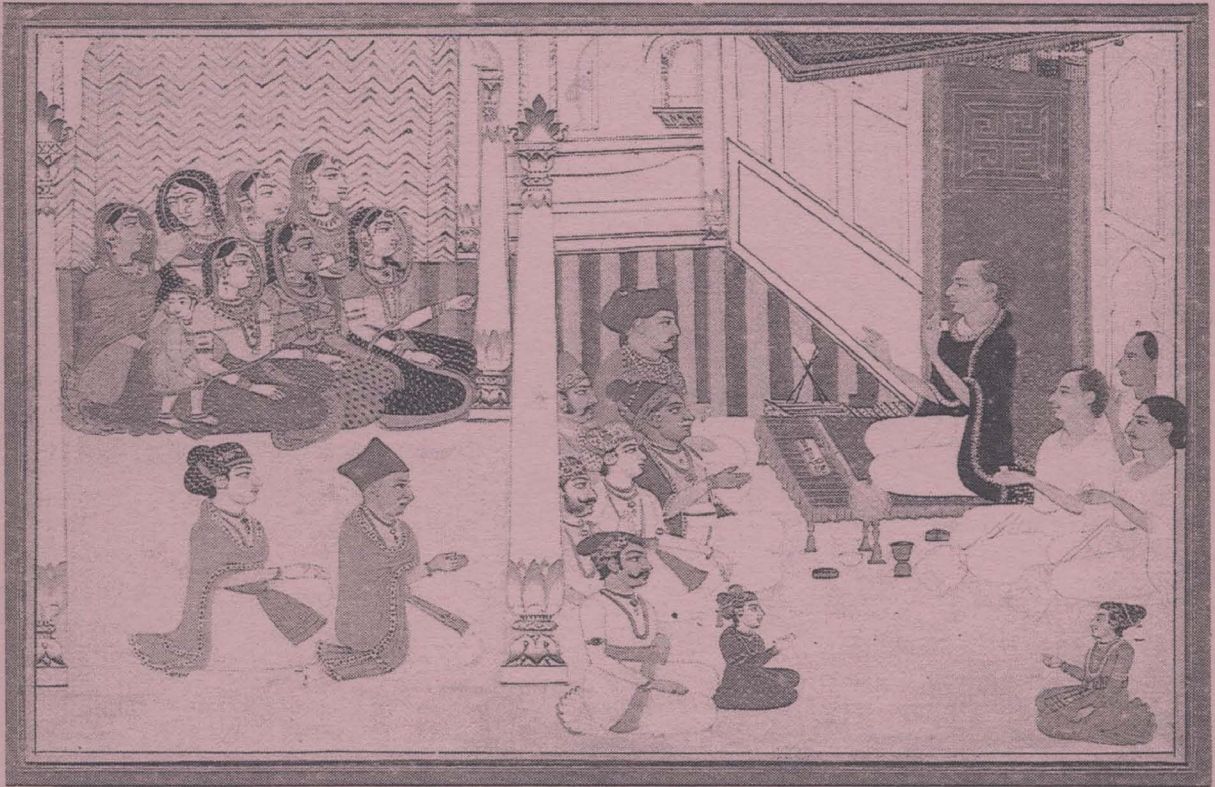


*1996 YJA Biennial Convention
San Francisco, CA
July 4-7, 1996*

RITUALS: To Do Or Not To Do?



*Presented by: Youth of Jain Center
of Greater Boston*

RITUALS: TO DO OR NOT TO DO?

Ever been bored sitting through a puja? Ever chit-chat during lectures because they didn't make sense? Ever think certain rituals were meaningless?

Well, despite their prevalence in Jainism, rituals are being overlooked and lost as a new wave of Jains grow up in today's society. The historical significance and the role they play in our understanding of Jain philosophy, as well as the application of the rituals in our daily lives, will be presented. Participants will perform specific rituals in small groups, with a step by step explanation, to gain a better understanding. A closer look will be taken at pujas, typical everyday prayers including Namokar Mantra and aarti, pratikraman and samayik. By the end of the workshop, individuals will have a better understanding of the rituals and be able to formulate their own opinion as to their significance.

Within this book, is the research compiled by the youth of the Jain Center of Greater Boston for the presentation at the 1996 Young Jains of America Biennial Convention in San Francisco, California. We hope the information will serve as a future resource for Rituals and apologize for any errors or omissions on our part. This book is hopefully just the beginning of many more to explain rituals in a more understandable fashion for generations to come. We thanks all those who have help for their generous effort and time.

Workshop coordinated by: Nisha Vagadia

Participants:

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INTRODUCTION

There are two aspects of Jainism: one concerning the spiritual and the meditative one; and the other regarding rites and rituals. In other words, one is the goal to be attained and the other is the means for the attainment of the goal. A human being desires worldly happiness, and once all his desires are sated, he hopes for salvation or eternal happiness.

Since the beginning of human existence, human beings have believed in one truth: that the world is controlled and guided by some unseen, mysterious power. Man has been grateful to that unseen creator for what he has created. He praises to the glory of the creator. In the ancient Vedas, Indra, Surya, and other deities were the symbols of man's worship as the manifestations of that Supreme Being. With the passage of time, many Gods and Goddesses came into existence. They symbolized power of preservation and destruction. They were worshipped so that they would bestow their grace on human beings. Varun, the God of Rain, was worshipped for plentiful rains; Brahma, Vishnu, and Shiva came to be worshipped as the creator, the preserver and the destroyer of the world. The Goddesses were worshipped as symbols of power; while Lord Ganesh was considered the God of good omen. Any auspicious occasion would begin with the worshipping of the God.

This worship of different Gods and Goddesses became part of tradition, with the results that the bards, saints, and other religious leaders talked of 'Pap-Punya' - 'Heaven-Hell' in order to inculcate the sense of good, bad, right and wrong among the people. They emphasized the fact the gods and goddesses dispense wealth and happiness and satisfy all the worldly desires. As a result, many people started worshipping the gods and goddesses. In addition, religious leaders also warned the people that if they failed to worship them, they would suffer their wrath. In order to avoid draught, floods, famine and the outbreak of disease, it was believed that 'Havans' (sacrificial fire) was necessary. As time passed, greedy Brahmins converted it into a profession and the means of earning money. Subsequently, in the name of rites and rituals, violence was also committed. Since man had a fear of the curse of God, 'Mantras' were recited to avoid it. The people forgot the tenets of the religion and became entangled into rites and rituals.

With the advent of Lord Mahavir, these rituals and artificial ways of worshipping the creator of god were strongly opposed. While it was emphasized that the true worship of god and truth was the only way to achieve 'Moksha', it was difficult for many people to get rid of the blind beliefs to which they had been tied to by tradition. With the departure of Mahavir, the importance of rituals and 'Mantras' increased in Jainism too. There were two main reasons behind this thinking on the part of the people. One, the followers of the rituals were trying to exploit the gullible people by practicing certain miracles. These strengthened people's faith in the rituals to please the gods. Secondly, the ordinary man is always interested in satisfying his wants and desires. Since there was nothing of this sort in Jainism to attract the people, it was difficult to spread Jainism merely on its spiritual strength. Therefore, the Jain Archaryas of the time initiated certain rites and rituals like Pujan, Darshan, Aarti, etc. In order to protect to religion against the onslaught of other religions, Jainism also indulged in various rituals, though Jainism prohibited the use of 'Mantras' for causing death or destruction or other persons.

One thing is clear: Jain rites and rituals are not meant only for the attainment of worldly happiness, but to assist in the attainment of 'Moksha' or salvation. They are also meant to free the soul from the different attachments which enslave the soul. Man from times immemorial, is in quest of happiness and in the process indulges in wrong doings. He has fallen prey to anger, pride, greed and hypocrisy, etc. It is believed that rituals help him to get rid of his sins. Slowly, on a windy path, he sets out on the path of salvation.

These rituals aim at the liberation of the soul from the worldly as well as the heavenly bondage. There is no place for any 'Avatar' or incarnation of God in the Jain religion. Every soul is capable of becoming Supreme soul. But later we find the worship of the 'Tirthankars' or 'Yaksh-Yakshini'. The Digambars and Svetambars, who worship the idols, have faith in rites and rituals, but Sthanakvasi do not worship any idols, and therefore do not follow any rites and rituals, except Samayik and Pratikraman.

One thing lost from generation to generation is the meaning behind many of the rituals. Therefore, a closer look will be taken at some of Jainism's most important and common rituals: Pratikraman, Samayik, Puja, and everyday prayers.

EVERYDAY PRAYERS

NISHIHI, NISHIHI, NISHIHI

- In order to enter the temple with a clear conscience leaving all the worries of school, work, and family behind, Nishihi, Nishihi, Nishishi are the first words people recite before they enter the temple. In this way, one will be able to fully devote the heart and soul to the task at hand - praying to the Tirthankars. One should also walk around the alter or the temple three times, while singing one of numerous devotional songs, specifically called "Couplets of Circumbulation". Each walk around the alter or temple symbolizes one of the three jewels, which are Samyak Gnyana (true knowledge), Samyak Darshana (true vision), and Samyik Charitra (proper conduct).

NAMOKAR MANTRA

- As every religion enjoins us to bow down to the Gods, Deities, scriptures or monks, the Namokar Mantra is one way of making obeisance to all the Arihants, and the Siddhas, the perfect souls that have achieved nirvana. When one bows down to God or the Deities, one's spiritual progress is enhanced. Thus, this ritual is a preparatory stage for the worshipper in order to initiate the process of spiritual development.
- Jains bow to the Panch Parmesthis - Arihant, Siddha, Acharya, Upadhyaya, and Sadhu - because they live in the highest supernatural state, free from the bonds of attachment. It is believed that those who recite Namokar Mantra are removing from within themselves the poison of passions, and therefore are annihilating their sins. Constantly meditating upon the Panch Parmesthis, who are great guides for mankind, can help us achieve the highest bliss.
- It is important to note that Jainism does not entail the worship of miracles or supernatural phenomena. The Panch Parmesthis are to be worshipped because they have acquired and utilized rational perception, rational knowledge, and rational conduct to chart out a path to the soul's liberation. However, no mantra can alleviate pain and suffering; no person can perform miracles; no religious rites performed by other individuals can help us in our material or spiritual pursuits; and no spiritual progress or salvation can be attained by mere acceptance of a religious personality such as an Arihant or a Siddha. Physical, mental, or spiritual well-being can be achieved only through self-endeavor.

THE NAMOKAR MANTRA

Om Namo Arihantaanam

We revere the Arihants, the Supreme Human Beings

Om Namo Siddhaanam

We revere the Siddhas, the Supreme Beings

Om Namo Airiyaanam

We revere the Acharyas, the sages who preach

Om Namo Uvajjhayanam

We revere Upadhyayaas, the sages who study

Om Namo Loye Savva Saahoonam

We revere the Sadhus, entirety of sages

Eso Panch Namokkaaro Savva Paavappanaasano

Mangalaanam Cha Savvesim Padhamam Havai Mangalam

This five-fold reverence eliminates all sins.

It is the first and foremost among all auspiciousness (benedictions).

RECITATION OF THE NAMOKAR MANTRA

- This mantra should be recited daily, in the morning and the evening. While waking up, one should recite this Mantra 3, 9, or 12 times while keeping our eyes closed. In the evening before bed, when we renounce food and drink, this mantra should be recited 7 times. In addition, one recites the Namokar Mantra for every bead in a mala (rosary).
- *Significance of Reciting Namokar Mantra 3 Times:* It is believed that the constant goal of the day is to acquire Right Knowledge, Right Faith, and Right Conduct, all of which constitute Right Living.
- *Significance of Reciting Namokar Mantra 7 Times:* Because death is unforeseeable, one must renounce all that binds us to worldly existence, otherwise described as Sansar. Sleep is not a release of such worldly attachments, thereby allowing the soul to wander in Sansar. Hence, renunciation of worldly attachments is necessary before sleep. There are seven types of fear one must renounce:
 1. Fear of this world
 2. Fear of the next world
 3. Fear of death
 4. Fear of losing life's maintenance
 5. Fear of thieves
 6. Fear of fire or arson
 7. Fear of government

In this way, one is not subject to these fears if one recites the Namokar Mantra seven times.

- *Significance of Reciting Namokar Mantra 9 Times:* Most of the explanations for this number stem from mathematical formulations. In other words, the general virtue of the number 9 is that it is indivisible. (e.g. $9 \times 3 = 27$; $(7 + 2 = 9)$; $(9 \times 4 = 36)$; $(3 + 6 = 9)$; etc.) This indivisibility will hopefully become a part of our own natures.
- Reciting the Namokar Mantra for every bead of the Mala, often called *Navakar Vali*, can be done at any time of the day. The mala has 108 beads because the Panch Parmesties in the Namokar Mantara have a total of 108 desirable attributes. With the 108 bead mala, either one line can be said per bead, or one entire Mantara can be said per bead. In other malas, 27 beads can be used also. The beads can be made of gems, metals, seed, or wood (preferably sandalwood).

THE SCIENCE OF NAMOKAR MANTRA

Color visualization is associated with the Namokar Mantra. Mainly used for protection, this mantra represents five colors: white, red, yellow or orange, green or blue, and black. In addition, by visualizing these colors and surrendering it completely, this mantra can be used to heal illness of the soul and body.

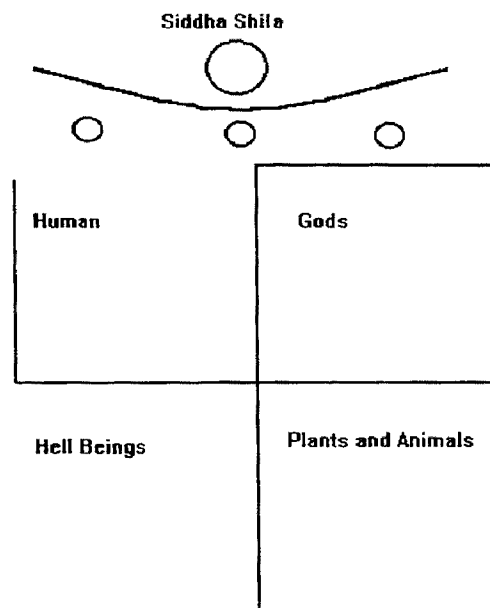
- *White:* This color is associated with Namu Arihantanaam. Referred to as the “mother or a blending of all colors” this color shows purity, selflessness, cosmic consciousness. In addition, this white control saman, to remove all negativity and bad thoughts. This white light rids the body, mind, and soul of disease.
- *Red:* As the color for Namu Siddhanam, red symbolizes great energy and total enlightenment. It is the color of the perfect divine soul. Similarly, red light governs the vitality of the body, particularly the creative and restorative processes in the way that red blood cells multiply and invigorate circulation of the body.
- *Yellow or Orange:* These colors were perceived as one and the same in ancient color science and so both are associated with Namu Airiyaanam, the Acharyas who are the heads of the congregation. Yellow or Orange signify wisdom, discipline, and the power of high aspirations. In a concrete sense, this color controls the

elimination of waste from the system, In addition, it strengthens the nervous system and awakens the reasoning faculties.

- *Green or Blue:* Similarly, these colors were also grouped as one. As representative of Namō Uvājjhayanam, the Upādhyayas, the teachers of divine knowledge, these colors symbolize truth, the power of speech, and spiritual and psychic powers. They indicate the means to a balanced body, mind, and soul. Controlling prana, green and blue nourish the heart and throat and promotes general harmony of the body and mind.
- *Black:* This color represents the Sadhus, the spiritual practitioners. Black, as the absence of color, consumes negatives. Likewise, a practitioner must destroy negatives before he can achieve success. As black absorbs negativity, it provides a “black hole” into which the practitioner can focus, merge and dissolve the self.

SWASTIKA

- The word Swastika comes from the ancient word “Swastik,” which means “may good come to you.” In Jainism, the Swastika represents the cosmic cycle of births and deaths, all connected at the center of the Swastika. One can migrate from one part of the Swastika to another by passing through the middle.
- There are four parts to the Swastika and they are called the “Four Gatis”
 1. Human (Manushya)
 2. Gods (Devas)
 3. Plants & Animals (Tiryanch)
 4. Hell Beings (Naraki)
- The swastika is a constant reminder to us to break out of the cycle of births and deaths. This is represented by the symbol of Siddha Shila on top of the Swastika. Siddha Shila is the place where liberated souls go.



- The three circles on top represent the three jewels. They are purposefully placed on between the Swastika and Siddha Shila to show that the three jewels are the bridge to Siddha Shila. The four petals of the Swastika represent four virtues: Charity (Daan), Virtue (Shila), Austerity (Tapa), Nobility (Samveg)

CHAITYA VANDAN

VANDANA

- The Vandana (obeisance) is a symbol of modesty. Vandana means to bow. If there is no modesty in one's life, then there will be no knowledge also. It is believed that if there is any obstacle in achieving the light of knowledge in the soul, then it is the wall of self-conceit. As much as a man may be learned and a devotee of spiritual achievement, all of his efforts will fail if he is conceited. The rite of disposing of the conceit is vandana. Without disposing it, obeisance cannot be done, and without it, man cannot proceed further in self-elevation. As long as man is diseased with self-conceit, then he cannot gain the health of the soul.

Ichha Mi Khama-Samano! Vandium Javanijjae Nisihae? Matthaena Vandami

I offer obeisance to the lord Jinesvara and Ksama-Sramana.

- The Meaning of Chaitya Vandan: Chaitya Vandan is a well-known everyday ritual that is composed of numerous parts. Chaitya Vandan is a means of worshipping Lord Mahavir or any other Tirthankara. After undergoing any formalities that the devotee wants (i.e. singing stavans, lighting incense, making a Swastika, etc), the devotee begins Chaitya Vandan by uttering three vandans and then raising his/her left knee to begin the sacred ritual.
- A large part of Chaitya Vandan is constant throughout the texts, regardless of the sect of the devotee. However, the composition of one part of Chaitya Vandan depends upon the devotee, and what idol he/she wants to worship. (which we have chosen to omit)

PHONETICAL TRANSLATION OF CHAITYA VANDAN:

Ichha Mi Khama-Samano! Vandium Javanijjae Nisihae? Matthaena Vandami. ||1||

Ichakaren Sandisah Bhagavan. ||2||

Sakal Kushal Valli Pushkaravart Megho;
Duritatimir Bhanu, Kalpavrikshopamanah
Bhavajalanidhipotah, Sarva Sampatti Hetu;
Sa Bhavatu Satatam vah,
Shreyase Shree Shantinathah,
Shreyase Shree Parshwanathah. ||3||

(Here comes the devotee's choice of Chaitya Vandan. The choice is dependent upon the devotee.)

Jam Kinchi Namtittham. Sagge Payali Manusse Loe; Jaim Jin Bimbaim, Tayim Savvaim Vandami. ||4||

Namutthu Nam, Arihantanam, Bhagvantanam Aigranam, Titha Yaranam, Sayam Sambuddhanam
Purisuttamanam, Purisa Sihanam, Purisa Vara Pundarianam, Purisa Vara Gandha Hatthinam
Loguttamanam, Loga Nahnam, Loga Hianam, Loga Paivanam, Loga Pajjoa Garanam Abhaya Dayanam,
Cakkhu Dayanam, Magga Dayanam, Sarana Daynam, Bohi Dayanam, Dhamma Dayanam, Dhamma
Desayanam, Dhamma Nayaganam, Dhamma Sarahinam, Dhamma Vara Cauranta Cakkavattinam A
Ppadihaya Vara Nana Dansana Dharanam, Viyatta Cchaumanam Jinanam Javayanam, Tinnanam
Tarayanam, Buddhanam Bohayanam, Muttanam Moaganam Savva Nnunam Savva Darisinam, Siva
Mayala, Marua Mananta Makkhaya Mavvabaha Mapunaravitti 'Siddhigai' Namadheyam Thanam
Sampattanam, Namu Jinanam, Jia Bhaynam Je A Aiya Siddha, Je A Chavissanti Nagae Kale. Sampai A
Vattamana, Savve Ti-Vihena Vandami. ||5||

Javanti Ceiaim, Uddhe A Ahe A Tiria Loe A Savvaim Taim Vande, Iha Santo Tatha Santaim. ||6||

Ichha Mi Khama-Samano! Vandium Javanijjae Nisihiae? Matthaena Vandami. ||7||

Javanta Ke Vi Sahu, Bharaheravaya Maha Videhe A. Savvesim Tesim Panao, Ti Vivihena Ti Danda Viraynam. ||8||

Namorhatsiddhachryopadhyayasarvasadhubhyah. ||9||

Uvasaggaharam Pasam, Pasam Vandami Kammaghanamukkam; Vasaharvisaninnasam, Mangal Kallan Avasam. Visaharafuling Mnatam, Kanthe Dharet Jo Saya Manuo; Tassa Gaha Rog Mari, Dutthajara Janti Uvasamam Chittau Dure Manto, Tujza Panamo Vi Bahufalo Hoi; Naratiriesu Vi Jiva, Pavanti Na Dukkhdogachcham Tuha Sammatte Laddhe Chintamani Kappapayavabbahie; Pavanti avigghenam, Jiva ayaramaram Thanam Yia Santhuo Mahayas, Bhattibbharanibbharen Hiyaenam; Ta Dev Dijza Bohim, Bhava Bhava Pasa Jinachanda. ||10||

Jai Viyarai Jagguru, Hou Mamam Tuha Pabhavaho, Bhayavam! Bhavanivveo Magganusaria Itthafalalsiddhi Logaviruddhachhao, Gurujana Pua Paratthankaranam Cha Suhagurujogo Tavvayanasevanna, Aabhavamakhanda Vaarijjai Jai Vi Niyanabandhanam Viyaray! Tuha Samaye; Taha Vi Mama Hujja Seva Bhava Bhava Tumha Chalananam, Dukkhaakkhao Kammakkhao Samahimaranam Cha Bohilabho A Sampajjau Maha Eam Tuha Naha! Panama Karanenam. Sarva Mangal Mangalyam, Sarva Kalyan Karanam, Prahhanam Saradharmanam, Jainam Jayati Shasanam. ||11||

Arihanta Ceiyanam, Karemi Kaussaggam Vandana Vattiae, Puana Vattiae, Sakkara Vattia, Sammana Vattiae, Bohi Labha Vattiae, Niruvassagga Vattiae Saddhae, Mehae, Dhiie, Dharane, Anuppehae Vaddhamanie Thami Kaussaggam. ||12||

Annattha Usasienam, NIsasienam, Khasienam, Chienam, Jambhaienam, Udduenam, Vaya Nisaggenam, Bhamalie, Pitta Mucchae, Suhumehim Anga Sancalehim, Suhumehim Khela Sancalehim, Suhumehim Ditthi Sancamehim, Evamaiehim Agarehim, A Bhaggo A Virahio, Hujja Me Kaussaggo, Java Arihantanam Bhagavantanam, Namukkarenam Na Paremi Tava Kayam Thanenam Monenam Jhaneham Appanam Vosirami. ||13||

Ichha Mi Khama-Samano! Vandium Javanijjae Nisihiae? Matthaena Vandami. ||14||

- This sutra is uttered three times while offering obeisance to the lord Jinesvara and Ksama-Sramana. ||1||

ENGLISH TRANSLATION: CHAITYA VANDAN

May I perform Chaitya Vandan? ||2||

Let Lord Shahtinath or Parshwanath, who is the abode of all happiness, who is the rain in Pushkaravarta, who is like the sun for dispelling darkness of evils, who is like a desire yielding tree, who is like a ship for crossing over the sea of embodiment and who is the source of all prosperity, be for our well being forever. ||3||

(Here comes the devotee's choice of Chaitya Vandan. The choice is dependent upon the devotee.)

I bow to all the places of pilgrimage and to the idols of the omniscients in heaven, nether world and this world of ours. ||4||

Obeisance to you Graceful Omniscients, You are: pioneers, constitutors of religious order and self enlightened; supreme entities, lionlike supermen, unattached like superb white lotus and the noblest like fragrance yielding elephants; supermost in the universe, Lords of the universe, universal benefactors, shining lamps of the universe and illuminators of the universe; conferrers of security, bestowers of vision, revealers of true path, place of refuge

and bestowers of wisdom; endowers of religion, teachers of religion, heads of religion, charioteers of religion and spiritual Sovereigns terminating the four states of life; holders of infallible supreme knowledge and perception; overcomers of imperfection; conquerors and inducers of conquest; salvaged and saviors; enlightened and enlighteners; liberated and liberators; omniscients and omnipercipients and procurers of liberated state which is blissful, stable, painless, endless, indestructible, unobstructed and irreversible. My Obeisance to all the omniscients who have overcome all perils and also all the souls that have been liberated in the past, are being liberated at present and will be liberated in the future. ||5||

I salute the Jina idols in all three worlds. ||6||

I offer obeisance to the lord Jinesvara and Ksama-Sramana. ||7||

I offer obeisance to all the Sramana's present in the regios of Bharata, Airavata and Mahavideha. ||8||

I offer obeisance to the Panca Paramesthi. ||9||

I bow to Lord Parshwanath who is attended by the affliction removing Parshwa deity, who is liberated of all Karmas, is the destroyer of the poison of the snakes etc. and is the abode of bliss and well being. If anyone always holds in the neck the charm of VISAHARFUMING, his evil planetary effects, disease, plague and severe fevers are calmed down. Let aside that charm, obeisance to you would be highly fruitful; (thereby) humans and animals too would not get misery or evil state. By gaining right perception that is superior to the Chintamani jewel or desire yielding tree, soul easily attains the unaging, immortal state. Oh graceful Lord, I have thus adored you with the heart flowing with devotion hence Omniscient Parshwa Lord, bestow the wisdom to me in every life. ||10||

(Note: In place of the Uvasaggaharam Sutra, the devotee can sing a devotional song of his preference.)

Victory be to the detached Lord. Oh God, the Guide of the universe, by virtue of your grace, let me have: Disaffection for worldly life; following the path directed by you; procurement of the desirable ends; renouncing what is against the public interest; Worship of the preceptors and elders; benevolence; accessibility of true Guide; and following their precepts. Let me have these up to the end of life.
(This above portion is by way of solemn pledge and is therefore to be recited with folded hands touching the Agna Chakra. The remaining part is uttered by brining down the hands in front of the nose.)
Detached Lord! Even though your scriptures forbid invoking specific reward for the good deeds performed. Yet let me have the servitude of your feet birth after birth, Lord! obeisance to you let me get elimination of miseries, destruction of Karmas, rapturous death and benefit of your precepts. Jain order of faith, which is the most blissful, is the cause of all well being and is the foremost of all religions, is victorious. ||11||

(After uttering the Jai Viyarai Sutra, the devotee stands up to undertake a Kausagga)

Oh Lord, I am giving a description of many emotions while performing the kaussagga for the adoration of the Jina idols. ||12||

I undertake Kausagga in the presence of omniscients for the sake of obeisance, worship, receptivity, reverence, true wisdom and unafflictedness; I stay steadfast in Kausagga with faith, intelligence, patience, contemplation, and increasing concentration subject to the limitations of the following movements: inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, movement due to dizziness or faints, minute movement of the limbs, minute movement of cough within and minute movements of eyes. Subject to these and such other limitations, let my Kausagga remain unbroken and unobstructed. Until I terminate it by uttering Namō Arihantanam, I leave my body and mind in complete concentration and meditation. ||13||

(The devotee stays in Kausagga for the duration of one Namō Arihantanam. Then he/she recites a short devotional stanza of his/her choice. In the end, the devotee kneels down again, uttering the Khamasaman Sutra.)

I offer obeisance to the lord Jinesvara and Ksama-Sramana. ||14||

AARTI

- The two sects of Jainism, Digamber and Swetamber, have a different aarti. Digamber aarti is called *Ih Vidhi Mangalam*, and the Swetamber aarti is called *Jay Jay Aarti*. Below is the translation and phonetic form of the Swetamber aarti.
- A ritual exemplifying the light of knowledge. The devotee, in an emotional state, prays to the God and asks for the removal of his worldly unhappiness and misery. He desires to be freed from the cycle of birth and death and to be led from the darkness into the circle of divine light. Aarti is performed in order to remember and salute the five panchparamesthi who are the Arihants, Siddhas, Acharyas, Upadhyas, and the saints. Aarti is performed by moving the deeto from the right side to the left side, making sure the path of the aarti does not go below the navel and above the head. (The meaning is the same for both sects.)

SWETAMBAR AARTI: PRAYER WITH A LAMP

Jay Jay Aarti

Jay Jay Arati Adi Jinanda, Nabhiraya Marudevee Ko Nanda,
With this lighted lamp, I pray that Lord Adinath,
Beloved son of King Nabhi and Queen Marudevi, be victorious.

Pahalee Arati Pooja Keeje, Narabhav Pameene Lahavo Leeje,
With this first Aarti Pooja,
I am participating in this auspicious activity in this human life.
Jay Jay Arati . . .

Doosaree Arati Deena Dayala, Dhooleva Mandapaman Jag Ajawala,
With this second Aarti, I pray to Adinath,
Who is merciful to the poor and whose virtues enlighten even poorly lit places.
Jay Jay Arati . . .

Teesari Arati Tribhuvana Deva, Sur Nar Indra Kare Tori Seva,
With this third Aarti, I pray to Lord Adinath,
Lord of three universes, who is worshipped by deities, humans and their kings.
Jay Jay Arati . . .

Chothee Arati Chau Gatee Choore, Manavanchhit Fal Shivasukh Poore
With this fourth Aarti, I pray that Lord Adinath helps me eliminate wandering in four life forms
(Deva, Humans, Tiryanth, Naraki) and to obtain the desirable eternal happiness of Moksha.
Jay Jay Arati . . .

Panchamee Arati Punya Upayo, Mulachande Rushabh Gun Gayo
With this fifth Aarti, According to Mulchand(the poet),
By praising the virtues of Lord Rushabh Dev (Adinath), the worshipper generates punya(good
karmas).
Jay Jay Arati . . .

DIGAMBER AARTI- PHONETICAL TRANSLATION

Yah Vidhi Manglam

*Yah Vidhi Mangal Aarati Keejae
Panch Param Pad Bhaj Sukh Leeje*

*Pahalee Aarati Shree Jinraajaa
Bhav Dadhi Paar Utaar Jihaajaa / Yah Vidhi . . .*

*Doosaree Aarati Siddhan Keree
Sumiran Karat Mitae Bhav Pheree / Yah Vidhi . . .*

*Teejee Aarti Soor Munindaa
Janam Maran Dukh Door Karindaa / Yah Vidhi . . .*

*Chothee Aarati Shree Uvajhaayaa
Darshan Dekhat Paap Palaaya / Yah Vidhi . . .*

*Panchamee Aarati Saadhu Tihaaree
Chaddee Gyaarah Pratima Dhaaree / Yah Vidhi . . .*

*Shraavan Aarati Shree Jinvaanee
Dyaanat Surag Mukati Sukh Daanee / Yah Vidhi . . .*

MANGAL DEEVO

- Meaning: Long live the performer of aarti who makes the the family proud and overcomes obstacles.

Mangal Deevo

*Deevo Re Deeve Prabhu Mangalik Deevo, Arati Utaran Bahu Chiranjeevo,
Oh, Lord! This is the auspicious lamp, Long Live the performer of Aarti.*

*Sohamanun Gher Parva Deevali, Amar Khele Amara Bali,
At Divali celebrations, houses are decorated, Goddesses rejoice in the heavens.
Deevo Re Deevo. . .*

*Deepal Bhane Aene Kula Ajavali, Bhav bhagate Vighan Nivari,
It (Dipal) says that the devotee who performs the aarti makes the family proud and overcomes obstacles.
Deevo Re Deevo. . .*

*Deepal Bhane Aene Ae Kaliakle, Aarti Utari Raja Kumar Pale,
It (Dipal) says that in Kaliyug, King Kumarpal performed the Aarti.
Deevo Re Deevo. . .*

*Amagher Mangalik tuma Gher Mangalik, Mangalik Chaturvidha Sanghane Hojo
Let there be bliss in our house, in your house and in the entire community.
Deevo Re Deevo. . .*

*Kar jodi sevak em bole, Nahi koi maara prabhu ji ni tole.
Deevo Re Deevo. . .*

PUJA

INTRODUCTION: WHY DO WE DO PUJA

- *Communal Aspect:* The puja provides a forum for those who have a similar system of belief in one forum. In addition, it is a means of allowing people other than acharyas, sadhus, and monks to have access to Jainism. Furthermore, it can be a means of collecting donations.
- *Personal Reasons:* Puja is a ritual designed for the layperson. It is believed the presence of a holy idol provides mental peace and harmony and encourages one detach oneself from the desires in everyday life. The forum that pujas provide help people discipline themselves. It is considered to be a simple, preliminary step towards the attainment of moksha.
- *Historical Foundation:* It is believed that Jains adopted Puja from contemporary Hindu rituals and culture. While puja can be considered as a manifestation of the extensive ties between Hinduism and Jainism, fundamental modifications were made upon the ritual to insure its proper incorporation into Jainism. For example, Jains rejected the animal sacrifices that were part of ancient Hindu pujas called yagnas and prohibited the use of mantras that called for death and destruction. During the time of Mahavir Bhagwan, rituals used to worship a creator-type god were strongly opposed by most Jains. However, in order to protect the religion against the incompatible influences of other religions, certain practices and rituals were adopted and incorporated into Jainism. Over the years and with the constant influence of Hindu traditions, puja became an establishment of Jain rituals as well.

DISCLAIMER

- Before we start, we must emphasize that there are many different ways of doing Puja. What you read and what you may see at the presentation, is not the absolute way. Keeping in mind the ethic of Anekantvada (multiple viewpoints), we want to make it clear that it is not our intention to offend anyone.
- This handout illustrates pujas from different sects, specifically Svetambar and Digambar. Snatra Puja, a Svetambar Dheravasi puja performed in the morning, has been described. (You may recall that Svetambar Sthanakvasis do not believe in idol worship.) As an illustration of a common Digambar Puja, we will describe the Dev Shashtra Guru Puja.

BASIC DIFFERENCES BETWEEN SWETAMBAR AND DIGAMBAR MURTIS

- Digambar Murtis: Traditionally, Digambar Murtis are not adorned nor wear any decorations. The idol does not have open eyes nor does the idol wear clothing.
- Svetambar Murtis: In contrast, Svetambar murtis are heavily decorated and the murti is shown wearing a loincloth. Traditionally, but not necessarily, the eyes are visible.

DIGAMBAR PUJA: THE DEV SHASTRA GURU PUJA

- It is important to note that the Digambar Jains have two sects: Terapanthi and Vispanthi. While there are many rituals common to both, there are some technical differences in the way rituals are performed. For example, the Vispanthi Digambar places flowers and saffron on the idol, but the Terapanthi do not do so. (This type of difference is easily demonstrated in the Dev Shashtra Guru Puja.)

- For Digambars, Dev Shashtra Guru Puja plays a significant role in Digambar rituals. This puja is *always* performed before the initiation of any puja. (For this reason, it has been analogized to Namokar Mantra, a mantra that is always recited before the execution of most rituals.) It is apparent from its very name that this puja seeks to honor three things: (1) Dev - directly translated, this word means “God” but here it refers to the Arihant or Siddha; (2) Shashtra - refers to the holy scriptures from which we receive our spiritual guidance i.e. *Gyanas*; (3) Guru - a rough translation of this word is “Teacher” but its closest equivalent is *Sachyaguru* i.e. one who possesses “real” knowledge of salvation.

PREPARATION OF DEV SHASTRA GURU PUJA

- Because it is believed that the purity of the surroundings inevitably affects one’s purity of thought, purity of the puja ceremony is integral to the proper completion of puja.
- *Puja Clothes*: For Digambars, the clothes must be handwashed clean. (Unlike Svetambar Jains, Digambars de-emphasize the importance of wearing new clothes to puja.) One must not have eaten or gone to the bathroom in those clothes.
- *Body Cleanliness*: After wearing puja clothes, take Kesar (saffron paste) on your right ring finger and place it on various parts of the body to symbolize that you are clean and ready to start the puja. In this order, you anoint the forehead, left and right earlobe, the neck, and near the belly button. Clean your fingers after this and do not use the same Kesar for puja.
- *Abhishekh*: Directly translating into “coronation”, this section concerns the preparation of the altar and the murti. Abhishekh signifies the cleansing of the mind and body as a way to begin puja. Abhishekh is performed by the pujari (men who are prepared for doing the Kalash); the rest of the members participate in reading the puja. The following are the steps for the Abhishekh:
 1. Clean the altar area: Clean the floor, clean the deity (the platform upon which the murti rests) by first moving the idols to a location where the Abhishekh will be done. After cleaning, put a swastika using saffron at the original idol places. As one cleans the body with saffron, clean the altar by sprinkling saffron water in the eight directions. Clean the idol and then take a dry cloth and wipe the idol dry.
 2. Abhishekh Ceremony: Several kalashes (pots) of pure water are prepared. Abhishekh starts with one person ringing the bell and Pujaris bathing the idol with the kalash and chanting preferably the Abhishekh path or Namokar Mantra. The rest of the participants are reading or chanting the Abhishekh Path. Usually, the kalash should be a continuous stream of water until the Abhishekh Path is complete.

The Pujaris commence to wipe the idol with a wet cloth and then with a dry cloth. The idol must be placed in its original place. The idol must be handle with great care and respect by holding it only from the base.
- *Sthapana*: This part of the preparation involves the proper placement of the idol and the invocation for Dev Shashtra Guru Puja.
 1. Take three full cloves and hold one clove at a time between the two ring fingers. While keeping the clove head pointing forward and while chanting the sthapana, place the cloves in an elevated place.
 2. The cloves represent:
 - a. First Clove: Maya Dev, Shashtra Guru come into my thoughts
 - b. Second Clove: Maya Dev, Shashtra Guru stay in my thoughts
 - c. Third Clove: Maya Dev, Shashtra Guru be near me.

Deva Shashtra Guru Puja

PRATHAM DEV ARAHANT SUSRUTA SIDDHANT JOO |

GURU NIRAGRANTHA MAHANTH MUKTI PURA PANTHA JOO ||

TEEN RATANA JAG MAHI SO YE BHAVI DHYAIYE |

TINAKEE BHAKTI PRASAD PARAMAPAD PAEEYE ||

POOJO PAD ARAHANT KAI, POOJO GURU PADASAR |

POOJO DEVI SARASWATI, NITHAPRATI ASHTA PRAKAR ||

Om Hrim Deva Shashtra Guru Samooaha ! Atra Avatar Avatar Savaushata Ahvanam |

Om Hrim Deva Shashtra Guru Samooaha ! Atra Tishta Tishta Thah Thah Sthapanam |

Om Hrim Deva Shashtra Guru Samooaha ! Atra Muma Sannihito Bahavidhi Vashata |

SURPATI URAGANARANATH TINAKARA, VANDANEK SUPADAPRABHA |

ATI SHOBHANEKA SUVARAN UJJVAL, DEKHI CHHABI MOHITASUBHA ||

VARA NEERA KSHEER SAMUDRA GHATA BHARI AGRA TASU BAHWIDHI NACHU |

ARHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||

MALIN VASTU HARLETH SABA, JALA SWABHVA MALCHHEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 1 ||

Om Hrim Deva Shashtra Gurubhyo Janma Jara Mratyu Vinashanaya Jalam Nirwapameeti Swahah

JAI TRIJAGA UDARA MANJHARA PRANEE, TAPATHA ATI DUDDHARA KHARE |

THINA AHIT HARANA SU VACHANA JINAKAI, PARAMA SHEETALATHA BHARE ||

TASU BHRAMARA LOBHIT GHRANA PAWAN SARAS CHANDANA GHASI SACHU |

ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||

CHANDAN SHEETALATHA KARAI, TAPAT VASTU PARAVEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 2 ||

Om Hrim Dev Shashtra Gurubhyo Sansar Thap Vinashanaya Chandanam Nirwapameeti Swahah || 2 ||

YAH BHAVASAMUDRA APARA TARANA, KE NIMITTHA SUVIDHI TAE |
ATI DRADA PARAMA PAWANA JATHARATHA, BHAKTI VARA NAUKA SAHEE ||
UJJAL AKHANDITA SALI TANDULA PUNJA DHARI TRAYA GUNA JACHU |
ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||
TANDULA SALI SUGANDHA ATI, PARAM AKHANDITHA BEEN |
JASO POOJO PARAMPAD, DEVA SHAstra GURU TEEN || 3 ||

Om Hrim Dev Shastra Gurubhyo Akshay Pada Praptheye Akshatan Nirwapameeti Swahah || 3 ||

JAI VINAYAVANTHA SUBHAVYA-URA-AMBUJA PRAKASHANA BHAN HAI |
JAI EK MUKH CHARITRA BHASHATA, TRIJAGHA MAHI PRADHANA HAI ||
LAHI KUNDA KAMALDIKHA PAHUPA BHAVA BHAVA KUVEDANSO BACHU |
ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||
VIVIDHA BHANTI PARIMAL SUMAN, BHRAMARA JAS ADHEEN |
JASO POOJO PARAMPAD, DEVA SHAstra GURU TEEN || 4 ||

Om Hrim Dev Shastra Gurubhyo Kamvan Vidhvans Naya Pushpam Nirwapameeti Swahah || 4 ||

ATI SABALA MADA KANDARP JAKO, KSHUDHA URAGA AMAN HAI |
DUSSAHA BHAYANAKHA TASU NASHANKO SU GARUDA SAMAN HAI ||
UTTAM CHAHO RASA YUKTA NITA, NAIVEDHYA KARI GRHITA MAI PACHU |
ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||
NANA VIDHI SAINYUKTA RASA, VYANJANA SARASA NAVEEN |
JASO POOJO PARAMPAD, DEVA SHAstra GURU TEEN || 5 ||

Om Hrim Dev Shastra Gurubhyo Kshudha Rogh Vinashanaya Naivaidhym Nirwapameeti Swahah || 5 ||

JAI TRIJAGA UDYAMA NASHA KEENE, MOHA TIMIRA MAHA BALEE |
TIHI KARM GHATI GYANDEEP PRAKASHA JOTI PRABHA VALEE ||
IHABHANTI DEEPA PRAJALA KANCHANA KE SUBHAJANA MAI KHACHU |
ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||
SWAPARA PRAKASHAKHA JOTI ATI, DEEPAK TAMKARI HEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 6 ||

Om Hrim Dev Shastra Gurubhyo Mohandha Kar Vinashanaya Deepam Nirwapameeti Swahah || 6 ||

JO KARM INDHANA DAHANA AGNI SAMUHA SAMA UDDHATHA LASAI |

VARA DHOOPA TASU SUGANDHATA KARI, SKALA PARIMALATA HASAI ||

IHABAHANTI DHOOP CHADHAYA NIT BHAVA JWALAN MAHI NAHI PACHU |

ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||

AGNI MAHI PARIMALA DAHAN, CHANDANANDI GUNLEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 7 ||

Om Hrim Dev Shastra Gurubhyo Ashta Karma Vidhvansnay Dhoopam Nirwapameeti Swahah || 7 ||

LOCHANA SU RASANA GHRANA URA UTHSAHA KE KARATARA HAI |

MOPAI NA UPAMA JAYA VARNEE, SAKALA PHAL GUN SARA HAI ||

SO PHALA CHADAWATA ARTHA POORANA, PARAMA AMRITA RASA SACHU |

ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||

JAI PRADHANA PHALA PHALA VISHAI, PANCHAKARANA RASALEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 8 ||

Om Hrim Dev Shastra Gurubhyo Moksha Phal Praptaye Phalam Nirwapameeti Swahah || 8 ||

JALA PARAMA UJJVAL GANDH AKSHATA, PUSHPA CHARU DEEPAK DHARU |

VARA DHOOP NIRAMAL PHAL VIVIDHA, BAHU JANAMA KE PATAKA HARU ||

IHA BHANTI ARGHA CHADHAYA NITA BHAVI KARATA SHIV-PANKATI MACHU |

ARAHANT SHRUTA SIDDHANTHA GURU NIRAGRANTHA NITA POOJA RACHU ||

VASU VIDHI ARGHA SANJOYAKE, ATI UCHAHA MAN KEEN |

JASO POOJO PARAMPAD, DEVA SHASTRA GURU TEEN || 9 ||

Om Hrim Dev Shastra Gurubhyo Anargh Pada Praptaye Arghyam Nirwapameeti Swahah || 9 ||

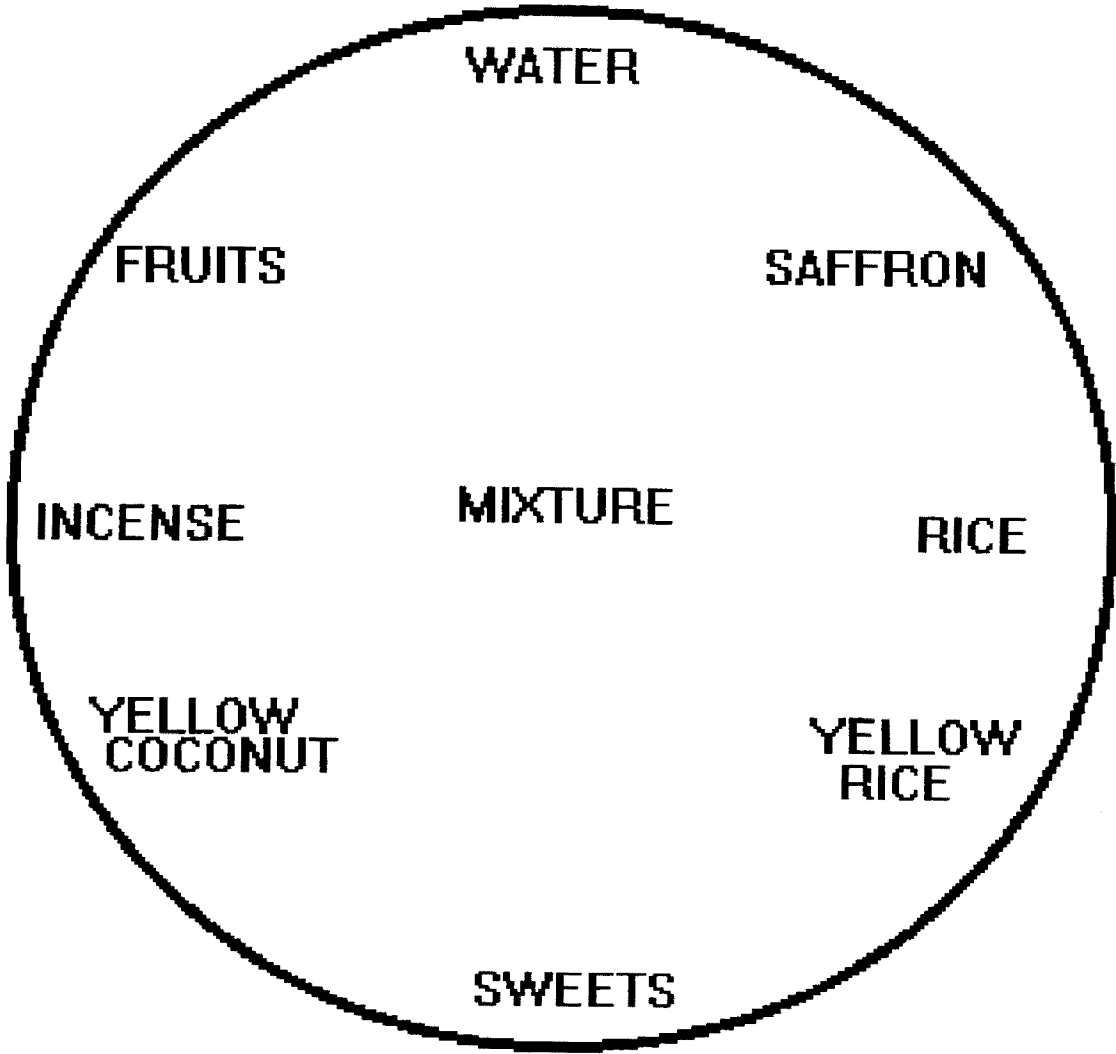
DEVA SHASTRA GURU RATANA SHUBHA TEEN RATANA KARTAR |
BHINNA BHINNA KAHU AARATI ALPA SUGUNA VISTAR ||
CHAU KARMSU TRESHATA PRAKRUTI NASHI, JEETE ASHTADASA DOSH RASHI |
JAI PARAMA SUGUNA HAI ANANTA DHEERA, KAHAVATAKE CHHAYALISA GUNA
GAMBHEER ||
SUBHA SAMVASARANA SHOBHA APARA, SHATHA INDRA NAMATA KAR SHEESHADHARA |
DEVADHI DEVA ARAHANT DEV, VANDO MANA VACHA TAN KARI SUSEVA ||
JINKEE DHUNI HVAI OMKAR ROOPA, NIR AKSHARA MAYA MAHIMA ANOOPA |
DASHA ASHTA MAHABHASHA SAMETA, LAGHUBHASHA SATH SATAKA SUCHETA ||
SO SYADWAD MAYA SAPTA BHANGA, GANDHAR GOOTHE BARAHA SU ANGA |
RAVI SHASHI NA HARAI SO TAMA HARAYA, SO SHASTRANAMO BAHU PREETI LYAYA ||
GURU ACHARAJA UWAJHAYA SADHU, TANA NAGANA RATANTRAYA NIDHI AGADHA |
SANSARA DEHA VAIRAGA DHARA, NIRVANCHI TAPAIN SHIVA PADA NIHARA ||
GUNA CHHATTISA | PACCHIS ATTHAVISA, BHAVA TARANA TARANA JIHADA ISHA |
GURU KEE MAHIMA VARNEE NA JAYA, GURUNAMA JAP MANA VACHANA KAYA ||
KEEJAI SHAKTI PRAMANA, SHAKTI VINA SARDHA DHARE |
DDHYANATHA SARDHAWAN, AJARA AMARA PADA BHOGAVAI ||

Om Hrim Dev Shashtra Gurubhyo Mahargham Nirwapameeti Swahah |

VISARJAN:

BIN JANE WA JAN KE RAHI TOOT JO KOY |
TUM PRASAD TE PARAM GURU SO SAB POORAN HOY |
POOJAN VIDHI JANU NAHI, NAHI JANU AHWAN |
AUR VISARJAN HOO NAHI, KSHAMA KARO BHAGWAN |
MANTRAHEEN DHAN HEEN HUN, KRIYAHEEN JINDEV |
KSHAMA KARAHU RAKHAHU MUJHE DEV CHARAN KEE SEV |
AAYA JO JO DEVGAN POOJAH BHAKTI PRAMAN |
SO SAB JAWAHU KRIPA KARI APANE APANE STHAN ||

DEVA SHASTRA GURU PUJA: OFFERING PLATE



- *Invocation:*
The rays of the sun of omniscience illuminate whose inner self,
That voice of Jinendra expounds beautifully the fundamentals of our being,
The monks who proceed on the path of right faith, knowledge, and conduct,
I bow to thee, oh God, scriptures and monks of the Digambar Jain order, a hundred times.
I implore of the trio to settle in my mind, while I am offering this homage.
- *Water:*
Pleasures of the senses are sweet poison, nevertheless one is attracted towards this handsome human frame,
I have failed to comprehend that all this is the manifestation of matter alone,
Forgetting my own glories, I have adhered to attachments of the non-self,
Now I have come to you to wash off wrong faith with the pure water of right faith.
I offer to you this water for destroying wrong faith as it has not been able to quench my eternal thirst.
- *Rice:*
I am pure and without any blemish, having no connection with the non-self,
Even then I always take pride in favorable associations of this world,
This is a homage of the sentient to the non-sentient elements, destroying our modesty,
I have come to you, oh supreme trio, for the realization of my supreme bliss.
I offer to you this unbroken rice to achieve the undestroyable treasure of joy.
- *Flower:*
This flower is very soft; it has no crookedness or deceitfulness,
I accept that there is no straight forwardness in my own self,
My thinking, expression and action - all are different from each other,
I, therefore, implore you to grant me stability that washes off inner impurities.
I offer to you this flower to achieve supreme straightforwardness in my nature.
- *Sandalwood:*
All the sentient and non-sentient entities behave and act in their own limits of existence,
Calling them favorable or unfavorable is a false attitude of the mind,
I have only lengthened the circle of life and death by becoming unhappy with unfavorable associations,
I have come to you with a grieved heart to get peace of mind, as from sandalwood.
I offer to you this sandalwood to destroy the anger in me as this has not been able to keep me calm and undisturbed.
- *Sweets:*
My hunger has remained insatiate even after consuming countless inanimate articles,
The pit of greediness has been filled time and again, but it has remained empty,
I have been moving in the sea of desires and sinking therein from times immemorial,
Renouncing all pleasures of senses and mind, I have come to thee for drinking deep of the intrinsic nectar of the soul.
I offer to you these sweets in order to win victory over my passion of greed.
- *Lamp:*
I was under the impression that my life will be illuminated with this inanimate lamp,
Which changes into deep darkness just in a heavy tempest of wind,
I have, therefore, come to place this mortal light at your feet,
And to light my own inner-lamp with your supreme light of omniscience.
I offer to you this lamp in order to destroy the darkness of my inner self.

- *Incense:*
I have entertained the false belief that inanimate karmas are the cause of my wanderings in the four phases of life,
As such I indulge in attachment and aversion, when these karmas behave in themselves,
Thus, I have been passing through material as well as psychic karmas for centuries,
I have come to thee, oh trio, to burn external incense for achieving the sweet spiritual incense of my own-self.
I offer to you this incense to destroy the antagonistic inclinations of my existence.
- *Fruit:*
Whatever material entities I call my own, leave me all of a sudden,
I, thus, become perturbed and this mental disorderliness leads to others of the same kind,
I want to see my delusions dashed to pieces, and that is the purpose of my prayer to thee,
I offer to you this fruit to obtain the fruit of supreme bliss.
- *Mass of all the Eight Substances:*
I wash off all imperfections of wrong belief after drinking deep of my own sentient nectar,
Thus I destroy all passionate feelings and enjoy that sentient drink of my own-self,
Matchless bliss is then born and sun of omniscience rises with all its glory,
Sentient Perception and Vitality then appear in their fullness, which is the state of the Arihantas,
Offering you this combination, I collect all the great attributes of my soul,
I am confident that I shall now achieve the glories of the supreme omniscient being.
I offer to you this mass of eight substances in order to achieve everlasting happiness of the soul.
- *Visharjan: The Closing*
If I, knowingly or unknowingly committed any mistakes,
By Grace of God, may they be pardoned.
I do not know how to invite you, how to respect you and praise you,
Please forgive me.
I do not know any mantras; I am poor and have no knowledge.
But kindly allow me to continue to worship you.
I have paid my respects the best way I could and I request that you go to your respective places.

SWETAMBAR PUJA: ASHTAPRAKARI PUJA

- There are many types of Swetambar pujas. This particular puja can be performed every morning. Eight different rituals are performed during the puja: jal(water), chandan(sandalwood paste), pushpa(flowers), dhoop(incense), dipak(light), akshat(rice), naivedya (sweets), and fal(fruits). These eight symbolic offerings are not made to please God. No Jain worship is performed with the purpose of curing any disease, obtaining any material comforts, or achieving success in any enterprise.
- By practicing this puja on a regular basis, it is believed to remove the eight types of karma. These are as follows: knowledge-obscuring karma, perception/awareness obscuring karma, belief and conduct diluting karma, energy obscuring karma, life-span determining karma, body-determining karma, status determining karma, and pain-pleasure producing karma.

PREPARATION OF ASHTAPRAKARI PUJA

- *Physical purity:* One should take a bath with just sufficient water to clean our body.
- *Purity of clothes:* We should have a special set of clothes worn only for puja. The clothing should never have been worn while using the rest room and never have been worn while eating or drinking. Traditionally, garments should be generally white and unstitched. Men should only use a dhoti. In contemporary times, women can wear almost anything as long as the clothes are new. Men, generally, wear Kurta and a white Pajama.
- *Purity of mind:* While worshipping avoid stray thoughts. We should utter relevant verses and should also meditate virtues of the Lord.
- *Purity of Ground:* We should sweep the floor of the temple, clean and arrange the articles of worship.
- *Purity of Upakaran* (articles used in worship): We should buy good and clean articles for worship.
- *Purity of money:* Money to be used in religious purposes must be earned honestly. Ill-gotten wealth should not be used.
- *Purity of Ceremony:* We should stop thinking of worldly affairs as soon as we are on our way to the temple. We should not carry out any worldly business once we have started the puja. Perform the ceremony systematically. This brings in good merit.

PHONETICAL TRANSLATION OF ASHTRAPRAKARI PUJA

Jala puja juhgate karo
Mel anadi vinash jala puja phala muja hojo
Magu ema prabhu pas

Gnan kalash bhari atma
Samata rasa bhara pur
Sri jina ne navaravata karma hoye chaka chura

Jal puja juhgate karo
Mel anadi vinash jal puja phala muja hojo
Magu ema prabhu pas

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Jalam Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Sheetal una jehama rahyo
Sheetal prabhu mukha ranga
Atma sheetal karava bhani
Pujo ariha anga.

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Chandan Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Surbhi akhanda kusuma grahi
Pujo gata santapa
Sumajantu bhavyaja pare
Kariye sumakeeta chapa

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Pushpum Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Dhyana ghata pragata veye
Vama nayan jina dhoop
Michata durrghand dur tale
Pragate atma swarup

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Dhoopum Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Dravya deep suvivekathi
Karata dukh hoye phoka,
Bhava pradip pragata hove
Bhasita loka lok

During the first verse, one must fill the kalash with water that has been filtered through cheese cloth. Water is poured on the right toe first, then the left toe. Next, the right and left knees; right and left elbows; right and left shoulders; crown of the head; forehead; neck; chest; and belly.

Do the same with the second and third verses except in the second verse, instead of using only water, a mixture of milk, sugar, yogurt, filtered water, and ghee should be used. After these are performed, recite the Om Hrim. . .

During the second puja, hold the sandal-paste in the thali until the thali is rung. When the thali is rung, circle the thali 3 times clockwise in front of the deity. Then, using the right ring finger, place the paste starting with the right and left toes; right and left knees; right and left elbows; right and left shoulders; crown of the head; forehead; neck; chest; and belly.

For the third puja, only roses, mogra, or jasvanti may be used. Hold the flowers in the thali is rung, then circle the murthi 3 times clockwise. Then place the flowers on the deity. Make sure no one has sniffed the flowers.

With the dhoop puja, hold the dhoop until the thali is rung, and circle the dhoop 3 times clockwise while the thali is ringing in front of the deity.

Hold the deevo in a thali until the thali is rung. Circle the deity 3 times with the deevo while the thali is ringing.

Om Hri Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Dhipum Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Sudha Akhanda akshat grahi
Nanda vurrtha vishal
Puri prabha sanmukha raho
Thali sakala janjala

For the akshat puja, one places the rice in the thali, and forms it into a swastika. Hold the thali until the thali is rung. Once again, circle the thali 3 times.

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Akshat Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Anahari puda me karya
Vighya gaiya ananta
Dura kari the dijiye
Anahari shiva santh

Again, for the sweets, place the sweets in the thali, and circle 3 times in front of the murthi during the ringing of the thali.

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Naivedya Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

Indradika puja bhani
Fal lave dhari raga
Purusottama puji kari
Maghe shiva falla tyaga

For the fruit puja, do not use more than 5 fruits. Use fruits that have the least number of seeds: coconuts, mangoes, bananas, apples, etc. Circle the fruits in front of the murthi 3 times when the thali is rung.

Om Hrim Shri Param Purushaya Parameswaraya
Janma Jara Mrutyu Nirvaranaya
Srimate Jinendraya, *Falam Puja* Ye Ja Mahe Swahah
(Ring thali 27 times)

SIGNIFICANCE AND MEANING OF THE EIGHT-FOLD PATH

- *Jal:*
Water is the symbol of the ocean. The world (samsar) is like the ocean full of desires, anxieties, disappointments, and sorrow for the most part. It is caused by the Soul's association with karma particles. We offer pure water before the idols, and pray that some day we can cross this ocean and attain salvation (moksha).
- *Chandan:*
Sandalwood symbolizes knowledge. It gives relief and lowers the body temperature. Our mind should be like sandalwood, it should be cool.
- *Pushpa:*
Flowers symbolize good conduct. Our conduct should be like a flower--which provides fragrance and beauty to all without discrimination. We should have love and compassion towards living beings.
- *Dhoop:*
Burning incense purifies the air and spreads its aroma all around. By performing dhoop puja, we pray that our soul becomes pure by burning our karmas.
- *Dipak:*
Light represents pure Soul; a soul without an bondage of karma. The ultimate goal of each worldly Soul is to become liberated. By offering dipak puja, one wishes that the darkness of internal knowledge be removed and the true knowledge should light up like a lamp.
- *Akshat:*
Rice does not grow when it is planted; thus rice is the symbol of the state of a Soul that is in its last birth. According to Jainism, a pure soul is not reborn because the cycle of birth and death are caused by the association of the Soul with matter. We wish to attain such a state of eternal happiness.
- *Naivedya:*
By offering rich foods (sweets), one is saying that one is tired of overeating. Eventually we want to attain the state where we can stay without food. Such a state is a pure Soul like a Thirthankar.
- *Fal:*
It is the symbol of salvation (moksha). One wishes to accumulate less karma and therefore, will be less influenced by the fruition of karma. The offering of fruit reminds one of the ultimate goal of life; fruit of MOKSHA.

OTHER SWETAMBAR PUJAS

- *Snatra*
The Snatra puja is performed in celebration of Mahavir Swami's birth. Shantikalash is performed at the end of the puja. It consists of a mixture of ghee, milk, water, yogurt, and sugar being pour continuously from a kalash until the stutis are finished. This particular ritual is performed to bring peace to all.
- *Panch Kalyan*
This puja is performed to show our dedication to the 5 Paramesthis--Arihantas, Siddhas, Acharayas, Upadhayas, and Sadhus.

- *Antaraya Karma*
If there is some type of interference that keeps a person from performing his religious duty, then this puja is performed to remove this obstacle.
- *Navapatha*
This puja is performed to try to celebrate and achieve the following: Arihanta, Siddha, Acharaya, Upadhaya, Sadhu, Right Perception, Right Knowledge, Right Conduct, and Tapa.
- *Vastu*
Vastu puja is a Jain and Hindu ritual which is performed, when a new business, building, or home is purchased, to bless the new venture.

PRATIKRAMAN AND SAMAYIK

INTRODUCTION

- From various discourses and readings it has been stated that to be born as a human is extremely difficult, let alone being born Jain. We must therefore ensure that if we wish to attain Moksha that we must not waste this hard-earned opportunity, for it may never again return. Our spiritual efforts are of paramount importance as they lay the foundation to liberation. Padit Todarmal stated that the one who makes real and genuine effort does not have many rebirths left to fulfill. This means participation in activities like Samayik and Pratikraman.

PRATIKRAMAN, SAMAYIK, AND THE SIX ESSENTIALS

- Jains believe the soul in its pure form is imbedded with infinite perception, knowledge, happiness, and vigor. These attributes are not, however, manifested by worldly souls, because they are smeared with sins (Karmas). The basic purpose of religion is the upliftment of the soul which may also be considered a restrained life. For this purpose, various rituals have been devised which help in progressively getting rid of the impurities and defilements and eventually liberating the soul from the bondages of Karmas. One of the most important rituals is Pratikraman, which must be performed by all Jains young or old. During this ritual we can review our demeritorious activities on a daily basis. The sooner we realize our mistakes and ask for forgiveness, the easier it will be to shred off the bondage of Karmas from our soul.
- As Jain Shravaks and Shravikas, our lives are devoted to fulfilling each of the six essentials. They are the six most important principles in all of Jainism. The ritual of Pratikraman is devised as to cover six essentials to be performed by everyone. Let us try to understand their significance in our daily life. They are:

<i>Samayik:</i>	To stay in equanimity.
<i>Chauvisattho:</i>	Adoration and worship of 24 Tirthankars.
<i>Vandana:</i>	Obeisance to Monks and Nuns.
<i>Pratikraman:</i>	Turning back to Self.
<i>Kayotsoga:</i>	Meditation on Self.
<i>Pratyakhyan or Pacchakhan:</i>	Vow for some renouncement (formal renunciation of certain activities)

WHAT IS SAMAYIK AND PRATIKRAMAN?

- Samayik is a 48 minute ritual that is proposed to bring about a state of calmness, equanimity, and righteousness of mind and speech. This is generally a 48 minute practice for householders while it lasts a lifetime for Sadhus.
- Pratikraman on the other hand, is generally seen as the most important ritual in all of Jainism. As Jains, we are committed to doing Pratikraman twice a day. Before going to sleep we should do evening (Devsī) Pratikraman for the sins committed during the day. In the same way, for the sins committed during the night, we should do morning (Rayī) Pratikraman. However it is understandable that everyone cannot spare that much time every day; therefore they should try to do it every 15 days (Pakkhi). But if your busy schedule does not leave even that much time, you should strive to practice it every four months (Chomasi). But even if that is too much, then you have to do it once a year (Samvatsari) on the last day of Svetambar/Digambar Paryushan. According to the scriptures, those who do not practice it once a year automatically lose their Jainatva. Their Karmas become sticky (Nikachit) and they go back into (Mithyatva).
- The traditional Pratikraman which lasts for nearly three hours, has many benefits. One should note that there are many verses repeated several times. For example, the prayer to the 24 Tirthankars and all the Siddhas is repeated 40 times. While translating it into English, we will recite it only once, thus saving time. Another

example are the three obeisance to the virtues of the Arihants, Siddhas, and Gurus. We will combine them all in one. Since there are no Sadhus present here in America while doing the Pratikraman, we can remove many redundant Vandanas. The area of the 12 vows for householder need some attention. We have observed that only a few people realize that they are taking vows. During the course of this Pratikraman, it will be made aware to the devotees when they are taking vows and which vows they are taking.

In our personal life these vows play a very important role. Even awareness of these vows and periodical reminders of them are bound to have some positive impact on the listener.

PRATIKRAMAN: THE RITUAL

- Every year, once a year, Jains perform an annual rite called Samvatsari Pratikraman in which we hear the summary of Jainism. The Pratikraman is done on the last day of Paryushan, an important Jain festival. Usually these days come in August or September, depending upon the lunar calendar for the year.
- The original Pratikraman is in the Ardhamaghdhi language. The Ardhamaghdhi language was spoken in the time of Mahavir, and most of our scriptures are written in it.
- The etymology of the word Pratikraman is very important. Pratikraman means to “go back”. This “going back” means going back into ourselves; our *atma* (soul). During Paryushan, we try to take our soul back to its original virtues of compassion, peace, equanimity, and forgiveness. During the Pratikraman, we repent and ask for forgiveness of various misdeeds.

A GUIDE THROUGH THE STEPS OF PRATIKRAMAN

- We begin by reading the Namokar Mantra the most important of all the Mantras consisting of nine lines. Then we bow to our Guru. We ask to free ourselves from the sins of hurting other living beings while walking. Next we recite the vow of adopting *Kayotsarga*, the motionless posture, until completion. It is such a motionless state of body, that even though the soul is there the body behaves as if the soul left the body.
- Then comes prayer to 24 Tirthankaras and all Siddhas in which we list, bow and praise the 24 Tirthankars for their great virtues. Also known as Arihants implying that they are victors over enemies such as anger, pride, deceit, greed, hatred, and jealousy.
- After that, we recite the vow of Samayik, the equanimous stated of mind, speech, and body for the next 48 minutes. Then we express our respect for the virtues of our great Arihants, Siddhas, and Gurus. Finally, we express our desire for forgiveness from our lapses.
- Next, we affirm to importance of knowledge and how we should treat the scriptures. We also affirm the importance of true faith and need of staying away from the hypocrites.
- All of what has just been said takes approximately ten minutes. For the next 20 minutes, we talk about the 12 vows of the householder, most likely the most important part of the Pratikraman. These 12 vows have been broken down into three categories: 5 *Anuvrats*, 3 *Gunavrats*, and 5 *Shiksvratas*. Vrats means vow, Anu means small, Guna means enhancement, and Shiksha means learning or training. Because while living in a household life, we cannot observe vows like munis, we take lesser (minor) vows that we can abide by.
 1. *Five Anuvrats*: The five Anuvrats are about non-violence, truth, non-stealing, non-accumulation, and self-control. In the first Anuvrat we define up to what extent we will observe the vow of non-violence. In the second Anuvrat, we list what kind of lies we would not commit. In the third Anuvrat, we iterate our non-stealing stance. In the fourth Anuvrat, we abide to refrain from sensuality. The fifth Anuvrat is for putting limits to our desires for material wealth an not exceeding them.

2. *Three Gunavrats*: The Three Gunavrats are for enhancing in certain matter the above Anuvrats by setting geographic boundaries, restrictions on consumption of avocations, etc. In the first Gunavrat we set geographic limits beyond which we would not go. In the second Gunavrat we set restriction in the gross number of articles of consumption. WE also decide to stay away from all trades which may contribute to violence, directly or indirectly. In the third Gunavrat, we resolve to refrain from meaningless violence.
 3. *Four Shikshivrats*: Proceeding after the Gunavratas are the four Shikshivrats. The four Shikshivrats that slowly, but steadily lead towards our eventual goal of Moksha. Though it may seem difficult, it is possible to do so in gradual steps. The fourth Shikshavrat is to take Samayik (48 minutes of equanimosity) as often as possible. The Shikshavrat is to put further restrictions of geographic limits beyond which we would not go. The third Shikshavrat is to live like a Muni for one day, which is also known as Poshadhvrat. The word Muni implies a vow of only observing, without praising or complaining; only keeping silence (Maun). The fourth Shikshavrat is to take care of the needs of the munis and others in need. The is known as Atithi Samvibhagvrat. Atithi means someone who may come unexpectedly, without invitation (such as a Sadhu), and Samvibhag means sharing, with love and respect.
- Following these 12 vows, we express our desire for *Santharo*, the peaceful, voluntary, and planned religious death. Next, we remind ourselves to stay away from the eighteen types of sinful acts. After that we remind ourselves about the twenty-five types of wrong beliefs, which we should stay away from.
 - Right after that, we recite "Auspicious Fours" , in which we accept the supremacy and shelter of Arihants, Siddhas, Sadhus, and the religion taught by Kevalis. Now, we have finished 2/3 of the Pratikraman.
 - For the next fifteen minutes, we pay our homage to the Tirthankars and Kevali Lords in the Mahavideh Kshetra. We read a list of all the 24 Tirthankars names. We read about their virtues. Then we pay our homage to the Siddha Lords, along with all the 24 Tirthankars of the Kaal. They have gotten rid of all their Karmas, and have broken the cycle of misery, poverty, sickness, etc. Then we bow to the Sadhus and Sadhis in all the Kshetras. They have given up their family lives, their wealth, house, jewelry, etc. with the intention of uplifting their souls. We then pay our respects to our fellow shravaks and shravikas (male and female householders), who live here and in other Kshetras, and follow the principles of Jainism. And last, but not least, we remember the non-human souls, even though they are at a lower level than ours. There are 8.4 million species living in various broad categories ranging from humans to single-celled organisms. To all of them, we ask for forgiveness.
 - In the end, we ask for forgiveness for any improprieties that we may have committed during the Pratikraman. Also, we take a symbolic vow. This is to remind us of self-control. If the Pratikraman is done in the evening, as is usually the case, the vow is for Chauvihar, which means not eating or drinking anything for the rest of the day and the night, until the next morning. If it is not possible, we take the vow of Tivihar, which means the same as Chauvihar, except that we are allowed water. If the Pratikraman is done in the morning, the period of abstinence from eating or drinking is for one or two hours.

SOME IMPORTANT SUTRAS IN PRATIKRAMAN

- *Logassa Sutra*: This sutra is frequently recited throughout the entire Pratikraman ceremony, as a restatement of out devotion to our Jain Dharma. This is a prayer to the 24 Tirthankars
- *Pap-Sthanak Sutra*: This sutra describes very briefly the eighteen major categories of sins, and asks for forgiveness for all of them

- *Sat-Lakh Sutra*: This sutra briefly describes the 8.4 million types of species that exist in this world, according to Jainism. This sutra symbolically asks for forgiveness for any violations that we have done over the past year involving hurting any of the other animals.
- *Vandittu Sutra*: This powerful sutra is a heavily detailed description of all the different faults and sins that we do. We talk about our repentance, and our respect for the twelve major vows.
- *Atichara Sutra*: This is a longer version of the Vandittu Sutra, but done during the bi-weekly Pratikraman (pakkhi)
- *Laghu-Shanti Sutra*: This is a prayer to dispel the calamity of our community. It is done in the daily version of the Pratikraman ceremony.
- *Brhacchanti Sutra*: This is a peace prayer for the entire world, done during Pakkhi Pratikraman

SAMAYIK: THE RITUAL

- Along with Pratikraman, Samayik is practiced by all religious sects. It is a 48 minute ritual that asks for forgiveness of one's sins.

PREPARATION OF SAMAYIK

- In order to start Samayik, a very specific procedure must be followed. First, the Sthapanaji, a book containing the Namokar Mantra and the Panchendiya Sutra on a special stand, must be set up. In order for this to happen, one must put their right hand palm over the Sthapanaji, with their left hand covering their mouth with a muhpatti, they must recite the Namokar Mantra and the Panchendiya Sutra. Then the Iriavahiya Pratikraman must be performed. In this ritual, the Eriavahiya Sutra, the Tassa Uttari Sutra, the Annatha Sutra, Kaussaga, and the Logassa Sutra are said. These sutras ask for forgiveness from all living beings, recite the sins that are not allowed during Kaussaga, and offers respect to the 24 Tirthankars, respectively. Kaussaga is a state of meditation during which one says the Namokar Mantra four times or the Loagassa Sutra once. Then permission is asked from the guru to perform Samayik. The guru then recites the Karemi Bhante Sutra, which is the most important sutra of the preparation of Samayik. In it, one pledges to stay away from all sin during the next 48 minutes of Samayik. Then, with one sitting on their feet, three Namokars must be said. One can now begin the actual Samayik.

WHAT TO DO DURING SAMAYIK

- During the 48 minutes of Samayik, one must read or study Jain philosophy. Read Jain stories, meditate, or pray.

PROCEDURE TO END SAMAYIK

- First, the Eriavahiya Pratikraman must be performed again. Then one must ask the guru permission to stop Samayik. Then, one must place their right hand, palm facing up, over the Sthapanaji. The left hand should be covering the mouth with the muhpatti. In this position, one Namokar must be said, and Samayik is over.

MISTAKES TO AVOID IN SAMAYIK OR PRATIKRAMAN

- *Ten Mental Lapses*: During Samayik or Pratikraman, we concentrate our minds. So we keep our thoughts and body steady, without movement. There are thirty-two different kind of mistakes that we should avoid, as listed

in our scriptures, for mind, speech, and body. The ten mental lapses to avoid are: doing Samayik without respect for Dev, Guru and Dharma, or for fame and prestige, or out of desire for wealth, or with fear or pride, or for other material reward, or with doubt, anger, or impertinence, or even under compulsion.

- *Ten Verbal Lapses:* The ten verbal lapses to avoid are: Speaking bad words or speaking without thinking, talking or singing songs which raise uncontrollable emotions, indulging in quarrelsome language, gossips, mocking language, irrationality, or in doubtful (mixed) speech, uttering incomplete words or letters, or uttering speedily without clarity.
- *Twelve Physical Lapses:* The twelve physical lapses to avoid are: Sitting uncourteously with crossed legs or with one leg over another, with unsteady posture, with unsteady eye-sight, by leaning against something, with hand on the head or forehead or in a sorrowful posture, doing domestic work, stretching body, hands, or legs lazily, or drowsily, making sounds by cracking knuckles, or scratching dirt from body or rubbing, itching parts, or sleeping.
- Sneezing, yawning, burping and other natural bodily function are prohibited during Pratikraman. The reason for this is that these bodily function may disturb other people who are trying to concentrate upon the Lord. When their concentration is broken, they hence entertain stray thoughts which cause pap (sin). When you cause another person to get pap, you get pap also.

ENDING PRATIKRAMAN

In the end, we wrap up the Pratikraman by finishing the Samayik in a proper manner. Then, we rise and say "MICHCHAMI DUKKADAM" to each other. These two words are the most significant ones, meaning "I beg for your forgiveness." They are recited throughout and at the end of the Pratikraman.

DIFFERENCES BETWEEN DIGAMBAR AND SWETAMBAR

- The steps and definitions in the Pratikraman explanation listed are derived from the Svetambar Pratikraman. There are a few differences between the sects. For example, the Digambar Pratikraman is done less frequently.
- The daily Digambar Pratikraman sutra takes about 60 minutes. However, Pakshika pratikraman, occurs once every 15 days and is three hours long.
- The Digambar Paryushan last ten days and on the eleventh day they have khamavani.

SPECIAL NUMBERS

- One question we had was why do we do certain amounts of namokars and logassas during certain parts of the Pratikraman (for example, in one place, we do 161 navkars). This number corresponds to our breathing cycles: We generally take eight breaths to do a Navkar mantra, and 25 breaths to do a Logassa. For example, if we do 161 navkars, which is also 40 logassa and 1 navkar, we take $40 \times 25 + 1 \times 8$ breaths = 1008 breaths. All of the numbers of breaths at different parts are multiples of nine. In Jainism, there are many such "nines" found, which corresponds to the nine substances (Jiva, ajiva, pap, punya, asrava, bandh, samvara, nirjara, moksha). In fact, the namokar is also called the navkar mantra ("nav" means nine)

GLOSSARY OF TERMS AND MEANINGS IN PRATIKRAMAN

Mupatti: the mupatti is a cover for the mouth, so that we do not harm any air beings with our breathing. When you sweep your body with the mupatti, you're ensuring the positive nature of the soul, because the mupatti is the symbolic cleansing of the soul.

Katasanu: Samayik is supposed to be done in the position that is assumed when one is milking a cow, because that is the way that the Lord Mahavir sat when he attained Keval Gnan. Because one cannot assume the crouching position for a long time, the katasanu symbolizes the human's incapability to sit in that position.

Charavlo: the charavlo is used to sweep the sitting area for bugs. It is used symbolically in these days, as the charavlo "sweeps the dust" of our karma from our souls.

Sthapnaji: this item, which consists of the sapdo (folding table) and the Pratikraman book, is used in place of a guru. The book must contain the Namokar Mantra and the Panchidiya Sutra. It is the center of a successful Pratikraman ceremony.

Kausagga: having the hands in open position, palati, while doing the namokar mantra : this is the posture to sit in at perfect attention and perform the pratikaman or samayak in. It symbolizes the full consciousness and attention devoted to ridding the soul of karmas, and also respect for Jainism..

Chaityavandan: left knee up, hands closed in prayer: This is performed to salute the arihantas and siddhas, and other holy figures seated in the chaityas or the temple, to remember their spiritual virtues. Also, one prays that our own spiritual virtues may also may be awakened.

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Special Thanks To:

Dinesh and Chitra Dalal
Shekarchandra Jain
Yogendra Jain
Vina Jhaveri
Drs. Chandra and Asha Khasgiwala
Ajay Kothari
Chandrakant B. Mehta
Dr. Babulal K. Shah
Pankaj and Mita Shah
Ramila K. Shah
Sipra Shah
Rasik and Kalpana Vagadia
Pavan Zaveri



JAIN CENTER OF GREATER BOSTON, SEPTEMBER 1991

