altar of the former. In this conception lies the secret of the success which Jainism has achieved in molding the lives of countless people to a higher plane of mental discipline, purity of thought, and spiritual evolution. It is a way of life which is fully capable of raising an ordinary individual to the highest height of spiritual realization as preached by and embodied in the lives of the Tirthankars like Rishabha, Aristanemi, Parshva and Mahavira. It is a system which offers much that is permanent and eternal, and has stood the test of time; it has helped and can still help humanity to regain its inner balance, which is the crying need of the present age. There is without doubt great ethical value in Jainism for man's improvement.

is a vast subject and a complete system of thought, having its theories on each subject of discourse, be it metaphysics, ontology, theology, cosmology, epistemology, psychology, logic or dialectics, spiritualism or mysticism, worship or ritual, ethics and morality, sociology or polity, and so on. As professor Harisatya Bhattacharya remarks, "about each of the various problems of Indian philosophy, nay, about some of those of the present day speculative systems, Jainism has a definite theory of its own." It is not only a perfect, but also a live philosophy, an ethical system par excellence, of which the entire force is directed towards evolving a God out of man.

Every human being, nay very living being, is a soul, though an embodied and mundane one, hence an imperfect one, but which is, in its essence, pure, immortal, eternal and blissful. Every man and woman and child, however strong or weak, high or low, without respect of race, caste or birth, has that divine spark, the infinite, omnipotent and omniscient soul in him or her, which is waiting only to be realized. One has but to arise, awake and free himself from the hypnotism of weakness, from ignorance and delusion, assert oneself and proclaim the God within him. He has to realize that he is not matter, is not a body, but a free spirit which is not the slave of matter, rather it can make matter its most obedient servant. With this realization of the self, of its infinite possibility and capacity to become great and good, the aspirant launches on a course of self-discipline and self-purification. His sincere efforts at once begin to bear fruit and ultimately enable him to attain liberation which means freedom-absolute freedom from the bondage of good as well as from the bondage of evil, because a golden chain is as much a chain as an iron one. The acme or pinnacle of spiritual glory consists in perfect vitargata, absolute purity from all emotions, passions, and distinctions of merit and demerit, good and evil. And the Path, practiced and preached by the Tirthankars, who themselves thereby attained that goal, is sure to lead others there.

To a student of philosophy, the Jain philosophy

Obviously, imperfection, which means the



present conditions of the mundane existence, is only tolerated because and so long as we do not get rid of it. Therefore, all worldly endeavor, being the child of the living soul's union with non-living matter, is to be tolerated only to be renounced ultimately. Until, for practical reasons, that stage of total renunciation and detachment arrives, the imperfect state, the worldly life as it is, has to be tolerated and controlled and regulated so as to keep it within the limits of the most minimum harm to Perfection, the essential nature of the Self. Of course, you may live your life, and live it with a zest, unfolding your personality to the fullest stature, bringing out the best in you, and putting in your utmost efforts for making life a success in every possible respect, for your own good and for the good of others. Everyone must strive to become a good citizen of the world, a humane civilized and cultured individual who values cooperation and co-existence, peace and happiness, and believes in universal brotherhood. For the common run of men and women, Jainism advocates a course of life which consists in a happy blending of the three living activities, Dharma, Artha and Kama, and which tends to make a person a good, noble, gentle, happy and successful citizen of the world.

Those few who may be prepared to renounce the world and dedicate themselves to the pursuit of Moksha have to follow a very rigorous course of discipline, penance and austerity, because to obtain this Moksha, liberation from Karmic bondage, or deification, the aspirant has to destroy the connection, casual and effectual, between his self and the non-self, through gradual self-absorption. The result is that the bound becomes the liberated, the slave becomes the master, the Atma becomes the Parmatma, self comes to self, the Pure Entity, the very God.

This is what the Jain Path of Religion, or the Jain way of Life envisages and guarantees. It is built on the bed-rock of self-realization, the entire conduct is imbued with the spirit of Ahimsa, sanctity of all life, equity and equanimity, and the thinking processes dominated by Anekantist

Syadvada, manifesting itself in sympathetic understanding of other people's standpoint and perfect tolerance. Indeed, according to Jain precepts, intolerance is intolerable. Its history is conspicuous by the absence of bloodshed, intolerance and persecution at the hands of its votaries, even when very powerful and domineering. It is often, though erroneously, called atheist, simply because it does not recognize a creator, yet it has always been opposed to all forms of fanaticism, whether of race, religion or anything else, opposed slavery of all kinds, and has been the exponent of compassion, pity and love, which transcend the human barrier and embraces all the living creatures. Materialism and superstition are both equally inimical to its spirit. It is not a no-question religion-nothing is taken for granted in this system. Being primarily a cultural, not a credal, religion, Jainism took its firm roots in a peaceful civilization, not in a power civilization, hence it provided maximum liberty and tolerance.

It is a very practical religion which helps a person in every day affairs of life. Mere profession of Jainism is not enough, it has to be practiced and lived. As Vincent Smith, the great historian and orientalist, observed, "Jain ethics are meant for men of all position; for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. Do your duty, and do it as humanely as you can. This in brief is the primary principle of Jainism." It is a practical path, simple, easy, healthy and straight, not winding, mazy, steep, narrow or arduous. Every step forward makes the next more pleasant and joyful. Every effort towards one's own moral elevation is not only beneficial to himself but to all those he comes in contact with. The aim of this system is the good and happiness of all, without any distinction.

It does not admit pessimism, but is full of pragmatic optimism. It is equally opposed to fatalism, and advocates self-reliance, development of one's will power and of faith in personal effort. With it means are equally as much important as the end, and there is no question of the 'end justifying the means'. As some one said, "Practice makes perfect, but if



we practice wrong, it comes out perfectly wrong". The means determine the nature of the ends produced. You aspire to do good, and yet so frequently achieve evil, simply because your means are bad. What the Tirthankars and the Jain sages have said, has been endorsed by modern leaders of thought like Aldous Huxley, Gandhi and Nehru.



Healer of the Rift of Grieving

O rift of grieving
That a soul its earth-body is leaving...

Monsoon of tears then, sacrifice of gold
Stay not the crossing at the grey threshold.
In vain the dear name is called by the
mourner,
The part that would heed is departing forever.
In truth, the soul is leaving behind the body
As evidence that worldly existence is a duality
-Soul and body in combination
from the beginningless time of transmigration.

Yet the mourner in a cold fever of grief
Curses all things yet living, even marigold leaf,
And laments in a wailing litany,
"My Beloved, how can ye forsake me?"
Memories take root in the monsoon of tears,
Crowding like thorn-tree barriers,
For the tear-blinded eye no further can see
Than the everyday viewpoint of reality
-The half of truth that truly exists
In the earth-body wherein the soul manifests.

Slowly, the mourner ponders the unending why
All living things are doomed to die,
Apparently cruel and useless fact
That the writ of life is a death pact.
"My beloved's today shall be my tomorrow,
Blowing, the ashes of our marigolds of sorrow."
Out of the space of wasted sighs,
So slowly, a great notion begins to rise
-Notion that securely persists
That beyond the half, the whole of truth exists.

Now, by faith carried over from past lives
In rewarding proof that right faith survives,
The mourner is led on a pilgrimage
To the nearby shrine of a Jain image.
"A bow to Ye, Ye Soul Wayshower.
By grace, show ye the soul to this humble
mourner."

Upturned palms of devotion,
Stern hours of Jain study and non-violent
dedication
-Fruit thereof, the mourner's vision of blissful
infinity
That is the pure viewpoint of soul identity.

Soul identity, by way of the blessed benefaction
Of the truth of the righteous Jain religion,
Truth in the essence of all spiritual wisdom.
Ignorant soul, in material infatuation,
By free choice had quit its immaterial
perfection.

Yet by free choice of non-violence, restraint
and penance
The soul may return to its primal radiance
-The pure, individual and eternal identity
That is the Jain soul reality.

Good *karma* bears fruit, the mourner is free
From the fragmented half-truth that life is
misery,
For now the mourner beholds the goal
Of reunion with the self's own blissful soul.
"My Beloved, let us dearly wish
That our coming lives shall dearly cherish
The truth and harmlessness of the Jain religion
That shall lead us from body bondage to soul
freedom."
... O praise the Faith, that as a soul its earth-
body is leaving
Right Faith in the Jain religion heals the rift of
grieving.

By Leona Smith Kremser



Jain Rituals and Ceremonies

By Padmanabh S. Jaini

The Six Obligatory Duties

The canonical texts set forth six so-called obligatory duties (avasyakas) for members of the mendicant order. These are recommended to the laity as well, and although no actual obligation applies in the case of a nonascetic, the avasyakas in modified form are performed regularly in many Jain households. These are, in brief: (1) saamaayika, the practice of equanimity (meditation); (2) caturvimsatistava, praise of the twenty-four Tirthankars; (3) vandana, veneration (of the mendicant teachers); (4) pratikamana, expiation (for transgressions); (5) kayotsarga, abandonment of the body (standing or sitting motionless for various length of time); (6) pratyakhyana, renunciation (of certain foods, indulgences, or activities, for a specified period). In medieval times the concepts of saamaayika seems to have broadened to include worship of Jina images at various shrines. This sort of "meditation by worship (puja)" led to similar notions - meditation by fasting, meditation by expiation, and so on - until at last saamaayika became, for many Jains, a cover term for all types of spiritual activity.

Digambars developed a list of practices quite similar to those of the canonical avasyaka scheme, but moved towards a greater emphasis upon the popular or secular aspects of ritual. Mainly responsible for this trend were the great teachers Jinasena (circa A.D. 840) and Somadeva (tenth century), both of whom laid down sixfold sets of practices which laymen were to perform as regularly as possible. Somadeva's list became the standard one, including: (1) devapuja, worship of the Tirthankars; (2) guru-upasti, venerating and listening to the teachers; (3) svadhyaya, study (of the scriptures); (4) samyama, restraint (including observance of the mulagunas, the anuvratas, the gunavratas, and the first siksavrata, saamaayika); (5) tapas, austerities (especially fasting on the holy days, as in the second siksavrata); (6) dana, charity (giving alms to mendicants).

It can be seen that the ritual practices recommended here come very close to those in canonical sources, particularly when the saamaayika of the avasyaka list is understood to include puja, and so on, as noted above. These practices therefore constitute the fundamental modes of religious expression for the Jain laity and must be examined in greater detail.

Worship of the Tirthankars (Devapuja)

Foremost among the six lay rituals is devapuja, worship of the Tirthankars. This normally takes place before an image of one of the omniscient teachers (any of the twenty-four is considered suitable); such images are most often (but not always) located within a temple. Since the most ancient Jain texts seem to make no reference to Jina-images (or to the temple, for that matter), we must assume that the practice of erecting these icons dates from the post canonical period. (Indeed one Jain sect, the Sthanakvasi, condemns image-worship altogether on the basis that it is extra canonical and thus heterodox.)

Construction of images and active veneration on the omniscient teachers whom they represented may well have begun during the Mauryan period (circa 300 B.C.) some time after Mahavira had been elevated by many of his followers to the status of a quasi-divine cult figure. But the oldest known Jain stone inscription suggests that images of the Jinas may have been worshiped at an earlier date. This inscription, commissioned by one King Kharvela of Kalinga (modern Orissa) around 150 B.C. tells how that king engaged in warfare to regain a famous image of Ananta Jina (the fourteenth Tirthankara), which had been carried off by agents of the Nanda dynasty. The Nandas are known to have ruled in Bihar around 400 B.C.; crediting the veracity of Kharavela's inscription, therefore, would mean that a full-blown cult of image-worship existed



among Jains even in Mahavira's time.

Further evidence concerning the history of devapuja in Jainism is provided by various stone remains unearthed at Mathura. These cover perhaps a thousand years of Jain history; a few may date back to the second century B.C. The most significant items in the Mathura collection are certain votive slabs (ayaga-pata) of the type usually donated to a temple by a group of several lay-devotees. Some of these depict Jinas seated in meditation, surrounded by various auspicious signs - swastikas, fish trees - as well as by gods, men, and animals. This scene, of course, is the samavasarana so often described in Jain literature. It is especially noteworthy for the lotus (meditative) posture of its central figure, which conforms strictly to the Jain doctrine that an omniscient being no longer sleeps (as Buddha, for example, is often shown doing), and certainly does not engage in passionate worldly activities. (Compare the dancing, warring, or sportive poses used by Hindus in depicting their various gods.) Even the well-known statues of Jain saints standing erect, arm and hands pointed downwards, illustrate a form of deepest meditation (in this case conjoined with the practice of kayolsarga). Indeed no Jina-image has ever been found which shows the great being in any but one of these two "orthodox" positions, suggesting omniscient awareness and complete non violence.

Another group of votive slabs taken from Mathura depicts what appear to be Jain stupas (reliquary mounds); this is particularly interesting since neither the sravakacaras nor the current practices of Jainism give any indication that a cult of relic-worship once flourished within the tradition. No stupas housing the remains of Jain teachers have yet been discovered; those shown on slabs, however, are very similar in design to the Buddhist ones which survive at Sanchi and elsewhere. In any case, we know that Jains never carried the stupa cult to a great extreme; their efforts seemed to have been directed more towards the straightforward construction and veneration of images (or some variation thereof); for a time it seems to have

been popular to commemorate the great teachers by placing footprints (paduka) in stone and paying homage to these artifacts.

Whatever the particulars of the development of these practices, building, consecrating, and regularly venerating images of the Tirthankars today constitute the primary religious activities of lay Jains. The popularity of these practices should not, however, be construed to mean that Jains expect worldly help of any sort from the Jinas thus worshiped; they know full well that these perfected beings are forever beyond the pale of human affairs. In other words, there is basically no "deity" present in a Jain temple; a one-way relation obtained between the devotee and the object of his devotion. Hence we must understand Jain image-worship as being of a meditational nature; the Jina is seen merely as an ideal, a certain mode of the soul, a state attainable by all embodied beings. Through personification of that ideal state in stone, the Jain creates a meditative support, as it were, a remainder of his lofty goal and the possibility of its attainment.

Even Jains, however, have not been totally immune to the lure of "divine powers." Under the influence of Hindu devotionals, there appeared certain god-images in Jain temples during the medieval period. The divinities chosen were those associated in a benevolent manner with the careers of various Jinas, for example, the snake god Dharaṇendra and his consort Padmavati, who protected Parshva from several extraordinary calamities which threatened him. Such beings, referred to as sasana-devata, guardian spirits, are considered able to fulfill mundane wishes; they may often be appealed to on this level by "weaker" segments of the Jain community. Even so, they have never been allowed to usurp the primary position occupied by the Jina himself, despite the fact that Jina-worship promises no reward whatsoever save the turning of one's mind towards the goal of Moksha.

The "unreachable" nature of a Jina renders the presence of any priest or other intermediary, such as one normally finds in traditions more



oriented towards the hope of divine intervention, virtually unnecessary in a Jain temple. Hence the Jain community has for the most part never developed a special priestly caste analogous to that of the Brahmans in Hinduism. Laymen are encouraged to carry out ritual services on their own, either individually or in a group.

Shvetambars in particular have been loath to give over the performance of ceremonial functions to a caste of specialists; they may delegate to certain individuals the regular responsibility for cleaning the temple and washing and decorating the images, but such people are by no means priests. Among Digambars in the north, a similar situation has prevailed. But those in the south have developed a class of so-called "Jain-Brahmans"; members of this group were permanently attached to temples or temple lands, and were usually entrusted with the actual performance of rituals held within their domain. The presence of Jain-Brahmans was of course intimately connected with worship of the "guardian spirits" and various yaksas (demigods) who could be "reached" by means of complex religious procedures. But even where such ceremonial specialists did exist within Jainism, they never assured the sacred status or exclusive sway over religious functions accorded Brahmans in the Hindu community. An ordinary lay person was always free, provided he had taken the mulagunas and sanctified himself with a ritual bath, to perform puja in any Jain temple; this held true even if a Jain-Brahman was "in charge" there.

The Jain temple is perhaps most accurately viewed as a replica of the samavarasana (holy assembly of the Tirthankars). The laymen comes near as though he were actually approaching the spot where a living Jina sits immobile, bathed in omniscient glory, "preaching" by means of the miraculous sound emanating from his body. The Jina-image itself is used as a tangible aid to visualization of such a sacred being; there by one can hope to awaken his soul's potential for samayak-darsana, as so often supposedly happened to those fortunate enough to have encountered a real

Jina in ancient times.

The Great ceremony of the Five Auspicious occasions

The visualization rationale discussed above is carried still further by the important temple ritual which, using an image as its "central character", re-enacts the five auspicious events (panca-kalyana) in the life of a Tirthankar (conception, birth, renunciation, attainment of omniscience, and nirvana). This ceremony is not a daily or regularly scheduled one; it is ordinarily performed only when a new image or set of images is to be installed. Thus it not only provides a "vision of the Jina" (the kind of symbolic "encounter" discussed above) for the lay participants, but it also serves to sanctify the new icons. Jains believe that erecting a Jina-image is the noblest of worldly activities; one who commissions the building of such an image, as well as its proper consecration by performance of the "great ceremony of the five auspicious occasions" (panch-kalyan-mahotsav), is considered very likely to be born in a world blessed with a living Tirthankar.

The ceremony itself strikes the outsider as a sort of stylized dramatic production. The person who has requested (and financed) this event takes the part of Sakra (Indra), king of Gods; he is accompanied by his wife in the role of Indrani, Sakra's consort, who is thought to come to earth to greet the birth of each Jina-to-be. Certain members of his family play the parents of the illustrious baby. The "mother" witnesses the sixteen auspicious dream images which portend so extraordinary a conception; artistic representations of these images (see Chapter I) are displayed within the temple. During the "birth" phase (janam-kalyana), "Sakra" places the Jina-image atop a five-tiered pedestal, silver in color, which symbolizes Mount Meru, the center of the Jain universe. Local women close to the family that commissioned the ceremony then gather water from four different wells, signifying the waters drawn by the Gods from the various oceans described in Jain Cosmology; the "baby Jina" is sprinkled with the holy liquid. The sequence of the actions in this and certain other stages



of the ritual is fairly complex; thus a person of advanced religious standing (a Jain-Brahman, a ksullaka, or a layman who has reached at least the seventh pratima) "officials", instructing the participants in their roles as the ceremony proceeds.

A panca-kalyana-mahotsav continues for a few days. Its third phase begins when the Jina-image, now seen as a full-grown "prince", is adorned with jewelry and silken clothing. Various "kings" come to pay him tribute, and the laukantika-devas (played by certain young people of the community) remind him that the time for his renunciation is at hand. The image is then decorated still further and carried in grand procession to a park outside the town. If the image, or images, being sanctified is too large to be moved easily, a smaller one represents it in this procession. In the park the ornaments are removed and further consecration procedures (sprinkling with more holy water and sandalwood paste, for example) are carried out. Soon there after, the renunciant is considered to attain omniscience; this event is celebrated with great pomp, for it marks the point at which a Jina-image becomes worthy of worship. The fifth kalyana, attainment of nirvana, is of course duly celebrated, but not until after the image has been formally installed. As noted above, the Jina within a temple is considered to be still alive, seated in the samavasarana; hence, the marking of his departure from the worldly realm has little relevance to the religious practice of the layperson.

The ritual actions of the panca-kalyana-mahotsava are accompanied by great festivity and merrymaking, especially at the time of birth ceremony. Music, temple dancing, and feasts are provided by the person installing the image; thus only a rich man can hope to undertake this meritorious activity. If he carries out the entire event in a grand fashion, such a man will receive the title of samgha-pati (leader of the community) and will command great respect from his fellows.

When the new image is finally placed upon its

pedestal, perhaps flanked by various guardian deities, it obtains the very exalted status of a real Tirthankar. In a Digambar temple it will of course be devoid of all clothing and decoration. Shvetambars, on the other hand, will have carved it in such a way as to suggest certain garments and will provide ornamentation by, for example, using crystal for the eyes. In either case, the image now becomes the object of regular worship by members of the community.

The importance of the occasional panca-kalyana-mahotsava, and of the temple images consecrated thereby, should not blind us to the fact that much of Jain lay practice occurs beyond the confines of the temple. Many homes have their own shrines, complete with small Jain images; so it is within the household that the daily rituals of the devout layperson are often carried out. A Jain is advised to awaken before dawn and immediately recite the five solutions of the Namokara-mantra. He should then ponder his religious duties, reminding himself to adhere closely to whatever vratas he has taken and to strive towards the eventual taking of those which he has not. Having bathed and donned newly washed clothing, he is likely to sit in his household shrine and begin the day in a holy manner by performing devapuja. Other rituals may also be regularly carried out at home; hence the role of the temple in the religious life of a Jain community, while very important, is by no means exclusive.

The Devapuja Ritual

Specific customs pertaining to devapuja, especially when it is practiced within a temple, vary among Jain sects. This is especially true for the Digambaras, whose southern majority has developed a relatively elaborate form of the ritual. Such elaboration is to be expected in view of the role played by the Jain-Brahmans within this group, since increased complexity of any ceremony can only render their presence more essential.

But certain fundamental features characterize the performance of devpuja for all sects. As a



Jain enters the temple, he typically wears only three simple pieces of clothing and carries a plate filled with flowers, fruit, camphor, uncooked rice, and incense. Having approached the main shrine, he will bow down, utter the Namokar litany, and circumambulate the image three times (keeping the Tirthankar always to his right). He then sits on a mat before the image and, using rice grains, forms a swastika on a plate or a wooden plank. (This ancient symbol, as we have seen, signifies the four possible samsaric destinies.) Above it he places three dots, standing for the "three jewels" (ratnatraya): true insight (samyak-darsana), right knowledge (samyak-jnana), and proper conduct (samyak-charitra). These three provide the means of escape from the cycle of bondage represented by the swastika. Finally, at the very top, he makes a small crescent with a dot mounted upon it; thus is suggested the uppermost portion of the universe, with the liberated soul resting just within its edge. The completed figures appears below.



By forming these symbols prior to actual worship of the Tirthankar, one shows that his puja has as its ultimate purpose the attainment of liberation. Such preliminaries completed, he performs the sthapana or abhisheka ceremony, in which holy water is sprinkled over a small image placed near the foot of the main one for this purpose. The water thus used for "bathing" the Jina must first have been strained and made pure, either by boiling or by the use of a "sterilizing" substance such as cloves. (It is thought that nonsterile water still harbors water bodies; its use would therefore entail violence, making it unfit for a sacred act.) While engaging in abhisheka, the devotee visualizes himself as Sakra (a sandalwood paste mark on his forehead signifies this role); thus his action becomes, as in the panca-kalyana ceremony, a re-enactment of the baby Jina's ritual bath atop Mount Meru. After the holy water, he pours sandalwood paste and milk over the image; the

latter substance reminds him of the pure, milky-white color which suffuses the Jina's body as he sits in the samavarasana. The abhisheka is concluded with purified water and a shower of blossoms.

Thereafter, the worshipper wipes the image dry and begins the second phase of devapuja, a ritual called arcana. Invoking the name of a particular Tirthankar represented, he pays homage by offering up eight substances: (1) water (jala), for the attainment of cleanliness; (2) sandalwood paste (chandana), for the attainment of purity; (3) uncooked rice (aksata), for the attainment of immortality; (4) flowers (pushpa), for the attainment of freedom from passion; (5) sweets (charu), for the attainment of contentment; (6) lamp or camphor light (dipa), for the attainment of omniscience; (7) incense (dhupa), for the attainment of great fame; (8) fruits (phala), for the attainment of the fruit of liberation, Moksha. Next, small amounts of all eight substances are offered together on a single plate; this gesture, called arghya, completes the second portion of the puja.

The third involves a recitation known as jayamala, the garland of victory. Here, one repeats the names of all twenty-four Tirthankars, sits in silence for a few moments, and then chants the Namokara litany as he did prior to beginning the entire ceremony. At last the worshipper moves to the fourth and final portion of devapuja, a waving of lamps before the image; this process is designated by the term arati (Sanskrit aratrika). Having thus completed his worship, the lay devotee returns home and takes his first food of the day.

Services similar to those just described are sometimes repeated just before the evening meal, but on a much smaller scale; they are normally restricted to an arati ceremony performed to the tune of temple music. This combination of regular morning and occasional evening worship comprises the usual pattern of devapuja for the Jain layperson.

It should be noted that for women the overall



procedure is greatly simplified. They seldom touch the Jina-image, engaging in abhisheka only on such special occasions like the pancakalyanas. In general, female devotees express their veneration mainly through the offering of the eight substances.

In performing devapuja, both Shvetambars and Digambars add certain characteristic practices to the basic ones discussed above. For Shvetambars, the most important of these involves showing respect by covering the mouth with a piece of cloth when approaching the image. They may also ask a temple attendant to adorn the Jina with various ornaments (gold or jeweled necklaces or a crown, for example) normally kept in storage; this will be done for a small fee which is then applied to upkeep of the temple. The act of thus decorating a Tirthankar is called angapuja, veneration of the limbs (of the Lord). The omniscient being is of course not considered to have any attachment to such ornaments; Shvetambars may thus have begun angapuja in imitation of rituals popular among the Gujarati Krishna cults, with which they have had extensive contact since the seventh century. In any case, they consider this practice to be a form of prabhavana (illumination).

Digambars have no such practice; it would violate the ascetic nudity of their images. They do, however, complement their worship of the Tirthankar by ornamenting the various guardian deities which surround him; these figures, being "laity", are considered proper recipients of such gifts. We have already seen, moreover, the important role which guardian spirits and demigods often play in Digambar religious life. Lavish expenditure on their beautification therefore has a dual function, symbolically honoring the Jina whose teachings they "protect", and placing the donor in the good graces of the deities.

Jain Holy Days

Worship of the omniscient beings sometimes assumes a scale much larger than that of the services so far described. On the third day of the waxing moon of Vaisakha (May/June)

(called Aksaya-tritiya, the immortal third), for example, Jains everywhere engage in extensive puja, commemorating the first giving of alms to medicant in the current avasarpini. The medicant in question was of course Rishabha, founder of asceticism for our age. It is said that he went totally without food for six months following his renunciation. Members of the community, lacking any precedent, were not aware either of their proper role as donors or of the ritually acceptable means by which alms could be given. At last a prince by the name of Sreyamsa had a dream in which he witnessed himself, during a previous lifetime, offering food to a Jain monk. Inspired by this example, he later presented a small quantity of sugar cane juice to Rishabha; thus was initiated the relation between layman and medicant which is still so fundamental to Jain life. Observance of the Aksaya-tritiya, then, does not simply memorialize a single event; it also celebrates the great spiritual benefits which the laity can gain through free and proper donation of alms to members of the ascetic order.

Other annual holy days marked widely by puja are the anniversaries of Mahavira's birth (Mahavira-Jayanti) and death (Vira-nirvana), observed during April/May and October/November, respectively. Digambars additionally set apart the fifth day of the waxing moon of Jyestha (June), thus commemorating the day in A.D. 150 when, it is said, Bhutabali and Pushpadanta first put the scriptures of their sect into written form. On that date (called Srutapancami, the scripture fifth), image worship is supplemented by the donation of ancient manuscripts and other forms of scriptural material to the temples. These texts become objects of veneration, symbolizing as they do the sacred teaching of the Jinas.

Mastakabhisheka: The Head-Anointing Ceremony

Perhaps the most famous example of puja performed on a grand scale in Jainism is the mastakabhisheka (head-anointing) ceremony held every twelfth year in Shravanbelgola. This honors the spiritual hero Bahubali, who is represented by a colossal fifty-seven foot image



carved from the living rock nearly a thousand years ago. Digambara claim that Bahubali, the son of Rishabha, was the first individual to attain siddhahood in the present time cycle. Shvetambara deny this, suggesting that Bahubali's paternal grandmother, Marudevi, actually attained the exalted state before he did; hence the veneration of his image is less important to them than to their Digambar counterparts. Even so, thousands of Jains of both traditions come to pay homage during the several weeks that the ceremony goes on; Bahubali thus receives the kind of adoration otherwise reserved exclusively for Tirthankars.

The image depicts Bahubali as standing erect, free of clothing and immersed in deepest meditation. For the period of the mastakabhisheka a temporary scaffolding is built behind the huge statue, terminating in a platform just atop the head; thus the faithful can anoint Bahubali in the proper manner, pouring various sacred substances (such as purified water and sandalwood paste) over him from above. The festivities associated with this ceremony can continue for several weeks; participation in them is felt to engender great merit and perhaps to make possible the experience of samyak-darsana itself.

Pilgrimage to Holy Places

It should be noted that numerous devotees worship at the site of Bahubali's image, and at other famous holy places, even when no ceremony is being held there. Jain place great value upon pilgrimage to such shrines; indeed, the layman considers it an important goal of his life to make at least one visit, with his family if possible, to one or more of the several areas that his faith holds sacred. Such exalted sites fall into three categories: nirvana-bhumi (where certain Tirthankars leave the embodied state forever), tirthaksetra (where countless arhats-liberated and non-Tirthankars-attained a similar glorious end), and atisaya-ksetra (where miraculous events associated with the lives of great monks are said to have occurred). Most famous of the nirvana-bhumi is Samme-dasikhar, the Parasnath Hills region of Bihar, where Parshva and nineteen other Jinas passed away.

Four other such bhumis are recognized; Mt. Kailasa in the Himalayas, Campapuri in Bihar, Girnar in Saurashtra and Pavapuri near modern Patna. These sites saw the attainment of nirvana by Rishabha, Vasupujya (the twelfth Tirthankar), Nemi (the twenty-second) and Mahavira, respectively. Important tirtha-ksetras are Satrunjaya in Gujarat and Mount Abu in Rajasthan, while the best-known atisaya-ksetra is at Shravanabelgola in Karnataka State. The fame of the latter derives from its having been, according to the legend, the place where the Digambar pontiff Bhadrabahu reached a holy death in sallekhana; perhaps even more significant, from the pilgrim's point of view, is the fact that the great image of Bahubali is located there.

For Jinas living at great distances from such sacred areas, the cost of traveling to one of them may well be prohibitive. Thus has developed the institution of yatra, a large-scale pilgrimage organized and paid for by some wealthy member of a community. In ancient times this took the form of a caravan; today, several specially commissioned trains may carry the lay devotees to their destination. (Monks and nuns of course, can not employ such modern conveyances; they ordinarily undertake extended walks to the holy sites, stopping to perform puja at various minor shrines along the way.) The individual who finances a yatra is accorded great reverence by other Jain lay-people; like one who has initiated a panca-kalyana celebration, he earns the extensive merit attached to large-scale acts of illumination (prabhavana) and is therefore considered a samgha-pati by all who know him. His status may be enhanced still further if he erects an image upon the sacred spot, thereby making a "vision of the Jina" possible for many more people than could benefit from an icon in a local temple.

This account of devapuja in Jainism has thus far focused upon the external aspects of the practice, emphasizing public activities and the expenditure of large amounts of goods and money. To take this as a comprehensive picture of Jain worship would be misleading.



The Jain teachers have stressed time and again that such puja with external objects (dravya-puja) is not efficacious unless accompanied by great peace of mind and devotion to the virtues of the Jina-ideal; these internal states, referred to as bhava-puja, must obtain if other devotional practices are to be meaningful. The various forms of ostentation sometimes displayed in the panca-kalyana and other ceremonies, moreover, are tolerated only on the grounds that they contribute to prabhavana; their lack of significance to the ritual per se is well-recognized. We have already seen the social benefits which follow from making offerings, erecting Jina-images, and the like; but such practices are fundamentally intended as a means whereby the layperson can withdraw from worldly occupations and dwell for a time in the peaceful presence of the holies. Bhava-puja, therefore, is the real devotional activity of the Jain laity, while for the ascetic it is the only acceptable form of worship.

Veneration of the Teachers

The second important ritual duty of a Jain layperson is guru-upasti, visiting and venerating the medicant teachers. An usually close relation has always been obtained between ascetic and householder in the Jain tradition; monks and nuns have acted as the spiritual teachers of the lay followers and have in turn been revered, often to the point of adoration, as the only "true propagators" of the Jina's message. This honored status has carried with it the expectation of a very high standard of conduct; every layman is well-informed on the sorts of behavior appropriate to a medicant, and constant vigilance by the lay community has usually enforced strict adherence to this code. Unlike their counterparts in certain other religious groups, moreover, Jain clerics have scrupulously avoided involvement in the social activities of the laity; the image of the "nagging preacher", questioning his parishioners about the conduct of their daily lives, is totally foreign to Jainism. The monks' involvement has been of a non manipulative sort, concerning itself only with the spiritual well-being of the people. Hence the relation between the two groups has never been tinged with fear or guilt; to the

contrary, a very real feeling of mutual respect and affection has prevailed.

It should be noted that the members of the Digambar laity have had far less exposure to bona fide "ascetic" teachers than have those of the Shvetambar. The extreme severity of restraints incumbent upon a Digambar monk, especially as regard to clothing, has tended to keep the number of individuals who undertake this path to a select minimum. Hence the teaching function has fallen mainly upon the shoulders of eleventh-pratima-laymen-ksullakas, ailakas, and the female aryikas; in terms of guru-upasti such preceptors typically receive the same treatment accorded an actual (naked) monk.

The ritual of teacher veneration shows some sectarian variation. For Digambers it involves bowing, and beseeching the teacher to utter the formula blessing "may your righteousness increase". The layman may also take this opportunity to confess any vrata-infractions of which he is guilty, or perhaps to assume still further restraints. Shvetambaras have restrained a very ancient and rather more complex procedure. Called vandana (reverent salutation), this ceremony begins when a lay man or woman approaches a medicant (preferably of the same sex) and greets him or her as ksamasramana, ascetic who suffers with equanimity. There follows a ritual exchange in ancient Prakrit, with both individuals reciting their parts from memory. The content of this exchange gives a clear picture of the sort of relation obtained between a Jain monk and layperson.

I desire to worship you, ksamasramana, with very intense concentration. (The guru: so be it.) You will have spent the whole day, fortunately little disturbed. (The guru: yes.) You are making spiritual progress. (The guru: yes, and so are you.) You are unperturbed by your sense organs? (The guru: yes.) I ask pardon, ksamasramana, for my daily transgressions. (The guru: I too ask pardon.) I must engage in Pratikramana (confession) to you, ksamasramana, for any day-by-day lack of respect . . . Anything done amiss through mind, speech or body through anger, pride, deceit, or greed, through false behavior and neglect of the sacred doctrine at any time; what ever offense may have been

committed by me, forbearing monk, I confess and reprehend and repent of it and cast aside my past self.

The Annual Rite of Confession

The vandanaka also includes certain forms of further confession (pratikramana) and renunciation (pratyakhyana), as we have seen in the case of Digambars. The confessional aspect of guru-upasti is very important to the conscientious layman who has taken or more of the pratimas; he is likely to approach the teacher nearly every day in order to ritually clear his conscience and strengthen his spiritual resolve. In addition to the twenty or more formulas used for this regular practice, there are others to be employed on a fortnightly (paksika) basis and some intended especially for the great annual rite known as samvatsari.

The latter ceremony is observed on a large scale by Jains of all sects. It takes place during the rainy season, since monks are at that time required to maintain a fixed abode for several months; thus an extended ritual involving their continuous presence is possible during that time.

For an eight to ten day period, known as paryusanaparva, the laypeople take various temporary restraints from food, fasting altogether, eating only one meal a day, and so on; towards the end of this period they go through confession. The admissions of sins, and accompanying pleas for forgiveness (ksama), are directed not only to a teacher but to all of one's family and friends, irrespective of age or sex. Letters are written to those relatives and acquaintances not in attendance, repeating the same acknowledgments of wrongdoing and solicitations of pardon. Finally the participant in a samvatsari extends his own forgiveness to all beings and asks that they grant the same favor to him; this is done by repetition of a famous verse which points up the real spirit of pratikramana-the establishment of universal friendship and goodwill:

ksamemi savvajive savve jiva khamantu me,
metti me savvabhuesu veram majjha na kenavi

I ask pardon of all living creatures; may all of them pardon me. May I have a friendly relationship with all beings and unfriendly with none.

The pratyakhyana aspect of visiting one's teacher never developed into any rituals so elaborate as the samvatsari; even so, it is considered a highly important practice. In accordance with the great Jain emphasis on fasting, the layman typically performs pratyakhyana by renouncing certain kinds of food. This usually involves only temporary abstention, but in some cases it can be undertaken for life. It is accomplished by utterance of a formula similar to the following:

When the sun is risen I renounce for the duration of a day (or certain portion thereof, as the case may be) the fourfold aliments (cooked food, water, snacks, and pastes) and except for cases of unawareness or of force majeure . . . Or of instructions from a monk or except in order to attain full tranquility of mind, I abandon them.

Fasting and Presentation of Alms

Ritual fasting is also associated with lay observance of the parvan days, referred to earlier in connection with the posadhavrata. The virtue of going without food or drink on these days has long been stressed by Jain teachers; even the early Buddhist texts refer to it as a characteristic practice of the Niganthas. Fasting actually begins after a single meal on the day prior to the parvan period. The layman takes breakfast on the morning of the seventh, for example, then retires to a temple or fasting hall for some thirty-five to fifty hours. During this interval he remains in strict seclusion from his family. Sleeping very little at night, he may chant the Namokara litany or read the scriptures; for the most part, however, he will observe silence and meditate upon the virtues of the Jina. Bathing, or even washing of the mouth, is not allowed unless one plans to perform dravya-puja. (Bhava-puja is more strongly recommended while fasting, but the 'external' ceremony, requiring prior purification by bathing, is not proscribed.) He returns home on the morning of the ninth, does



devapuja at his home shrine, gives alms to begging mendicants, and then breaks his fast.

Voluntary abstinence from food and water contributes to a person's spiritual progress by reducing his attachment to the body. Less direct but equally important benefits result from the widespread practice of sharing one's food with others. This activity closely connected to the dana siksavrata, is called atithi-samvibhaga, sharing with guests. The term atithi literally means "no date"; such a "guest", therefore, is one who arrives without invitation, who is simply passing by the door in search of alms. In Indian society only those who are brahmacarins (celibate students) or who have renounced the world altogether are allowed to beg food. A normal householder must never do so; his position is to give, not take. In those cases where extreme poverty drives ordinary people into a beggar's role despite this cultural restriction, it is understood that alms will be offered them only out of compassion on the part of the donor; no great spiritual merit accrues to such charity, since householders are not considered "worthy recipients". Presenting alms to an ascetic, on the other hand, is thought to bring one closer to salvation. Thus can be understood the fact that, while most beggars thank the person who gives them food, in the case of feeding holy men it is the donor who expresses his gratitude. For a Jain, the inherent benefits of charity to a monk are increased by the holy man's conferring a blessing upon him each time a gift is received. (This blessing involves the same "may your righteousness increase" formula noted earlier with regard to guru-upasti.)

Hence the act of sharing food with a worthy "guest" has assumed the form of an important ritual among Jain laity. Only those who observe at least the mulagunas are "qualified" to engage in this ritual. The Jain medicant must therefore avoid begging at any household, whether Jain or Hindu, not confirmed in the basic practices of the Jina's path (not observing strict vegetarianism). Although arithi can refer to any medicant, it is ordinarily understood by the Jain laity to indicate only those of their

own faith, who are held to be the holiest of ascetic and therefore most worthy to receive gifts. Whereas non-Jain medicants may accept invitations, ask for specific foods, or eat that which has been prepared especially for them, the Jain monk or nun must eschew all such "lax" practices, arriving only "by surprise" and taking only "surplus" food. Jains claim superior status for their ascetic partly on the basis of these differences; even so, there is no doubt that many Jain households do in fact set food aside to be given as alms. This is justified by saying that the layman can not know in advance which monk or nun will come to his door; hence the food has not been made for anyone in particular, and the medicant's vows are not violated.

The actual presentation of alms is a rather simple matter. Shvetambar medicants, as we have seen in an earlier chapter, carry begging bowls and may not eat in the home of the donor. They are received at the door with respect, brought into the house (but not the kitchen), and offered suitable food and water by the householder and his wife together. The couple makes obeisance both before and after the actual offering is given. Finally the monks, who invariably go on their begging rounds in pairs, are escorted to the door. They proceed to other houses until their bowls are filled, then return to the monastery to eat. Digambar monks, ksullakas, and the ailakas, on the other hand, carry no bowls and visit only a single house each day. As one of them approaches, the householder (who knows that the medicant in his neighborhood will pass by his residence) stands outside his door, takes a few steps in the holy man's direction, bows, and says: "Salutations to you, sir. Please stop." This offer may or may not be accepted, since Jain monks make it a point to avoid visiting the same house too often (which would deprive other families of the great privilege of alms-giving). It is also common for them to make some arbitrary decision, prior to setting out on begging rounds, that aims not only to ensure impartiality but also to maintain the "surprise" or "uninvited" element in their appearance at a particularly man's door. This involves such resolutions (abhigraha) as "I will

stop only at the fifth house I pass" or "I will stop only for a householder dressed in red"; hence it is not at all unusual for one or more invitations to be refused.

In any case, when a Digambar medicant does respond affirmatively to someone's performance of sthapana (the ritual greeting quoted above), indicating his assent by silence, that person proceeds to the second phase of the food-sharing ceremony. This is called suddhi, purity, and entails the declaration that the layman's mind, speech and body are pure (in other words, that he is a proper donor) and that the food being offered is similarly "faultless". The medicant is then invited into the house, where he is revered by a ritual foot-bathing (pada-udaka) and by having flowers placed before him (arcana). Ksullakas or ailakas may next be seated on a low wooden stool and given food on a plate belonging to the householder. A monk, however must remain standing and take the offering in his palms, fingers interlaced. Upon finishing, he will be given additional water with which to wash his hands; thereafter, he may sit for a few moments before departing in order to deliver a short religious discourse and to confer a blessing upon the family. (Prior to this time he has uttered no sound whatsoever.)

While atithi-samvibhaga is the most important form of dana, members of the laity are encouraged to perform other acts of charity as well. These should involve the "proper items, proper time, proper recipient(s), and proper cause" in other words, contributions should go towards one of the seven punya-ksetras (field of merit) designated by Jain teachers. These fields, some of which we have seen earlier, are: (1) Jina-bimba, setting up Jina images; (2) Jina-bhavana, building a temple or hall to house an image; (3) Jain-agama, causing the Jain scriptures to be copied and circulated; (4) giving alms to monks; (5) giving alms to nuns; (6) providing spiritual assistance to male members of the lay community-for example, offering alms to those advanced on the pratima ladder, encouraging various religious activities, building schools and fasting halls, distributing clothes to the poor;

(7) identical to the sixth, but with reference to women. By donating his wealth and energy to as many of these meritorious pursuits as possible, the Jain layman may hope to gain rebirth in a heaven or a bhoga-bhumi. As for charity to non-Jains, such practice is considered somewhat beneficial but not really conducive to meaningful spiritual progress.

Saamaayika: The Attainment of Equanimity

The actions associated with guru-upasti and dana bring the layman into continuous contact with a teacher, who serves as both example and counselor. But performance of what is perhaps the most highly regarded as Jain rituals is by nature rather more solitary. This is Saamaayika (seen earlier as the first siksavrata and the fourth pratima), a practice of great antiquity wherein the layman's religious activities are integrated with the yogic methods of the ascetic path. The term saamaayika was first used in canonical texts with reference to a restraint (samyama) undertaken by Mahavira when he renounced the world; there it involved nothing less than the life time abandonment of all evil acts. For ordinary layman, however, it indicates a restraint of short duration and functions mainly as a meditational exercise. The derivation of the term is not completely clear. Proceeding from the root, aya to go, it has been understood both as "attaining equanimity" and as "fusion with the true self" (becoming fixed in Jnana-cetana, pure self-awareness). Both of these definitions render saamaayika equivalent to the progressive detachment of one's subconsciousness from all external objects. The famous Digambar acarya jatsimhanandi supports this interpretation with the following verse:

Equanimity towards all beings;
self-control and pure aspirations;
abandonment of every thought





Jainism not an Atheism

By Herbert Warren

Those who believe in a creator sometimes look upon Jainism as an atheistic religion, but Jainism cannot properly be so called. Jainism does not deny the existence of God (Parmatman). God is described in Jain scriptures, but there is a difference between the description of God as given in these books and the description given in the religious books of other faiths. The chief difference is that, while God is described in the books of some other faiths as being a creator and ruler, God is not so described in the Jain books. God, according to the Jain description, is an all-knowing and perfectly happy soul with infinite capacities for activity, a pure and perfect soul without any material body, a being that cannot perish or become degenerate.

To disbelieve in the existence of a thing is not the same as not attributing to that thing some particular quality. In believing in the existence of soul in a pure and perfect state Jainism cannot be classed with those who do not believe in the existence of soul different from the body or different from matter. Pure soul and God are in reality one and the same thing, and the final goal of any particular soul is to become pure and perfect; in other words, to become a God with all the attributes of divinity which, in the Jain faith, do not include creating and ruling.

Atheists, properly speaking, are those who deny the existence of soul and maintain that there is no such thing as a soul distinct from matter, and assert that what people call soul is nothing but an outcome of a particular combination of atoms of a matter, and that when that particular combination is impaired, the soul becomes extinct.

According to Jainism, every soul has existed from eternity; and from eternity souls have ever been emerging from the ordinary embodied worldly condition in the pure condi-


tion, and will continue for all time to do so; but they never come down from this condition of Godhood to the condition of souls in the ordinary embodied states.

From all eternity the ordinary soul has been indulging in false attachment and aversion to other things; ignorant of its own nature, and by reason of this indulgence it is never at ease. Upon the abandonment of this attachment and aversion the soul becomes calm and tranquil, and when completely free from the influence of these unnatural activities; the soul lives its natural life and becomes all-knowing, permanently happy, and immortal; in short, it becomes a God. Thus Jainism does not deny the existence of God, but it does deny that in Godhood there is the quality of creating and ruling other things and beings by punishment and reward.

Those who believe God to be creator, can be divided chiefly into two classes: 1) those who regard three things as eternal viz., God, soul, and matter, saying that out of the two latter God makes the world; and 2) those who hold that the only God is eternal and nothing else. This latter class may be again divided into a) those who believe that God created the world out of nothing, and b) those who believe that God created the world out of himself.

With regard to the first class, viz., those who believe that God, matter, and souls are eternal and that God makes the world out of the matter and the souls, it is obvious that, given matter and souls with their attributes and conditions, they are quite sufficient, by their mutual interaction, to make a world, and there is no need of any interference by a Deity.

Further, perfection and all happiness must be attributed to Deity; a being thus perfect and happy, he could not wish to create a world, for a desire to create a world would indicate a



want in the Deity, and a want is not consistent with the idea of perfection. Thus by attributing creation to Deity the qualities of perfection and happiness are destroyed.

Further, it is admitted that ordinary living beings suffer pain and misery, and that salvation from these pains and miseries can be obtained by obeying the precepts of God as given to the world. But creating souls and bringing them into the pains and miseries of the world and then afterwards giving them precepts, by acting upon which, they can release themselves from these pains and miseries, is not an act of wisdom; for an omniscient and almighty being, who should put a thing into an unsatisfactory condition and then give its rules for its betterment, could not be called wise and benevolent.

Again, an omniscient being has no need, of testing anybody or anything to see what it will do; and if it be said that God put souls into this world to see which of them would obtain salvation and which would not, then the omniscient quality of the Deity is destroyed.

Again, to attribute creation to Deity is not consistent with goodness, because with a perfectly good creator there would be no evil or impurity in his creation; no worldly ruler desires bad acts to be committed in his country, but worldly rulers are not omniscient and omnipotent, and they cannot therefore prevent such acts from being committed in their kingdoms; but Deity is to be considered as perfectly powerful and benevolent as well as omniscient, and therefore no evil deeds could be committed if Deity is the creator of the world, for he would not give his creatures the power of committing such deeds.

The same is the case in relation to sorrow, pain, disease, and poverty, if it be said that pain and disease are the result of the evil deeds of those who suffer these things, then, if Deity is regarded as the creator who gave people the power of doing evil deeds and afterwards punished them for exerting that power, such a Deity would lack the quality of

goodness, for what would one think of even an earthly father who seeing his son about to commit evil deed and being able to prevent him, took no action in the matter, but punished the son afterwards for his sin?

The next thing to be considered is the belief that God is the only eternal existence and that he created the world out of nothing or else out of himself.

With regard to the theory that God created the world out of nothing, is there any proof or argument that can be found to support this belief? Apparently not; for nature does not show us that this world came into existence out of nothing; nature does not show us any single instance where something has come into existence out of nothing; everything that we see has had a previous state, and we never see anything that goes into absolutely nothing. Physical science has proved that something does not come out of nothing and that a thing cannot be reduced to nothing. If God created the world out of nothing, he could destroy it; and this implies that being can be converted into non-being; so that those who worship the kind of God that we are now considering, worship a being who has the potentiality of becoming non-existent. But "being" and "non-being" are contradictory terms and cannot be converted into each other. Non-being cannot become being, nor vice versa, which is obvious to common-sense and to intuition. Thus the theory that God has created the world out of nothing and can destroy it whenever he pleases, is contrary to common-sense, contrary to the intuitive faculty, and contrary to scientific evidence and to natural law.

The next point is the theory that God is the only eternal existence and has created the world of himself; that is to say, he himself has taken the shape of the world. If this theory be held, then the question arises, how God, who is a pure and perfect being, could convert himself into this impure and imperfect world. Either the work of creating the world cannot be attributed to him, or else the germ of the impurity found in the world must have been in him from eternity. That is one difficulty.



Another difficulty is the impossibility of an intelligent being becoming non-intelligent matter. In the world there is insentient matter as well as intelligent being, and sentient intelligent being could not function as the insentient and non-intelligent elements that there are in the world; so the theory that God an intelligent being, created the world by himself taking the shape of it, including the non-intelligent part, is untenable.

Those who hold this theory of God being the only the eternal existence and himself taking the shape of the world, are among others, the Vedantists of India. They hold that God is pure, intelligence and that when he created the world he associated himself with what appears to be and is called the non-intelligent. But here the question arises whether this non-intelligent element with which intelligent being became associated is a separate and different entity from God, or whether it is attribute of God. If it is a separate entity, then the theory of their being only one eternal thing is contradicted and dualism is accepted. If, on the other hand, it is an attribute of God, then this non-intelligent element must always have been with hi, and he cannot be regarded as pure intelligence, but must always have the element of non-intelligence and impurity in him. In the Jain theory this association of the pure and perfect intelligence with the elements of non-intelligence and impurity is acknowledged, but the difference is this that, while the Vedantists hold that God associated himself at some particular time with this non-intelligent element and thus become the visible world, the Jains maintain that this pure intelligence and non-intelligent element, in so far as they are at present intermingled, have been intermingled with each other from eternity and are thus the cause of the visible world. Soul and matter in the ordinary living being are, as a matter of fact, actually intermingled; but as they never become, but always have been, intermingled, the question of the cause of their so becoming does not arise, for there never was a time when those souls who are now intermingled were not so. The real nature of the soul itself is the same, whether intermingled with matter

or pure; but, while it is combined with the non-intelligent element in the form of subtle material forces, these produce feelings of attachment and aversion; and these passions, acting as the instrumental cause of good and bad unnatural actions, become the means whereby new matter of a similar kind is attracted to and combined with the soul. This matter that is attracted to and combined with the soul becomes a kind of stored force which will at some time or other spring into activity and produce some kind of pleasure or pain to the soul. After having thus exhausted itself it falls away from the soul; but as just mentioned above, while it is operating, it acts as the means whereby new matter of similar kind is attracted and assimilated until the soul comes to know its own nature and recognizes these forces as foreign elements, when it ceases to identify itself with them, so that, while they are exhausting themselves, no fresh forces of a similar character are generated. Once all these foreign forces are removed from the soul it is pure, and never again becomes impure; it has reached Godhood.

So we have now seen that the quality or being creator and ruler cannot be attributed to Deity, without distracting from other qualities essential to the idea of Deity. But there are some further considerations to be mentioned.

One great argument put forward in support of the belief that there must be creator and ruler of the universe, is the fact of system and order in the processes of nature, and also the fact of beauty, it being maintained that these are the evidence of intelligence. However, it is not correct to say that there are only beauty and order in the world; for there are also disorder and ugliness. If it be said that storms, earthquake, and disease are sent by God for some beneficial object that he has in his view, then obviously this view is taken at the expense of either the quality of benevolence or the quality of omnipotence, for were God both benevolent and omnipotent, such injury and inconvenience would not be allowed to exist.

According to Jainism, the world is the effect of

both intelligent and non-intelligent causes. The intelligent cause is of only one kind, while the non-intelligent causes are of five kinds. These six entities are the cause of the world, these six entities in their various conditions with their attributes and natures. The nature of the intelligent cause is to know; the five non-intelligent causes are mater, space, time, and two things which act respectively as the cause of means by which resting things rest and moving things move.

It is not maintained that these six causes created the world at some particular time; they exist, always have and always will; and by their changing conditions and interaction cause the world to be what it is. There are always two causes in any event, namely, the "upadana" and the "nimitta", that is to say, that substantial cause and the instrumental cause; fire, for instance, would be the instrumental cause determining water to boil, water being the substantial cause of the event called "boiling". And each of the above-named six substances or realities, namely, intelligent being, space, time, matter, and two others, is both substantial cause and instrumental cause, each acts upon the others and itself acted upon by the others. Each has the power of originating new states, destroying solid ones; and keeping itself permanent. This power is called "Satta". It is not a separate entity existing outside these six realities, it is a power inherent in them and inseparable from them. It is not an extra-cosmic, individual person creating and controlling the universe; it is an attribute of each of the six substances, not a being at all either intelligent or non-intelligent. Thus the power which creates and destroys things is not extra-cosmic outside the above-named six realities: the Power is inherent in the things themselves, and is found in both the intelligent and in the non-intelligent realities. This power is not called God in Jainism. That is the Jain position, and it is thoroughly sound.

The next consideration is with regard to the belief in a creator contribution to the virtuous conduct of man to his salvation. To worship a creator does not necessarily either contribute to

virtuous conduct or lead to salvation, the final goal of life (moksha). There are five salient principles of virtuous conduct which are recognized by most religions. They are: not to kill or hurt any living being, that is to say; to live and let live; not to tell falsehoods; that is to say, to be truthful; not to steal, but to be honest; not commit adultery, but to control the sex passion; and, finally, detachment from worldly objects and sensual pleasures. Now, the belief in a God who is regarded as creator leads men to think that God has created all things for man's use and so he indulges in the free use of such things as meat and wine. Such men do not act much upon the first, fourth, and fifth of the above principles, and the violation of the remaining two, truthfulness and honesty. Further, it is agreed by most religions that for the attainment of salvation it is necessary to control the passion and desires, and to sever one's worldly connections; and people who believe God to be a creator, argue that, as God has given them these passions and desires, why should man try to suppress them, and having been sent into the world, why should man try to sever his connection with it or live an unworldly life? So that, it is obvious that the worship of God as creator does not necessarily lead to a virtuous life or salvation (moksha). Thus we have additional reason why the Jains do not attribute to Deity the quality of being creator, but regard God as a pure and perfect being, omniscient, happy, all-powerful, and eternal who neither creates other things or beings, nor rewards nor punishes.

Again it might be asked by some, if God is not our creator, if he does not reward or punish us, if he renders no service to mankind nor has anything to do with man's affairs, what then can be the use of worshipping Deity? The answer to this is that by worshipping Deity as one worships heroes, by meditating upon the attributes, the same attributes tend to become manifest in us. It is a rule that man's thoughts take the tinge of the things, towards which his thoughts are directed, and by thinking of the attributes of Deity, man's condition is improved and his spiritual nature is developed, and he ultimately reaches the stage where he begins to



realize that the attributes of Deity are also his attributes, latent in man, but that, owing to worldly desires and aversions, these divine qualities are obscured in man. So that, while external Deity neither gives anything to anybody nor takes away anything from anybody, still the worship of Deity is a means whereby one's own spiritual nature can be developed, and it is therefore most beneficial to worship Deity in this sense.

There is another question that might be asked, namely, if God is not the creator and ruler of the universe and does not do anything in the matter of its affairs, how then can Deity be said to be all-powerful? There are two considerations that may be urged in answer to this question; first, a king who has fought and conquered his enemies and is able to maintain himself from being further molested by them, is called powerful. There is nothing mightier for man than his own passion or lower-self, completely, in such a way that it can never again molest or trouble him, is the most powerful kind of man, and he may be called all-powerful. The second consideration is the answer to the question what in reality is power? In reality, whatever is the essential nature of a thing is its power. The essential nature of the soul is to know, to have unlimited knowledge, and that is its power. And as knowledge is power, in possessing infinite knowledge he possess infinite power.

So we have seen that, although Jainism does not regard Deity as creator and ruler of the universe, nevertheless Jainism acknowledges Deity and advocates worship. It has been shown that God cannot be regarded as creator without also being regarded as unwise or weak; that the fact of there being system and order in the universe is not consistent with Jain idea of Deity; and that the belief in Deity as our creator is not only unnecessary for a virtuous and divine life, but that it positively feeds some of the base passions, such as meat-eating and wine-drinking, and lust, on the ground that the creator sent these things for the use of his creatures. Thus in defining Deity, Jainism does not include among the attributes the

quality of being creator and ruler of the world.



(Cont. from page 64) *Crisis in Youth Education*

To contribute to the concerted effort the following objectives are suggested:

1. Indicate to the youth the intention to provide systematic instruction to broaden their basis of understanding of Jainism; and follow through.
2. In conjunction with the youth, present situations and educational materials for the accomplishment of objective #1.
3. Develop educational programs and materials for usage at various age levels according to Western approach.
4. Develop an educational materials source center for the gathering and dissemination of successful materials *from* other Jain societies *to* other Jain societies.
5. Develop Pathshala (Jain youth and children religious classes) teachers according to Western methods and upgrade the teaching skills (according to Western methods) of existing Pathshala teachers.

Recommendations: The two fold need of educating youth and children, as well as presenting the Jain tradition to non-Jains, can be accomplished successfully by adopting a two phased approach. Due to limited resources it is necessary to apply them first of all to Jain society needs. As the objectives of the phase one are accomplished the resources can be directed toward the promotion of Jainism in the West. With regard to our primary (at this time) concern, 'A well-informed Jain is a secure and happy Jain.' And with regard to the greater, Western society concern, an additional thought can vitalize our efforts; 'Teach Jains to teach non-Jains'.



Song of the Soul

By Acharya Sushil Kumar

The Namokar Mantra is the essence of the gospel of the Tirthankars. These are the great Arihants, the enlightened human beings who appear in decided eras, according to Jain chronology, to guide and teach mankind. An enlightened person has discovered the true nature of reality beyond appearances, and has penetrated all the secrets and mysteries of existence. This is the state of the Arihant which any aspirant may emulate. The Tirthankar, moreover, has created a spiritual path or bridge, a *tirth*, based on the principles of non-violence for the salvation of all souls. On this earth there have been twenty-four Tirthankars, each of whom has reanimated and revolutionized the ahimsa path for each age. The most recent Tirthankar was Lord Mahavira, who lived 2,500 years ago. His predecessor was Lord Parshvanath.

In its eternal significance and application, the Namokar Mantra is without beginning or end. In their omniscience, the Tirthankars have expounded upon the various states of consciousness as represented in the Namokar Mantra. They have taught the complete knowledge of the esoteric science of letters (Matrika Vidya) describing special powers of each vowel and consonant. Subsequently, the Tirthankars' chief disciples, known as *Ganadharas*, have used this precious knowledge to actually form a mantra by combining letters and their sounds and powers of the most beneficial effect.

Lord Mahavira and his disciples spoke Ardha-Magadhi Prakrit, the language of the common people of their region of what is now called the state of Bihar in India. Thus, he was able to touch their hearts in their own language. By contrast, at that time aristocrats and literary scholars conversed in Sanskrit, thereby excluding the majority of the population. As the true purpose of language is communication, not the establishment of one class as superior to others, the vernacular was the appropriate form of

expression for a universal message.

Understandably then, the Namokar Mantra has been conveyed to this age in Prakrit, the language of its composition. For every era the Namokar Mantra has taken a different form, but its essence has remained the same. As only the Gandhar is qualified to combine sound as taught by the Tirthankar, no one else can change the form of the mantra without distorting it. There is a deep, secret science to the combination of sounds. Specific syllables are seeds for the awakening of latent powers. Only then a person who has been initiated into the vibrational realms, who has actually experienced this level of reality, can fully understand the Science of Letters. Thus, the Namokar Mantra is a treasured gift to humanity of inestimable worth of purification, upliftment and spiritual evolution of everyone.

When the Lord reaches the supreme state of Nirvana
In his mercy, to help this suffering world,
And the seekers of divine light,
He leaves for us his own spiritual body,
His mantra body,
For the betterment of the entire Universe.*

* Sloka 8 from the Namokar Mantra Stotram.

Concepts of the Arihant

The Namokar Mantra appears with each Tirthankar. Without this Tirthankar (Arihant), the mantra is not available to us. The Arihant is God because he shows us the reality of the Siddha—the highest state of consciousness. In the mantra, the Arihant is named first out of respect and honor. The Arihant is the symbol of human perfection. He is the Godman.

In our human incarnation, we can achieve the state of Arihanthood. There is, however, a limitation to this state because of man's physical and causal bodies. The latter carries our accumulated karmic matter to the present



existence. We cannot reach the unlimited state of Siddhahood until we have broken every bond with the physical body. Everyman and woman has the potential to reach this state since the soul is perfect. Truth has no concern for cast or creed. At this time, twenty Arihants exist. These divine souls can be contacted by anyone, at any time, by meditation and devotion.

The Arihant has laid the foundation for the spiritual system; he has guided our progress. For this reason, the Namokar Mantra first pays respect to the Arihants and then to the Siddha - the highest state of consciousness, our final goal of total liberation.

The Attainments General Benefits

The Namokar Mantra is the great protector and healer. The destruction of karma and attainment of knowledge and bliss are its spiritual benefits. Through the Namokar Mantra we can also gain various world attainments and siddhis (extraordinary physical and mental powers). Beginning the Namokar Mantra with Om will give worldly benefits. Through Om we contact cosmic energy whereby we can control the five elements and also affect our mental psychic abilities.

All form manifested in the universe has its root in the subtlest seeds of basic elements - earth, water, fire, air and space. Chanting sounds such as Om or Hreem, will connect us to the ocean of universal energy, and, more specifically, to the subtle elements. This connection, when used with proper techniques, will actually attract worldly gain. It is basically a matter of calling on the subtle powers of nature to "create" the desired objective - a matter of the subtle elements manifesting form for us. But there are secrets involved in awakening specific powers or attainment. Only the guru can uncover these secrets of the disciple.

Purification of Karma

One may ask, how it is possible for a mantra

to remove sins, as is claimed in the Namokar Mantra. To answer, one needs to understand that sin is simply negative karmic particles stored in the unconscious causal body. The mantra creates positive particles - divine particles. Through mantra power, negativities are destroyed and then the positive effects appear. First, we must understand the real nature of mantra. When sound and mind meet each other and merge, an electric current is produced. This current gives lights. The first function of light is to destroy darkness. Then it radiates its brightness. It is the same with using mantra - the divine sound creates positive particles which first destroys the darkness of sin, and then grants gifts of "light," worldly attainments and spiritual achievements.

The Namokar Mantra includes all beej mantras or seed sounds, such as Om, Hreem, Arhum, Kleem, Shreem, etc. Using specific seed sounds, we can contact the higher self, while others awaken powers and open chakras. Some are seeds of divine nectar, while still others work specifically to destroy negativities. The Namokar Mantra has the power to remove all poisons of sin in one instant and destroy the bad karma collected over hundreds of thousands of years in the casual body.

The Path to Liberation

The main purpose of the Namokar Mantra is the achievement of moksha - a total liberation and freedom from the cycle of rebirth. This is the state of the Siddha. From the total enlightenment of Arihant, the soul progresses till Siddhahood - complete liberation and boundless omniscience. By repeating the Namokar Mantra, all the divine qualities of the Arihant, Siddha, Acharya, Upadhyaya and Sadhu are awakened in the self, as well as the "Three Jewels" - Right Knowledge, Right Faith and Right Conduct.

On the path to liberation, Right Knowledge, Right Faith and Right Conduct must be awakened. The Namokar Mantra assists in this process since it directly affects the "Three Jewels"; Namo Uvajjhayanam is related to Right



Knowledge; Namō Siddhanam is related to Right Faith; and Namō Arihantanam, Namō Airiyanam and Namō Loe Savva Sahunam are related to Right Conduct.

The Sadhu is the practitioner striving for mastery of the inner self. By right practice - that is, Right Conduct - he can begin his journey in attaining this mastery, and the result is the next state - that of the Acharya. The Acharya represents perfect control, self-discipline and guidance for others in self-discipline. Control leads to self-mastery. The Sadhu who attains the highest result of Right Conduct through practice reaches the state of the Arihant. In this case, Right Knowledge and Right Faith are also naturally attained.

The Upadhaya is one who attains divine knowledge through direct experience. By this way he also attains Arihanthood. He is the symbol of knowledge - the Sadhu who has attained Right Knowledge and Right Conduct.

The state of Siddha-consciousness is the symbol of Right Faith and Perception (omniscience). This ultimate state is the result of Right Conduct and Right Knowledge.

In the Namokar Mantra we pay homage to the five divine personalities, but they are not separate from us. They are actually symbolic of noble qualities, or state of consciousness, which we are striving to attain. They do not represent different paths to the goal of liberation but rather, various stages in the evolution of the soul. If we are spiritual practitioners, then in essence we are Sadhus, and we can progress to the ultimate states of Arihant and Siddha, and attain liberation.

Removing Mental Conflict

The Namokar Mantra is a great positive affirmation, bringing us to a state of oneness with God...with the Arihant. We constantly collect positive and negative subtle material from thoughts, food, the company we keep, and the environment. Simply by living in the world, we collect these vibrations, many of

which are detrimental. "Dirt" will not wait for our invitation. There is much that we collect without any effort on our part. It is like the dust and grime that collect in our homes. However, we must make an effort to cleanse ourselves.

The mind can easily become filled with confusion, depression and sadness if it is not disciplined. The Namokar Mantra erases mental conflicts by creating permanent attitudes about our divinity and breaks identification with the lower animal nature.

When repeating the Namokar Mantra, which is basically an auto-suggestion, the mind consciously and unconsciously accepts the Arihant as its goal. When autosuggesting, we are affirming only the positive. Do not think, "I am not bad." (Using the word "not" will lessen the effect of our positive affirmation.) Rather think, "I am good. The Arihant is my goal, my true state. His qualities are mine." If faith is perfect, and we repeat the Mantra over and over again, while affirming our goodness, then we can reach the highest state of consciousness.

The various states of mind also relate to the chakras and Right Knowledge, Right Faith and Right Conduct. The conscious mind is the source of knowledge. The subconscious mind is the source of perception and faith. The unconscious mind is the source of conduct and energy. Consciousness corresponds to the centers above the throat. Subconsciousness corresponds to the centers below the throat to the navel. Unconsciousness corresponds to the centers of the navel to the base of the spine. Karmic particles are stored at the base of the spine preventing and awakening of the kundalini. When the powers of the unconscious are awakened, then the Karmic obstruction is removed and we can realize our perfection. This brings us to the state of superconsciousness, or samadhi.

RIGHT KNOWLEDGE

Consciousness (Source of gross senses)
Chakras: Throat center
Third eye center

Fontanel
Transpersonal point

RIGHT FAITH

Subconsciousness (Source of psychic powers; subtle senses)
Chakras: Heart center
Solar plexus

RIGHT CONDUCT

Unconsciousness (Source of conduct, energy and self-realization)
Chakras: Navel center
Pelvic center
Root center

If we have attained Right Knowledge and Right Faith, then our power to discriminate right from wrong is strong, and it naturally follows that our conduct will be good. By repeating the Namokar Mantra we can purify the mind, awaken its powers, and choose the right path.

Personality Development

The personality is the reflection of thoughts, beliefs and actions. Through much repetition, the Mantra becomes "alive". Its powers awaken within the practitioner who then experiences oneness with the Arihant and, subsequently, is filled with white light. The personality becomes very attractive and powerful. The divine sounds and pure colors fill the aura. One's aura will naturally affect anyone coming in contact with it. Just as we can feel repulsion, fear or tension when coming in contact with one's individual aura, so can we feel attraction, happiness and purity in another's aura. The Namokar Mantra purifies the aura colors. The animal mind can no longer misguide the practitioner. Rather, the Supreme Mind is guiding. Thoughts and ideals become very high, and the personality becomes greatly refined.

The Namokar Mantra is the key to control the lower animal nature and the development of the human and divine natures. Animal nature here refers to anger, greed, jealousy, and fear. According to the Jain view of ontogeny, the soul evolves from mineral to plant to animal

to human. We change from birth to birth, life to life. At present we have evolved to human states, but we are still attached to the animal nature. Without spiritual practice this animal nature cannot be overcome; this is presented by Namō Loe Savva Sahunam. Namō Uvajjhayanam stands for the Right Knowledge and understanding which will develop. Namō Airiyanam represents the control we will have over our nature., Namō Arihantanam represents our enlightenment. The visualization of the white light of the Arihant removes the negative qualities of the animal nature. The 60th to 63rd verses of the Rishi Mandal Stotram, which is a lengthy prayer in traditional verse form, explains how the complete visualization of the Jinabimbam will break the cycle of life and death for the practitioner. He or she will attain all virtues, perfection, and salvation.

In order to awaken our divine nature, more is required than the power of positive thinking. Thoughts take form as language and sound. The language of thoughts may be positive, but the corresponding letters and sounds may not be as useful. On the other hand, the Namokar Mantra is always helpful. It is a composition of divine sounds, a perfect arrangement of letters, the ultimate positive affirmation passed down to us from the highest souls.

Only with the help of Mantra can one think positively all the time. Positive thinking can only take root when all negativity has been removed. The Namokar Mantra removes negativity and gives greater power of concentration, which helps in positive affirmations. We must visualize and merge with the Jinabimbam - the image of the Arihant - at the forehead. This will purify us. Then positive thoughts will come like the flow of a river.

An Equivalent to Fasting

The ancient scriptures teach that repeating one mala (a rosary of 108 beads) of the Namokar Mantra will give the same effect as a one-day fast. In Sanskrit, upvas means to give rest to the stomach, to fast, to live with your self and

realize your self. If we compare the effect of a fast to those of Mantra repetition, we can see the similarities. The Namokar Mantra produces heat and energy which burn negativities and bad thoughts. This leaves a feeling of purity, lightness, and peace. The mind attains a greater level of concentration, bringing us nearer to our true nature. The Mantra actually brings benefits to us mentally, physically and spiritually.

OM...Origin of Mantras

The twelfth verse of the Shraman Sutra describes how Om is the essence of the Namokar Mantra, "Arihant Asrira Airiya Uvajjhaya Munino Panchkhar Nippano Omkaro Panchparamitthi."

The initial letters of the names of the five divine personalities combine to make Om or Aum according to the following formulation:

Arihant - A
 Ashariri (Siddha) - A
 Acharya - A
 Upadhyaya - A
 Muni (Sadhu) - M
 A+A+A=A...3 A sounds combine to make A
 A+U=O...A and U combine to make O
 O+M=OM or Aum

Om is the base. It is the mother and source of all sounds. When chanting Om, we are also chanting the Namokar Mantra; Om is there everywhere. Om is the original sound. Om represents the three main forces in nature, A stands for creation, U for preservation, and M for destruction.

According to the particular power of the sound, or the combination of sounds, a Mantra will have an effect of creation, preservation, or destruction. The Namokar Mantra basically uses the destructive force since without the destruction of bad karma nothing beneficial can be attained. Namu Arihantanam, Namu Airiyanam, Namu Loe Savva Sahanum have destructive power. The Namokar Mantra also includes the power of creation preservation.

Through the Mantra, one can attain divine knowledge and samadhi, which is the blissful state of self-realization. The divine knowledge of Namu Uvajjhayanam is representative of creation, and the samadhi of Namu Siddhanam represents preservation.

Om can be used as a shorter form of the Namokar Mantra, as can Arhum or A, Si, A, U, Saya Namah.





The "Auto biography" of a Goat

By Gopinath Agarwal

Like all other animals, after traversing through many rebirths, when I entered into my mother goat's womb, and suffered the ignominy of being encaged there for five months and took birth, I found this world a nice pleasant place to live in. Man and his little children treated me with affection, held me in their laps and gave me tender green leaves to eat. Drinking my goat mother's milk, I began to grow quickly. Her master used to pet me and take me to his farm, where I used to feed myself on green leaves. He was not annoyed even when I evacuated my body-waste in his field. When I asked my mother the reason for this, I was told that our waste turns into manure for his plants, giving him great yield. That is why he was never angry with me.

Time continued to pass gradually and I went on living contentedly with my companions. After about a year and a half, a stranger came to my master. They talked for some time and then my master brought together about 40-50 of my companions and we were made to stand in a group. A big van arrived and we were forcibly thrust into it. I wanted to go to my mother, but could not. When I moved towards her, an ugly-looking man hit me with a stick. Helplessly we squeezed ourselves into the van. My head began to reel due to overcrowding. My companions were also in bad shape. Fear was writ large on everybody's face and jerks caused by the moving vehicles were scratching our skins. The day went by and night fell and another day and night passed but the van was constantly on the move. Twice the van-owners threw us some food but it barely sufficed to fill half of our bellies. The next day, the van stopped in a big city. A tall, bearded man approached the van, he gave the van-owner something and we were all turned over to him. Our new master drove us with sticks to a house. He made all of us stand in the sun. Restlessness caused by sunshine, hunger and thirst, and the fear of the stick were driving us

towards our death.

After a long wait we were pushed into the house. A man sitting there was examining my companions with some tube attached to his ears. When our turn came, our owner gave him something, and he sent us inside without checking. I could not understand this but a senior companion of mine told me that he was a doctor and it meant our death was approaching. Already half-dead from the hunger, thirst, and tiredness, I lost my appetite upon hearing this and could not swallow whatever little was given to us. Even water hurt rather than soothing my throat. The door of an adjoining room was opened and what I saw made me tremble with terror. My legs refused to carry my weight and darkness appeared before my eyes. Cries and wails of my companions coming out of that room made me weep. I tried to cry but the voice would not come out of my mouth. I tried to run out but a man caught hold of both my hind legs and threw me into that room, where a horrible person looking like a giant was slitting the throat of one of my companions with a massive knife. Suddenly a thought flashed in my mind. Is this the same man who claims to be the descendent of sages and saints and who always sings the songs of pity and non-violence? No, this can not be the same man because even wild animals, who are solely dependent on flesh diet, never indulge in such mass killing as he was doing. While such thoughts were passing through my mind, a man caught hold of my ears and pushed me towards the horrible man. The pain now turned my fear into rage; I tried to pull myself away, but in vain. My frustration resulted in the boiling of my blood; froth started oozing from my mouth and involuntarily I passed urine and solid waste. But no one took pity on my helpless condition. Rather two other persons caught hold of me. One caught me by the legs and the other one started cutting my throat with a dagger. A

fountain of blood spurted from my neck and my entire body was filled with pain. Now there was no other alternative, but to pray for instant death. I only wished they would kill me with one blow and not prolong my agony. But no, I was destined to suffer more because the knife went only half way through my neck. Death was still far away and every moment of this torture dragged on like an year. Cursing my faith and remembering God, I continued praying and waiting for death.

Darkness gradually began to descend before my eyes and I started losing consciousness. Perhaps breathing had also stopped. It seems as if I were dead and messengers of death were carrying me to the sky. But wait, what is that? My body still lay in that slaughter-house and now two persons were pulling my hide away from the flesh and fat below the hide. They threw my hide one side and flesh on the other. After some time, a person purchased my flesh and took it to the kitchen of a hotel. There a person sliced my whole flesh into small pieces. Probably all these tortures were too little for this God-like man, because it is his hereditary habit to rub salt on the wounds and this was still due. Why should they live it for me? So after changing my meat to pulp he not only added salt and chillies, but fried me on a fire too, and thus gave ample evidence of his barbarity. I was wondering, "What next?" when I saw another person arranging my meat in a plate and taking it out of the kitchen into a big decorated room where a young couple was sitting. As soon as the plate was laid before the couple, the male among them started eating my meat with a flourish of delight. But the female sitting opposite him appeared to dislike eating my meat and it seemed that she was just giving company to her husband.

By now, I had reached the court of Dharmaraj and was standing in the queue of many souls. The loud voice of Chitragupta, who was narrating the account of good and bad deeds of everybody, attracted my attention. On my turn, Chitragupta revealed that in my previous birth I had feasted on the flesh of a goat. As

a consequence of that, I had to be born as a goat and had to offer my meat for others. He also revealed that the persons I had seen in the hotel eating my flesh were my own loving children of my previous birth, who I had loved so much that for their sake I had staked everything in life. "Now that they are eating your meat in their present birth, they will have to suffer similar punishment for this in their next birth". Hearing this my soul trembled. How could I like my progeny to suffer the same tortures as had been inflicted on me? I therefore requested Dharmarajji to forgive all of them because I too, had forgiven them and wanted no revenge of any kind. Dharmarajji took pity on me and graciously ordered that, since as a goat I had eaten only leaves and creepers, and had done no one any harm, and had forgiven everyone, I should be reborn next as a man. My soul was thus sent to earth to take the human life.

Entering into my next reincarnation, I vowed that now I would behave with the utmost rectitude and be a votary of truth and non-violence. Far from killing any bird or animal or eating its flesh, I would desist from causing the least pain to any living being. With these thoughts, I entered the womb of my new mother.

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Illusion in this world-
Who hath known this knows the Real.
All the pleasures of this body,
Riches and youth
Are but transient
Like the floating clouds.
All are transitory
Like the decomposing frame of an ox.
Says Cidananda,
Have no affection for anything
Right preceptor has shown the way.

By Cidananda

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Jain Youth and Children "Saamaayika"

BY Balabhadra

'Saamaayika' explanation:

The Youth and Children Saamaayika is a structured program that presents the basics of Jainism in an appealing and understandable format. While having the same name as what adults do, this Saamaayika is specifically designed to meet the needs of North American, Western culture, young Jains.

Many Jain youth and children lose interest in their religion because it appears too vast and complex to learn and master. This Saamaayika overcomes that problem and includes the three essential elements that are necessary for Soul Purification; that is, reciting mantras, acquiring knowledge, and meditation on Soul. While structured, the program encourages variety and demands that new learning occur. Learning the Saamaayika and including it as part of a young Jain's regular religious routine gives assurance and confidence that they are doing proper Jain practice; and that the true purpose of being Jain, that is the purification of one's Soul, will occur.

In the interest of focusing your future study efforts, the four main insights of Jainism are included briefly, in outline format.



Principles for Soul Purification

AATMAA (The Animating Essence of Sentient Life). A Soul exists in every living being. Soul is eternal and indestructible; and has the potential for unlimited consciousness (i.e., vision and knowledge), energy and

happiness. The real purpose and goal of human life is to purify the soul; thereby progressively experiencing one's true Self. Living within the guidelines of the following principles assists in attaining this objective.

1. Ahimsa (Non Harming). The natural state of the Soul is non harming. The universe is a field of evolution for all living beings toward their natural, pure state. Recognising these insights people try to live according to their nature by minimizing the harm they cause other life forms. A vegetarian/vegan diet is the natural lifestyle choice.

2. Anekaantavaada (The Manifold Nature of Reality). Reality is vast and complex. Each individual has had different experiences on which to base their knowledge and understanding. Thus differences between people can be seen as a natural occurrence; and as such, an opportunity to learn from one another. The practice of Anekaantavaada leads to acceptance, tolerance, forgiveness, truth and respect for the ways and opinions of others.

3. Aparigraha (Limiting One's Possessions, Requirements and Attachments). Aparigraha enjoins a layperson to set limits to his/her desires and needs. Preoccupation with the external world detracts attention from one's real purpose of 'Soul Purification'. Aparigraha includes reducing one's attachments to persons and places as well.

4. Karma (Action-Reaction, Cause and Effects). Our actions (in thought, word and deed) in the present create our future experiences. Actions not in line with our true nature obstruct and experiences of the Self/Soul. Thus, controlling and reducing our inner enemies leads to increased consciousness, vitality and happiness.

'Soul Purification' means progressive, joyful, personal development through harmonizing our daily actions with the nature of our 'unlimited', true Self/Soul.



Action in Jainism

Contributions of Thoreau

By Vinit M. Doshi

"The mass of men lead life of quiet desperation," writes New England Transcendentalist Henry David Thoreau (1817-1862), author of *Walden*. Who is Thoreau? Historically Thoreau holds a vital place in the continuing exchange of ideas between East and West. He took inspiration from the Vedas, and Gita, and the Gulistan. In India's time of need, Gandhi practiced civil disobedience after Thoreau's example. Gandhi, in turn, influenced Martin Luther King. Today especially, Thoreau's ideas have direct relevance for Jainism.

A comparison of Jain ideals with Thoreau's beliefs shows common direction, especially in addressing exactly the concerns that frequently stand between knowledge/intention and action. Thoreau's life is well suited to address the practical matter of action in religion, for having discovered no substitute for spiritual enrichment except self-experience, he directionally evolved his life and thoughts with a conscious endeavor to seek a higher life. He writes in *Walden*, "It is never too late to give up our prejudices. No way of thinking or doing, however ancient, can be trusted with proof."

Thus at age twenty-five, facing dissatisfaction and spiritual emptiness, the Harvard graduate left the city to live in the woods near *Walden Pond*:

I went to the woods to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor do I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life...

A full account of his experiences is detailed in *Walden*. He does not have the austerity of a true Acharya, nor the endurance of Gandhi, but modern America identifies readily with Thoreau.

The strength of *Walden* is that readers recognize their own inherent thoughts eloquently expressed, leading them to reveal themselves. Thoreau is no monk or preacher; he is the common man, living in the open world, facing all the hardships of economy. Economy is the first and most elaborate chapter of *Walden*, and appropriately so, because most questions of relevance to society are questions of economy that is, of bread and butter, and how to acquire them. All other questions come after economy, or are irrelevant: "The necessities of life in this climate may be distributed under Food, Shelter, Clothing and Fuel; for not till we have secured these are, we prepared to entertain the true problems of life with freedom and a prospect for success."

Thoreau recognizes the necessity of making a living, and addresses this problem extensively. However, he believes that making a living should remain the means to a greater purpose, all the while observing that the few individuals ever reach the "finer fruits" of art, music, religion and the essence of spirituality.

Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them.

To Thoreau, the industrial revolution brought on unprecedented materialism and alienation as life became unnecessarily complicated. He complains that life is being "frittered away in detail," while the greater part of one's time, life and energies are spent in making a living, preparing to make a living, and getting and spending.

His words still seem current today. The state of this society's economy with respect to spiritual liberty has not changed substantially, except that life seems more complicated and

materialistic now. A common complaint among Jains is the lack of time for spiritual growth. Of the three jewels of Jainism, faith (darshan), knowledge (gnan), action (charitra), action forms the weakest link, and subsequently leads us to accept personal ceilings of spiritual progress. We become stagnant, content in living tomorrow like today and today like yesterday, or as Thoreau says, "leading lives of quiet desperation...determined to be starved before we are hungry."

How can the link between faith/knowledge and action be strengthened? Thoreau never claims to have answers--he was but a man whose life example remains a sincere and notable experiment in the practical art of living. He rejects the life of resignation and re-values his time, insisting that the cost of money is much higher than imagined:

Some say that time is money. It is more than that. Time is life, and however wastes much of it exchanging it for money, or for the things money can buy, makes a wretched bargain, and will be bankrupt in the end.

In this precious time, he suggests reading. To read the Gita or Illiad is to absorb the vicarious experiences of a thousand suffering souls in much less than a lifetime, as "books are the treasured wealth of the world, and more than kings and emperors, exert an influence on mankind." Similar to Jain practice, Thoreau feels inclined to awaken with the morning and "abstain from animal food, and from much food of any kind in order to preserve the higher and poetic faculties."

To youth he suggests learning to live "by at once trying the experiment of living," to seek out the experience and adventures of life instead of following the beaten track, to drop prejudices of what cannot be done (one type of Anekantwad). He recalls a metaphor from the Gulistan:

Of the many celebrated trees, they call none azad, or free, excepting the cypress, which bears no fruit. What mastery is there in this? Each has its appointed season, during which it is

fresh and blooming and during absence dry and withered; to neither of which states is the cypress exposed, being always flourishing; and of this nature are the azads, or religious independents...

His ideal of "living free and uncommitted so long as possible" leads him naturally to Aparigraha:

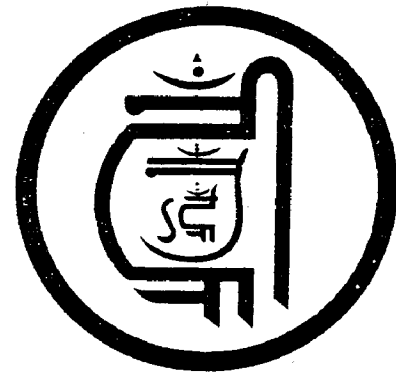
Simplify, Let your affairs be as two to three, and not a hundred or a thousand.

Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind.

I am convinced both by faith and experience, that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely.

These are mere glimpses of the genius Thoreau. Sincere readers of *Walden* have been known to "date a new era in their life from the reading of a book." His greatest contribution is perhaps his karmic conviction that each must find his or her own way. He concludes in *Walden* by encouraging each reader to "advance confidently in the direction of your dreams, and endeavor to live the life you have imagined."

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The Arhum Yoga Logo



Education in Jainism Not Enough for the Real World

By Jugna Shah

It is another Sunday and we are off to the Jain Society meeting. This week another guru is speaking to us about the importance of Namokar Mantra. How many times have kids asked us to stay home, or told you that the program was boring. They are telling you something. Please listen to them.

You tell your eighteen year old daughter that her ideas are weird and different and that she is only going through a rebellious stage. Your daughter tells you that she is not trying to be rebellious, but that these are her ideas. Why don't you hear what she is trying to tell you. Please listen.

Your mom tells you that you cannot wear a bikini to the beach. You do not understand why and you think that your mom is un-cool. Do you bother to understand that she has her reasons and that maybe the two of you could talk about them and make a compromise? Please listen to one another.

You do not understand them and they do not understand you. This is the root to every problem that we face. This is the starting point and we must all first recognize the existence of this problem and then address it together.

The above examples illustrate how we are not communicating, and how we do not stop, to listen to one another, and how close-minded we can be. The issues that parents and youths seem to be facing are not inherent to only Jain youths, they are issues that all first-generation cultures face, and they seem to be born out of fear. The fear of losing one's culture, religion, language, heritage etc... These are the parents' fears. The children's fears are a little harder to define. They have to do with wanting to retain the things that parents want them to retain, while struggling to balance that with the messages that they receive from school, radio,

television, magazines, friends, etc... The answer is not to shelter the children, because that will only make matters worse in the future. However, the best method of protection that a parent can give a child is that of knowledge. As in Jainism, the gurus teach us that we must acquire a certain amount of knowledge which we will use as our base to learn and understand more. In giving children Jainism, I think parents forget or just do not want to face the other issues that children face each day.

The answer, to why, effective communication is not occurring is simple. We are all too afraid to talk to one another openly. Parents fear talking about issues, such as dating, marriage, sex, homosexuals, abortion, racism, drugs, crime etc... for two main reasons. First, parents do not want to put these ideas into their kids' heads. The problem is that kids are exposed to these things from the time they wake up and go to school to the time they come home and go to sleep after watching TV. You may think that your silence is protecting your child from all of these evil things, but it is not. The second reason for parental fear is that everyone thinks that bad things don't happen to their kids, or that their kids are straight and have no problems or concerns. I can understand this mentality because I have a younger brother and I often think that these issues won't affect his life. I am wrong, as are parents who do not communicate with their children because by not talking about these things we are keeping these kids in the dark. Kids will be exposed to these things at school, but that should not be their first exposure. They should know that they can talk to their family without their parents getting angry or ignoring their children's questions. That is the fear that kids have.

Parents are not the only ones that have a fear of communication, children, youths, and young adults also suffer from fear. However, their



fears are different from parents' fear. My inspiration for this essay came from the fear that I saw among young adults. In talking to various people about writing an essay that dealt with non-traditional issues, I began to see a trend of fear. First, there were many women who voiced that they had wanted to write about some issues and concerns that are very important to them, however they were sure that society would be angry and that they and their family would have to suffer because society would make it difficult for them. It seems clear that they were afraid. They knew that society would not be able to tolerate unconventional or non-traditional ideas. Out of this fear and concern for their parents many women did not write essays on topics that need to be talked about. The second incident had to do with a young adult male, whom I do not know very well, but I get the impression that he is an intelligent and concerned individual. After discussing many of my essay ideas with him, I received the warning that I should be careful, that I should not be too liberal or too radical. I got the impression that there were certain topics that I could not discuss because society would become upset. After hearing these types of things from youths my age, I realized that there is a serious problem in our community-fear of communication, sharing of ideas and concerns, and talking openly about issues. I think that our community has done an excellent job on spreading Jainism and creating more Jain events, but our community has failed in terms of teaching us how to live our daily lives in terms of utilizing Jainism to deal with the issues that are in all of our heads, but those that we are all afraid to address.

Communication is lacking in two main areas-at home between parents and their kids, and in the type of education that kids receive from their religious society. Parents need to engage in interactive communication with their kids. An example of this would be to ask your kids what they think is right or wrong instead of only telling them what you think. By interacting in this way, the kids will learn more and remember it longer. For young children, the parents are responsible in terms of starting the

communication. However college age youths should really try to talk to their parents, even if you know that they have views different from yours. It is important to let your parents know who you are and what things are important to you. Communication between parents and their kids is effective when both sides are willing to listen to the other's point of view. It is effective when the fear of 'what will they think' is removed from the situation. Jainism teaches us to be open and honest, to avoid or minimize mental and verbal violence. The times when these types of violence is most often witnessed is when people are being stubborn, rigid, and close-minded.

Our Jain societies educate us about Jainism by inviting gurus, swamis, learned scholars, etc...to come and speak to us. I honestly feel that most kids cannot relate to these scholars who basically study Jainism and spend much of their time in India. What we think we need is education in Jainism in terms of the basic principles, fundamentals, goals and ideas. Then we need people to talk to us about how to apply our learned Jain principles to issues in our daily life. At this time I know of only one man that has achieved this. Pravin Shah from Raleigh, North Carolina, came to the Atlanta Jain Society one year ago and he taught youths 15 and up for two days. The first day he clearly told us that we were going to learn the Fundamentals of Jainism and that later we would apply these fundamentals to any and all issues that the youth wanted to bring up. The next day we covered topics such as abortion, the death penalty, suicide etc...using the principles of purusharth, nimit, upadan and the karma theory. I learned more that day and remember it more than anything I learned from visiting scholars in eight years.

I feel that there is a need for both types of scholars. Parents can fulfill the role to some degree that Pravin uncle did for me on a daily basis. He was an excellent listener, someone you could argue with and challenge without fear. It is easy to say that we should all communicate openly and honestly, but doing it is difficult. The point is that we should all try



to do so with our parents, friends and siblings. It is healthy to challenge, argue and discuss ideas with others, that is what the learning process is all about.

If you take nothing else from this essay, please take the following.

The uncertainty in the end product of all your hard work and sacrifice is the beauty and joy in discovering that I am not like you. I am of your flesh and blood, but not of your mind and opinions. I am me, and not always the me that you would like to see. Ask yourself only one question, and please be honest with your self. Would you like me to be a carbon copy of you, or even to accept your ideas and principles without questioning them myself as if I had no mind of my own; or would you rather, I educate myself as much as possible through you and others, and then evaluate what I think is right and wrong? I realize that you will always be my parents and will therefore feel the need to protect and shelter me, and that you will always see me as your little girl. We can not choose our parents or our children, but we can choose our friends, therefore I want you to see me as a friend, to choose me as a friend, and to treat me as an equal in ability to think and make decisions. I will always need and value you, I hope that you will one day see me in the same way.

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Beyond the Endless Dusts

(Dedicated to Sri Harkhchand Bothra)

Caravans of the living
And their goods in due season
Pass into the endless dusts.

Thereof speak Jain teachers:
"Living and non- living are alike,
Neither are created nor destroyed,
Only their substances modify,
Pot to shards, dust and again clay,
Person to birth, death and rebirth
-Cycle without beginning,
And for the non-living without end,
For therein is no eternal entity.

Whilst in all living beings are
Souls, pure, individual and eternal,
In plant, animal and human alike.
Soul-bondage to the wailing body may
End by non-attachment,
For attachment is caused by rebirth,
And rebirth is effect of attachment.
Yet everyday view-point sees
Living beings cleaving to body-life
-Ultimate attachment in conflict
With spiritual progress.

How many lifetimes of thorns
Till the foot sets to the path
Bequeathed by the Tirthankars?
-Path with venerable guidepost
...Non-violence.
Truth-seeker follows step-by-step
In Jain restraint and penance
Toward harmless thought, word and deed,
Till the potential of purity
Within the soul becomes actual.
O joy! Body-bondage is cast off,
And for holy perpetuity
Soul rests in all-wise bliss."

Praise the teachers, that they speak
To all living beings, that all behold
The Jain path to peace for the soul,
Beyond the pains of *karma* and rebirth,
beyond the endless dusts.

By Leona Smith Kremser



Crisis in Youth Education

By Balbhadra

Jain Society in North America is at a crisis cross-roads; specifically in the area of youth education. As early as the Chicago Jain convention 1985 the youth were appealing for more information and understanding about their religion. There were comments such as the youth being 'embarrassed' and 'insecure' about being Jain because they were ill informed. At that time a summary report was published, which, it is regrettable to say, aroused very little interest. Now some years later the cries for knowledge are still there; however there are not as many. Does this mean that the Jain knowledge needs of the youth have been addressed by the intervention of educational programs? Considering the efforts of a few Jain societies the answer is a commendable 'yes'. Nevertheless, considering what is happening with the youth and children education at most other Jain societies the answer is an anxious, 'very little' perhaps even 'nothing'.

In addition, another interesting attitude has developed and become prominent. The youth, who are now in positions where they are taking leadership roles, are demonstrating a sense of security and assertiveness in being Jain and representing the Jain tradition. This is a great development. However, when assessing the knowledge base of the youth (as I have had the opportunity to do as a judge for the most recent Pittsburgh Convention essay competition) it becomes apparent that while the interest amongst the youth is very strong the knowledge base is, for the most part, disturbingly narrow.

This deficiency of knowledge situation with the youth is an important issue in itself; yet it is made more troublesome by a related occurrence. Presently there is a movement in the West to publicize Jain religious philosophy for the potential benefit of non-Jains. While this is a praiseworthy objective it creates, at this time, an additional source of stress for both the

youth and children, as well as Jain society.

Why will stress occur? It naturally will occur because the increased general public awareness of Jainism will create a curiosity and an interest on the part of non-Jains. And when the non-Jains realize that one of our youth or children is Jain. Are not the chances great that they will ask for some information about the religion? And what will our youngsters answer if they are not knowledgeable and informed? More importantly, how will they feel? One thing is certain, kids don't like to think of themselves as 'dumb' (to use a popular, yet derogatory, term). They become as was described at the Chicago convention, 'embarrassed and insecure'. All of these debilitating feelings surrounding a great tradition, whose purpose, in part, is to foster the development of self-confidence and self-assurance.

Previously it was stated that Jain society is at a cross-roads; meaning that more than one option is available. This serious problem facing Jain society is correctable. The alternative to a deficiency in education is to address the deficit with an *immediate, concerted* effort to provide Jain education programs for the majority who are in need.

On the positive side, there are some societies who have been successful with youth and children education. Their great accomplishments mean that materials and methods are already available. In addition, it is necessary to listen to the youth when they appeal for Jain education programs in the Western style that they are presently familiar. This request provides the opportunity for new and innovative educational materials to be developed which maintain the ancient tradition. In this regard, all who are interested can play a significant role and make a contribution. There is room for great optimism if Jain society as a whole takes prompt action.

(Cont. on page 50)



**Congratulations To YJA
And Wishing Continued
Success into the Future**

Mahendra, Rekha, Chirag, and Amishi Sandesara

**This universe is not for humanity alone,
but is the theater of education for all beings.**

Live and let live is our guiding principle.

Ahimsa Parmo Dharma:

Non-violence is the highest religion.

BEST WISHES TO YJA

FOR A SUCCESSFUL CONVENTION

*Met on January 7, 1994 at
YJA Executive Committee Meeting
Houston, Texas*



*Married on May 28, 1994 in
Houston, Texas*



DIPAL AND SANJAY VORA



Best Wishes To
Young Jains of America

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HUMILITY

Humility is the adornment of mankind. A man may be a great scholar, scientist or moralist, but if he is lacking in humility, he will rarely receive the respect and love of all.

BEST WISHES to **YOUNG JAINS OF AMERICA**

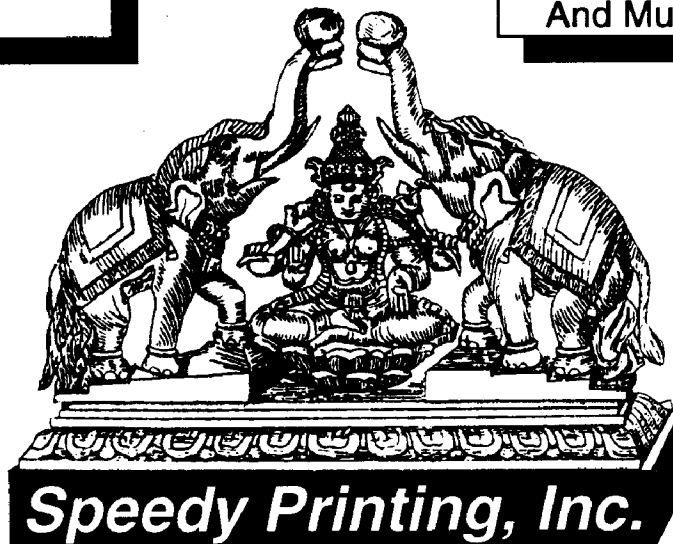


**AND SINCERE WISHES FOR
A VERY SUCCESSFUL CONVENTION**

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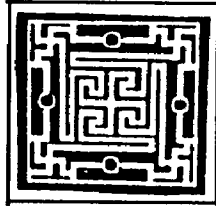
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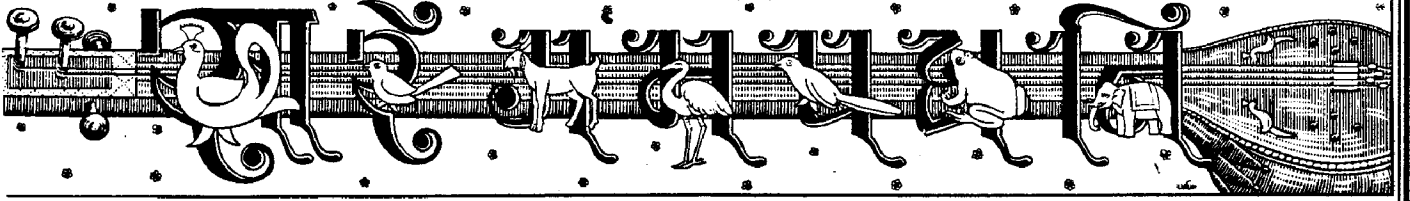
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To be good is not enough,
when you dream of being great.

The Young Jains of America
are striving towards achieving this dream.



We, The Jain Youths
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applaud YJA's
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and wish them the very best
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With our Best Wishes
For
A Very Successful
First YJA Convention

"He, who himself hurts the creatures, or gets them hurt by others,
or approves of hurt done by others,
augments the world's hostility toward himself."

-Lord Mahavira

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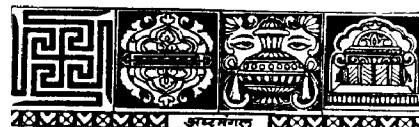
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Best Wishes for future endeavors!

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Practicing religion by way of rituals and
prayers is of course substantial,
but it is by no means the only manner
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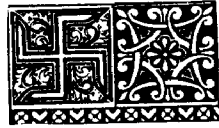
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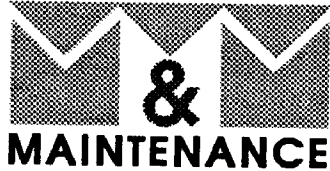
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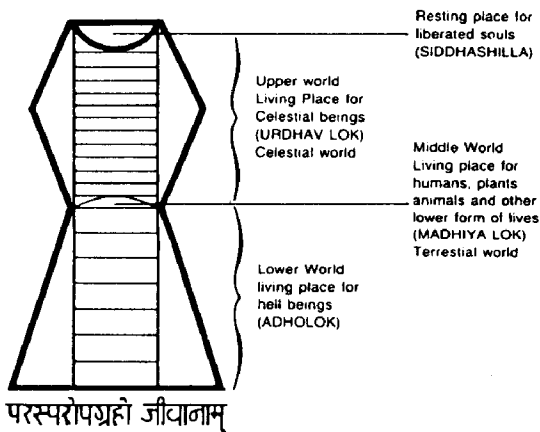
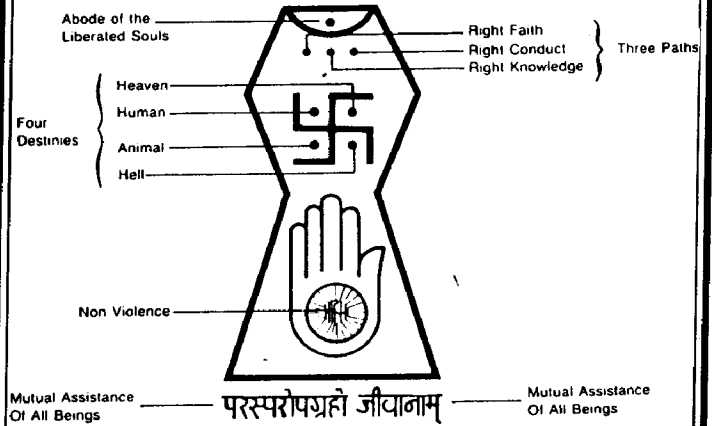
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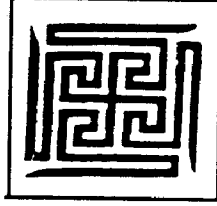


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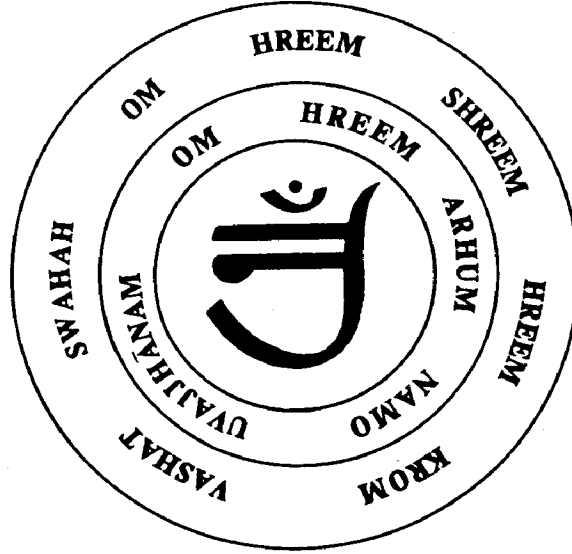
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For thereby one's own self is saved from various kinds of sins and resultant sufferings
and is able to secure his own welfare.'*

-Lord Mahavira

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First Biennial YJA Convention



This event marks:

- a new milestone for the Jain Community in America
- a historic event as significant as the formation of JAINA



We recognize and thank the organizers and volunteers for:

- giving life to an idea
- starting a tradition to carry into the future

Best wishes and complements from,

Girish and Datta Shah,
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**In Loving Memory of
Acharya Sushil Kumarji Maharaj**

"Love is unconditional, Love is perfect. Love selflessly.
Attachment and attraction are not love.
Do not think about the fruit of your action,
otherwise you will lose everything.
Love is the first principle.
When you feel love then you can not forget it.
Anywhere you go, love will inspire you,
remind you and prepare you.
Again and again you will remember it.
Love is a beautiful thing."

**With Best Compliments to
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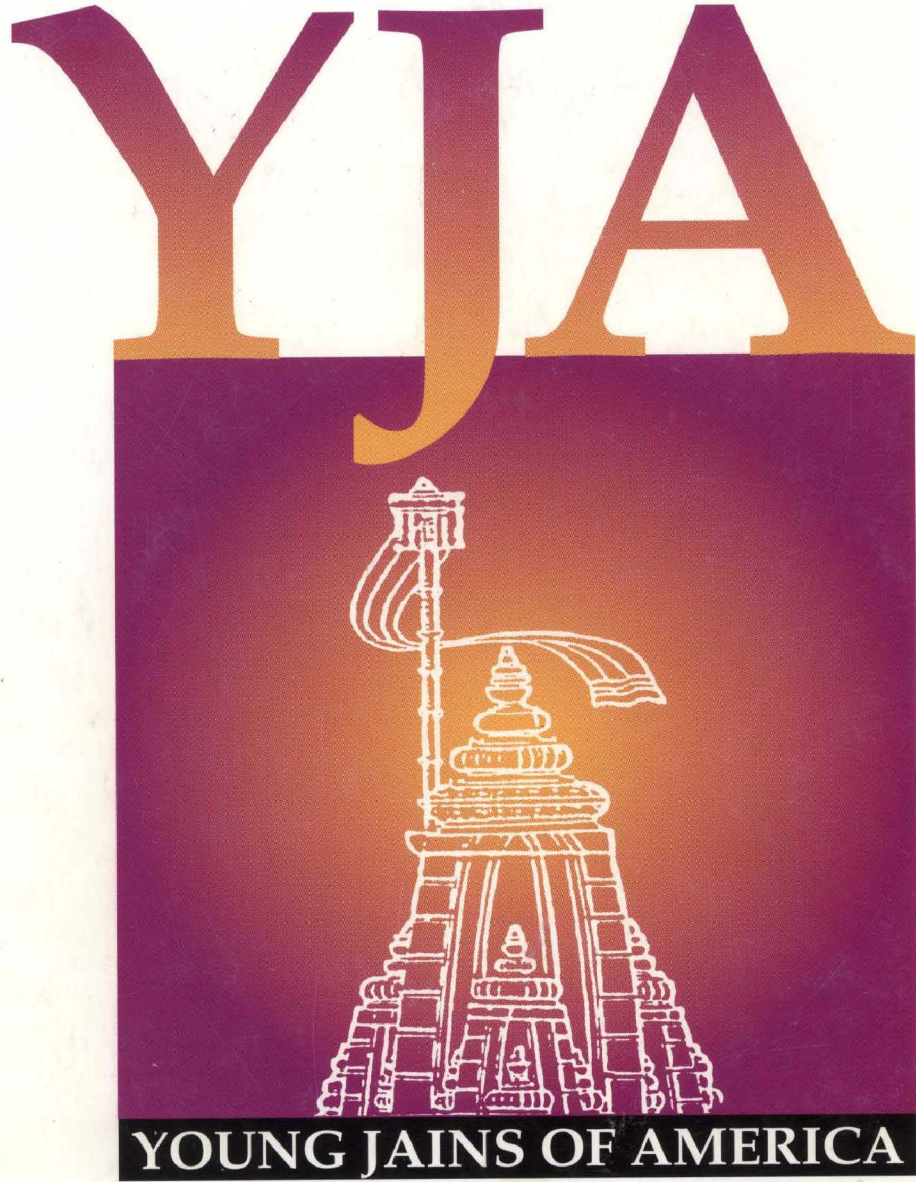
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