

IN SEARCH OF THE ULTIMATE

SELECTIONS FROM JAIN SCRIPTURES
INCLUDING 'ESSENCE OF PRATIKRAMAN'



VINOD KAPASHI

MAHAVIR FOUNDATION PUBLICATION

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Translation of the main sutras from the Jain Scriptures

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In Memory of-

My Late father and mother-

Mr Jagjivandas Mavji Kapashi and Mrs Samtaben J Kapashi

Late father and mother of my wife Sudha-

Mr Vinaylal Vrajlal Kapadia and Mrs Kanchanben Kapadia

My thanks to- All the Trustees, Committee Members, Members and
Well Wishers of the Mahavir Foundation.

SELECTION FROM SCRIPTURES

(1) ACHARANGA SUTRA.

Acharanga Sutra is the first and foremost of all sacred books called AGAMS.

This is believed to be nearly 2,500 years old. This text has been written as told by Sudharma Swami (who died in 463 BC).

This book mainly deals with the code of conduct for Jain monks. The book is in 2 parts, the first part has got 9 lessons (out of which 8 are available now) the second part consists of 16 lessons. Some selected verses and passages are given here which, I believe, will appeal to every one.

SELECTED VERSES:-

For the sake of one's own life, for the sake of fame, for seeking appreciation, invitation or reception; on the occasion of birth or other occasions; in search of liberation or in search of remedies for his misery man engages himself in sinful acts. You must know what these acts are.

The causes of birth and death (and misery in one's life) are the attachments to worldly pleasures and the causes of attachments to worldly pleasures are birth and death.

(1/ 5/ 39)

As our body is born, plants are born. As we grow so plants grow. As we have reason (mind), so plants have reason. As our body is damaged when cut, so a plant is damaged when cut. As we need food, so plants need food. As we are mortal so plants are mortal.

As we have ups and downs (in our life), plants have ups and downs.
As we have irregularities (in our life), so plants have some irregularities. (1/5/44)

Some kill living beings for sacrificial purposes, some kill for their skins, some kill for their flesh, some for their blood, some for their heart, some for their liver, some for their fat, some for their feathers, some for their tails. some for their hair, some kill for their horns, some for their teeth, (or tusks), some for their nails, some for their veins (sinews), some for their bones, some for the inner parts of their bones, -some with specific reasons, some without reason. Some kill because they have been wounded or are being wounded by them or because they think their life is in danger.

He who is disinclined from killing the smallest living beings knows what suffering is, because he who knows his own happiness and pains, knows others' happiness and pains, and he who knows others feelings knows his own feelings. This is the way he must compare himself with others. He who has obtained this knowledge would not wish to live after killing other living beings. (1/6/55)

Life after life (birth and re-birth) is due to love of materialistic pleasure and hence love of materialistic pleasure is due to birth and rebirth, that is why one who seeks materialistic pleasures becomes ignorant and suffers from physical and mental pains. Ideas like MY mother, my father, my brother, my sister, my connections, my property, my wealth, my food, my clothing etc. lead to life-long apathy. (2/1/65)

(So) intelligent man should not waste a minute because beauty and age are decreasing. (2/ 1/ 69)

While the perceptions of his ear and eyes are not weakened and while his senses of smell, taste and touch are not decreased it is

advisable that man should pursue all the necessary deeds to make his life and soul sublime. I say this. (2/1/ 75)

One has been born many times in a upper class family or many times in a lower class family. One should not be unduly proud of or ashamed of these things. Understanding this diversity, one should not boast about or long for such material things. (2/3/84)

One who owns land and property (often) wishes to live long, but has to die. The ignorant man loves and gets attached to colourful clothing, jewellery, diamonds, gold and silver and women. These type of ignorant men lead uncontrolled lives and as they desire more wealth, they will say that penance, self-control and non-violence have no place in life. (2/3/ 87,88,89)

Those who long for true and eternal happiness do not want to lead an uncontrolled life. Knowing the cycle of birth and death they walk the path of right conduct with firmness. (2/3/90)

For death there is no unsuitable time, it will strike at any time.
(2/ 3/91).

Life is dear to everyone. Everyone wants pleasure and happiness. No one wants misery. Because one leads an uncontrolled life one gathers wealth by using whatever method he can and then stays deeply attached to the pleasures derived from the use of this wealth. This does not last forever. After he accumulates a lot of wealth, sometimes his heirs or relatives divide it, those who are penniless steal it from him, the king takes it away or he himself loses it in business or in fire and finally he becomes miserable.

Those who are ignorant and who are attached to worldly pleasures suffer again and again and for them real guidance is necessary. Thus I say. (2/3/101)

In Search of the Ultimate

The cause of misery is ignorance (delusion). Knowing the world one should keep away from all violent acts. One who is aware of perceptions like hearing, tasting, seeing, smelling and touching in a correct way knows true knowledge and true religion, and is truly a learned man.

One who knows the whole world with his power of knowledge is the true sage. This sage, having right perception and conduct, knows the cycle of birth and death. He also knows the link between the desire and the cycle of birth and death. Not minding comfort or discomfort, not wishing to collect any material thing for himself this sage tolerates all hardship without any feeling of bitterness. This type of sage is always awake (alert) and keeps away from conflicts.

O Tolerant One (Brave One) ! You will be free from misery in this way.

One who knows other peoples' misery does not pursue worldly pleasures and keeps away from the bondage of sinful acts.

What is real comfort? What is happiness? What is misery? One should take the path of penance and religion leaving all minor gaiety and curiosity and keeping oneself above the feelings of joy and sorrow. (3/3/ 201)

O Man! You are your friend, why wish for any one else to be your friend? (3/3/ 202)

O Man! Control yourself and you will be free from misery.
(3/3/ 204)

Only after crossing the ocean of worldly desires and after knowing the true form of right knowledge and right conduct, one obtains eternal happiness. O Man! This is the true religion.

Lord Mahavir has said this: Renouncing anger, pride, deceit and greed; one is able to free himself from the bondage of all acts. (3/4/ 208)

Knowing the misery of the world, a brave sage renounces all desires of worldly pleasures, forges ahead on the path of austerity and never looks back. (3/4/212)

One who has faith and obeys (the Lord) is a worthy one. One who knows the true form of the world is not in danger and is never afraid. (3/4/214, 215)

He who is free from birth is free from death. He who is free from death is free from hell. He who is free from hell is free from a lower existence. He who is free from a lower existence is free from pain. (3/4/217)

Thus a wise man should free himself from anger, pride, deceit, greed, love (attachment), hate, delusion, birth, death, lower life and pain, -this is the doctrine of the Lord who knows the final liberation.(3/4/218)

One who knows and practises self-control is of admirable character. O, Man act with the aid of divine vision. Only a soul with this type of divine vision will obtain the highest state. This I say. (5/2/84)

I have heard and experienced that freedom from bondage (of all deeds) can only be achieved by YOUR OWN MIND AND DETERMINATION. (5/2/ 285)

Fight with your own internal enemies. What is the use of fighting with external enemies. (You are your best friend and your worst enemy). (5/ 3/ 294)

As a vast and beautiful lake, filled with clean water is the life-line for many animals, so a teacher (spiritual guru) who is a lake of knowledge, steadfast and who takes care of all living beings is the life force. They have a faith and politeness, they have no attachment and they wish for ultimate peaceful death. I say this, look up to them. (5/5/312)

O Man! The one you are thinking of killing is (no one but) YOUR SELF. The one you are ordering about is yourself. The one you are thinking of putting in misery is yourself. The one you are thinking of catching is yourself. Think on this. With this sort of understanding you will have equality (friendship) with all living beings. Knowing that everyone has to bear the fruits of his own deeds, one should not kill any living beings. (5/5/320)

The soul is the (ultimate) knower and the knower is the soul. True knowledge of material is the most essential thing. One only knows his soul with the help of true knowledge, and one who knows the relation between true knowledge and the soul is a true philosopher. This has been rightly explained. Thus I say. (5/5/321)



(2) **SELECTION FROM DASAVAIKALIKA SUTRA**

Selected Verses-

First Lesson-

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

As the bee drinks the "Juice" from flowers of the tree without hurting the flowers, so a monk free from all bondage takes only necessary food and shelter, only from those people who are devout and charitable.

We should accept, without causing the slightest trouble to anybody, like bees from the flowers, whatever is readily available.

Wise monks with self-control, accept their needs only from different but smaller sources. (Not everything from just one source) Thus I say.

How can he observe the monk-hood if he can't get rid of his desires and has surrendered himself to the thoughts (of worldly pleasures) and then who feels guilty at every step.

Second Lesson-

He who does not like dresses, perfumery, jewellery, women and other luxuries, because he has not got them, is not the true renouncer.

He who ignores temptations and favourite pleasures and willingly gives up these pleasures is the true renouncer.

After renunciation, if the mind is tempted by external pleasures one should conquer the attachment with true understanding that "This is not mine" or "I do not belong to this". (This type of understanding helps to make one's mind stronger and determined. Jainism believes that the soul is different from the body and if you can train your mind in the line of thinking -that this body is not mine- then you will be able to detach your true self from your body and you will have a completely different outlook towards the pleasures and pains associated with the body. When the soul is separated from the body i.e. when the body dies, the soul attains freedom and becomes happy. (This has been proved now after interviewing some people who were pronounced dead after accidents or heart attacks and then brought back to life after medical treatment).

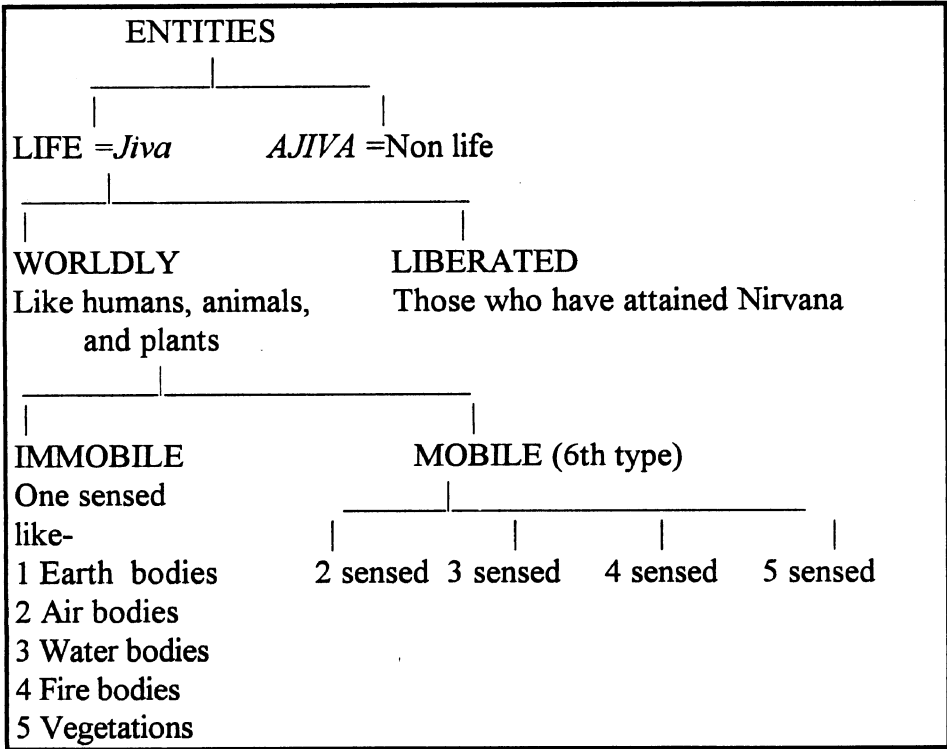
Give up softness and accept hardship. Give up all desires leading to misery. You will obtain happiness only after destroying your faults and attachments with the weapon of a balanced and disciplined mind.

Before we go on to the 4th lesson of the Dasavaikalika Sutra, we should try to understand the six types of living beings (Jiva). These are:---Earth bodies, Water bodies, Air bodies, Fire bodies, Vegetation bodies and the Mobiles (Tras). Jainism has divided and subdivided all living beings in various ways and various categories. The chart on the next page gives only a slight idea about these categories.

Jainism is a religion which is based on the principles of extreme non-violence. Killing or injuring of any of those types of living beings is forbidden. (Jains are certainly vegetarians).

No one should punish or harm these 6 types of living beings. No one should order anyone to harm them and no one should approve of any one doing so. In these 3 ways (that is doing it personally, telling others to do it and approving of another person's acts) whether by mind, word or body, those 3 ways, I would not kill (or harm), I would not have it

killed by others or I would not approve of such acts. O Lord ! I will retract, I beg to be forgiven, I shall criticise and condemn all such acts and I will have no participation in such acts.



Knowledge comes first and then comes compassion. Knowledge before compassion means that any good act of helping others without the true knowledge of its requirements is futile.

He who knows and understands all the categories of life and different species, knows what is right and wrong.

He who knows- 1, Punya= virtues. 2, Papa= vice. 3, Bandha = bondage 4, Moksha= liberation. knows the true happiness and unhappiness of this material world.

He who knows the true happiness and unhappiness of this material world, discards all possibilities of involvement in this (so called) happiness.

When a man removes all the possibilities for involvement, he is worthy to become a monk.

By removing all ties with the material world, a man uproots his hair, leaves his household and becomes a monk.

When he becomes a monk, he reaches the state where the flow of incoming Karma particles is checked and his soul does not get polluted anymore. (This process is called *samvar*).

When Samvar takes place, and all Karma particles are checked, a man acquires supreme knowledge and vision.

When a man (a monk) acquires supreme knowledge and vision, he becomes a Tirthankara and *Kevali* (Prophet and all-knower).

A Tirthankara and *Kevali* knows this world and other worlds.

When he, as a Tirthankara and *Kevali*, knows this world and other worlds, he obtains stability of mind like a great mountain.

With stability of mind, he prevents the influx of new Karma, he destroys existing Karma and achieves final liberation (Emancipation).

(In this lesson, Nine substances have been mentioned, they are:-
Jiva= Life, Ajiva= Non-Life, Punya= Virtue/Merit, Papa=Vice,

Ashrava= Influx of Karma, Samvar = Prevention of Karma, Bandh= the bondage of the soul with Karma, Nirjara= Beating off the Karma particles and Moksha= Liberation.

6TH LESSON OF DASAVAIKALIKA SUTRA

(A monk, spiritual teacher, having attained right knowledge and vision, always engaging in self-control and penance and equipped with the knowledge of the scriptures, is sitting in a park to take a sermon. Kings, ministers, priests and warriors have gathered to listen to the sermon. They have asked:--What is the best code of conduct?

Listen , the code of conduct for the monks is very difficult.

Nowhere else in this world, has this code of conduct, which is capable of a supreme place, been said in the past nor will it be said in the future.

For ordinary people or aristocrats, this code of conduct has been laid down in great detail.

Listen to me! There are altogether 18 points in this code. Any ignorant man who fails to observe any one of these eighteen points falls from the monk-hood.

There are 6 vows:- non-violence, truth, non-stealing, celibacy, aquisition, not eating after sunset.

6 types of living beings are to be protected (see page 13)

And the remaining six are:- (1) to take only what is permitted for monks (2) the code about accepting householders' utensils (3) about bedding (4) about a brief stay in any house (5) about baths (6) about make-up.
(Here the code of total renunciation applies)

Non-violence:- Of these eighteen points non-violence has been given the most prominence. This is to be observed in the strictest form. Non-violence includes self-restraint as well.

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

Truth:- A monk, for his own benefit or other peoples' benefit, while in favour or in fear, should not speak untrue words or words which are true but may cause distress.

False-hood should always be condemned.

Non-stealing:- A monk should not accept the smallest thing -if it is not wilfully given to him by its rightful owner.

Celibacy:- A monk should not indulge in sex, and in any activity directly or indirectly related to sex. Sex is the root of all evils for monks and therefore he should always keep away from it.

Non-acquisition:- A monk should follow the principle of non-acquisition and should not accumulate any material goods.

By acquiring and accumulating material goods one becomes greedy and therefore a wise monk keeps only those things which are necessary for monk-hood.

(These five vows, *Panch Maha Vrata*, are considered necessary for all Jains. Jain-monks have to observe these vows with much more strictness than the ordinary Jain householder. As regards celibacy (4th vow) a householder is only allowed to have sexual relations with his or her spouse only and that too is carried out with greater understanding. In the case of monks all sexual activities are forbidden. Sitting with a person of the opposite sex in a solitary place is not allowed and a monk

is advised not to look at a woman's beauty or make eye contact. Apart from these five vows a monk has to observe another-6th vow and that is: Not to eat or drink anything after sunset).

(Sixth point) There are small insects which move about at night. They are not visible at night (This was written more than 2,000 years ago). A monk cannot see these and therefore cannot avoid harming them. So a wise monk avoids the consumption of all food and drink (after dark).

6 other points:--Non-injury to six types of living beings:--

There are living beings associated with Earth, with water, with fire or light, with air or wind, with vegetation. Living beings who have 2, 3, 4, or 5 senses which are called mobile types. All these living beings, generally referred to as the six-bodies, should be protected.

SEVENTH LESSON OF DASVAIKALIKA—SUTRA

There are four types of speech.

Truth which is not fit to be told in public.

Truth mixed with false-hood.

'Speech' which is doubtful and uncertain

Un-truth.

A wise monk should not speak any of these 4 types.

EIGHTH LESSON

A monk should not speak anything which would cause harm to anyone. Even if he has seen or heard something he should keep it quiet if it is not fit to be disclosed.

A wise monk bears hunger, thirst, rough-sleeping, cold, heat, fear and pain. Austerity by way of suffering and tolerance of hardship makes any monk a truly great soul.

If a wise one knowingly or unknowingly commits any sinful act, then on realising his mistake he immediately repents and takes more care in all his normal duties.

Anger, pride, deceit and greed increase your sins. If you wish the best for your soul, you must renounce these four vices.

Anger destroys good-will, pride destroys humbleness, deceit destroys friendship but everything is destroyed by greed.

Anger should be killed by peace of mind, (a mind which is free from any feelings of bitterness towards any one). Pride by humbleness, deceit by feelings of softness and greed should be killed by contentment.

When anger and pride are still unchecked, when deceit and greed are on the increase, these four vices water the roots of the tree of re-birth.

A wise one shows proper courtesy towards the elderly and the learned ones. His mind is always as stable as the pole-star, his senses and feelings of attachment are always under control, and he is always equipped with the virtues of self-control and penance.

He does not take pleasure in idleness or futile gossip and is always engaged in the study of scriptures.

A wise one (monk) does not speak unless he is spoken to, interrupt when some one is speaking, or speak about a third party behind his back. He should renounce all deceit and lust.

A wise monk never casts a glance at a painting, image or figure of a woman. If accidentally his eyes fall on a woman's body it rebounds back as from the midday sun.

A wise one does not wish for big dinners, precious jewellery or the company of women. He considers these things as obstructions in the path of liberation.

He does not look at a woman's figure, body, face, limbs and the shape of different parts of her body. He does not look into her eyes, because these things only increase desires and lust.

As gold gets purified in fire, a wise monk engaged in study and meditation, polite and virtuous, gets spiritually purified in the fire of austerity.

Humbleness (and a balanced mind which can differentiate) is the root of religion.

The supreme and ultimate goal of religion is emancipation.

One who is impolite, ignorant, quarrelsome, destructive and who is cheating always floats in the stream like a piece of wood which gets carried away in the currents (of the materialism of this world)

Men and women, equipped with humble virtues attain happiness and prosperity with great fame.



(3) SELECTION FROM UTTARADHYAYAN SUTRA

Uttaradhyayan Sutra is one of the widely read scriptures. The word "Uttar" means answer, it also means better or sometimes it means "the work which was created later". As far as this book is concerned lots of questions and answers are given in it and therefore the translation of the "Uttaradhyayan" could be made as "Lessons taught in the form of answers". This book is full of good and practical advice and consists of a Jain philosophy, principles of Jainism and some short stories. There are 36 lessons in all. Some selected verses from a few lessons are presented here. The original text is believed to be 2,500 years old.

Selected Verses-

An apathetic or careless man would not get a place at the Lord's feet. His wealth would not protect him in this or the next world. Even though he knows what is right and what is wrong, he is unable to see the truth like a man in darkness whose lamp has been put out. (4/ 5)

The intelligent and the wise man keeps himself awake (alert). Do not blindly trust anyone but hover with watchful eyes like a *bharand* bird knowing that time is bad i.e. death is always coming nearer and the body is fragile. (4/ 6)

The life is unstable, mortal and full of misery. Now, what should I do so that I will not be born in a miserable existence.

By giving up all desires, by disconnecting oneself from the bondage of worldly pleasure and by avoiding temptations one frees oneself from sins.(and re-birth) (8/142)

Fight with your conflicting, wavering thoughts . One can obtain happiness by conquering bad thoughts with the help of good thoughts. (9/35)

It is difficult to conquer one's self which is in possession of the five senses and has anger, pride, delusion and greed; but when self is conquered everything else is conquered. (9/37)

Countless mountains of gold and silver, as high as Kailash (Everest) would not satisfy a greedy man because his desires are infinite like space. (9/47)

As an old, yellow leaf falls on the ground after a few days in autumn, so ends the life of a man whose days are over. O Gautam ! do not be careless (inadvertent) for a single moment. (Lord Mahavir speaking to His chief disciple Gautam) (10/1)

As a drop of dew sits on the top of a blade of grass and does not last long; similarly a man's life does not last long. (10/2)

As a lotus, flourishing in water, manages to stay clear above the surface and remains comparatively dry; so should you stay clear of materialistic desires. O Gautam ! do not be careless for a single moment.

You have managed to cross the ocean of worldly pleasures, now why have you stopped ? Rush and come back to the shore. O Gautam ! do not be careless for a single moment.

Penance is the fire, life (soul) is the fireplace; a balanced mind is the ladle, body is the activator (i.e. will power is the activator), karma is the wood, self control is the hymn and right conduct is the sacred ceremony of sacrifice (YAGNA). This is the best ceremony.
(12/44)

Religion is the sacred pond for bathing. This is in a sacred place called celibacy. With great joy in my heart I take a bath in religion's

pond and get rid of the dirty particles of Karma. (These two verses are from the 12th lesson of Uttaradhyayan sutra. Some people used to perform a ceremony of sacrifice called YAGNA in which animals were killed in the sacred ritual; Jainism strongly believes in non-violence to all living beings; hence the whole idea of sacrifice has been put in a different way. One must sacrifice his own bad deeds and not harm other living being). (12/ 46)

As an elephant sinking in a marsh, is unable to get out even though he can clearly see the banks of the river; a man is unable to get out from the deep mud of materialistic pleasure even though he can see the path of renunciation. (13/30)

Time does fly, pleasures are not eternal and will leave you as birds leave (abandon) the tree after all of the fruits are eaten. (13/31)
O King ! As an elephant who has gone back to natural surroundings rejoices, so does the soul who has been released from the bondage of life and death. O great king ! this is what I have heard and am telling you for your good.

Restraint is tasteless as is a mouthful of sand and to walk on the path of austerity is as hard as walking along the edge of a sword.
(19/37)



SOME QUESTIONS AND ANSWERS FROM THE 29TH

LESSON OF UTTARADHYAYAN SUTRA

O long live Jambusvami! I (Sudharma) have heard the following discourse from the Lord Mahavir. (The spiritual teacher explains and pupil asks more questions for clarification. Selected questions and their answers are given below).

- Q. 1. O reverend teacher! What does a man achieve by the desire for salvation?
- A. 1. By the desire for salvation a man achieves faith in religion.
- Q. 2. O reverend teacher! What does he achieve by disregard of worldly pleasures?
- A. 2. By disregard he feels disgust for worldly pleasures.
- Q. 3. and by faith?
- A. 3. He develops a feeling of detachment.
- Q. 4. and by serving?
- A. 4. he achieves politeness.
- Q. 5. and by confession of sins?
- A. 5. He gets rid of all obstacles (i.e. deceit, wrong judgement and wrong vision) in finding liberation.
- Q. 7. and by criticising his own sins before others?
- A. 7. He becomes more humble.
- Q. 8. and by SAMAYIKA? (48 minutes sitting in meditation, study and religious practice).
- A. 8. He gets satisfaction.
- Q. 9. and by praising (chanting praise-songs) the 24 TIRTHANKARAS?
- A. 9. His faith becomes more sublime.
- Q. 10. by paying reverence?

- A. 10. He gathers higher qualities of Karma and obtains nobility.
- Q. 11. by PRATIKRAMAN? (longer sitting in religious practices and begging for forgiveness).
- A. 11. He closes all loopholes (He becomes determined to observe all vows).
- Q. 12. What does he get by KAYOTSARGA? (renunciation of the idea of possession including any idea that this body is mine).
- A. 12. He becomes spiritually pure.
- Q. 13. and by PRATYAKHYAN (self-denial)
- A. 13. He prevents all temptations.
- Q. 14. and by chanting and singing songs of religion?
- A. 14. He achieves Right Knowledge, Right Vision, and Right Conduct.
- Q. 15. and by SVADHYAYA (the study of religious texts) at the correct time everyday?
- A. 15. He destroys all (KARMA) particles which hinders Right Knowledge.
- Q. 16. and by PRAYASCHITTA? (Repentance).
- A. 16. His sins gradually fade away.
- Q. 17. and by KSHMA? (by forgiving and asking for forgiveness).
- A. 17. He destroys all KARMA particles.
- Q. 24. and by observing the principles of the sacred sutras (Texts).
- A. 24. He destroys ignorance.
- Q. 25. and by concentration?
- A. 25. He can fix his mind on religious principles.
- Q. 26. by self-control?
- A. 26. He manages to keep himself away from sins.
- Q. 27. and what does he achieve by penance?
- A. 27. He manages to remove the particles of KARMA.
- Q. 29. by keeping himself away from worldly pleasures?
- A. 29. He gets a peaceful mind and gets rid of the particles of *MOHANIYA (Tempting) KARMA*.
- Q. 45. by dislike of worldly pleasure? and worldly friendship?

- A. 45. He cuts down the bondage of superficial relations.
Q. 47. by not being greedy?
A. 47. He does not bother about the acquisition of wealth.
Q. 48. and what does he get by straight forwardness?
A. 48. He attains simplicity.
Q. 49. by being humble?
A. 49. He no longer has false pride.
Q. 50. and by a pure state of inner-mind?
A. 50. He is pure within and without (In thought, speech and deeds).
Q. 52. by acquiring knowledge?
A. 52. He acquires true understanding of all the elements.
Q. 60. by acquiring faith (Vision)?
A. 60. He gets rid of ignorance.
Q. 61. by acquiring Right Conduct?
A. 61. He becomes stable like the mount MERU.
Q.62-66. and what does he achieve by controlling the
perceptions of hearing, seeing, smelling, touching and
tasting.
A.62-66. He becomes indifferent to pleasantness or
unpleasantness.
Q. 67. by conquering anger?
A. 67. He learns to forgive others.
Q. 68. by conquering false pride?
A. 68. He becomes humble.
Q. 69. by conquering deceit?
A. 69. He becomes straight forward.
Q. 70. by conquering greed?
A. 70. He is satisfied with whatever he has.
Q. 71. And what does he obtain by conquering attachment, jealousy
and futile beliefs?
A. 71. He obtains Right Knowledge, Right Vision and Right Conduct
and finally frees himself from the bondage of Karma.

AND after leaving this mortal body, he goes straight to the Siddha-Shila (the abode of the liberated souls) and obtains perfect and final emancipation.

(4) SELECTION FROM OTHER SACRED BOOKS-

That with the help of which we can know the truth, control the restless mind and purify the soul is called knowledge in the Jain doctrine. (from Acharya Tulsi's Bhagavan Mahavira; originally from Mulachara, 5/70)

One who remains equanimous in the midst of pleasures and pains is a true sramana- being in the state of pure consciousness (from Pravachansara, 1/14)

How can they kill innocent animals with sharp tools whilst they themselves can not bear the pain of even a pointed grass-blade?
(Yoga-Shastra of Hemchandracharya)

Religion is a brother for the brotherless person, a friend for the friendless, a protector of the vulnerable, ensuring the welfare of all people. (Yoga-Shastra)



(5) SELECTION FROM KALPA-SUTRA

What is the Kalpa-Sutra?

It is considered a most sacred text. Devout Jains almost worship this book. The reason is very simple, this book consists of a biography of Lord Mahavir in detail, and brief lives of the other prophets--Tirthankaras. The book also contains a list of monks from 527 BC to approximately 500 AD and the code of conduct for Jain-monks. However, it is the life of Lord Mahavir which is a favourite among all Jains.

The original text was written by Bhadrabahu Swami, who died in the year 357 BC (the list of monks is not his work).

Nowadays the Kalpa-Sutra is read by Jain monks during the holy festival of Paryushan.

There are hundreds of manuscripts of the Kalpa-Sutra in India. Some manuscripts contain superb miniature paintings and beautiful art work. Some rich people used to spend quite a lot of money to have this text prepared for them in beautiful handwriting with multi-coloured miniature drawings.

More than 35 manuscripts have been kept in various British institutions. The oldest one, preserved in London, was written in 1201 AD.

The word "Kalpa" has got several meanings, one of the meanings is this. "An item which fulfils all wishes". Some people believe that a persons wishes are fulfilled on reading this book. Some people on the other hand believe that it is too sacred and should not be read by an ordinary person!

Life Sketch of Lord Mahavir from Kalpa Sutra

In that age, in that period, there lived Shraman Bhagvan Mahavir. When the moon was passing through a group of stars called uttaraphalguni, five auspicious events took place, they were:-

In uttaraphalguni he descended and then he entered in to his mother's womb

In uttaraphalguni he was moved from one womb to another.

In uttaraphalguni he was born.

In uttaraphalguni he pulled and up-rooted his hair, left his home and accepted monk-hood.

In uttaraphalguni he obtained ultimate, infinite, unobscured, complete and perfect knowledge and vision called *Keval-Gyan-Darshan*.

And He achieved emancipation when the moon was passing through a group of stars called Svati.

(This is the first passage of the Kalpa-Sutra. The life of Lord Mahavir is described now from the selected lines of the Kalpa-Sutra. What follows now is not the exact translation, but it gives a good idea of the original text).

At a time when the moon was passing through the group of stars called uttaraphalguni, Mahavir entered in to the womb of a woman called Devananda in the city of Kundagram.

In that age, in that period, the king of Gods called Sakra, who was the master of the southern half of the world and owner of 3.2 million planes; rider of the divine elephant, the chief of the suras, wearing precious clothes and garments, with golden, dangling ear-rings, most fortunate,

most brilliant, most powerful, most famous having great personality and most happy, was touring this land of *Jambu-dvipa*. There he saw Mahavir in the womb of Devananda.

Sakra, King of Gods decided that the best place for Lord Mahavir to be born was in a royal household and therefore he should be in the womb of Trishla, queen of the same town.

In that time, when Shraman Bhagvan Mahavir was transferred from the womb of Devananda to the womb of Trishla the queen. Trishla saw 14 sublime and noble items--objects--in her dream.

She was very pleased when she woke up, she came out of her bed and went to king Siddhartha's (Her Husband) room and awakened him.

"O Dear Lord"! I saw the following fourteen dreams, please tell me what will be the result of these fourteen dreams.

I saw:-

1. a lion, 2. an elephant, 3. a bull, 4. Goddess Laxmi, 5. a garland, 6. the moon, 7. the sun, 8. a flag, 9. a kumbh-jar, 10. a lake- full of lotuses, 11, a sea of milk, 12. a place where aeroplanes (*vimans*) are kept, 13. a heap of jewels, 14. and a flame.

The king was very pleased to hear this, he said to Trishla "O beloved and favourite of Gods, you certainly have seen the best things, you have seen our auspicious future. This is a sign of peace, prosperity and eternal happiness. When you complete the necessary period of nine months and seven and half days you will give birth to a handsome boy who will be the light of our family line, Sun of the family, support of the family, giver of joy, giver of prestige and rescuer of our family line.

He will be handsome, perfect and full of all the supreme virtues, having proper height, proper weight and will be a boy with pleasing looks, moon like, pleasant and giver of all happiness.

The king and queen were full of joy.

The king ordered his royal servants to decorate the palace, the courtyard and every place in the town.

In the morning, having finished his morning routine the king got ready for his duties of the kingdom.

He and his wife, queen Trishla, sat on thrones which were ornate and studded with beautiful jewels. They ordered dream-readers to come and explain all fourteen dreams fully.

The dream-readers came and they explained the implications of the dreams.

"Listen O favourite of Gods"! There are altogether seventy two dreams listed in our dream-books. In which thirty dreams are the more auspicious ones.

"When a great saviour prophet or great victor of wars enters the womb, then his mother wakes up and sees fourteen out of those thirty great dreams". Thus, dream-readers confirmed the explanation of king Siddhartha. They further said--"Then on completion of childhood, he will obtain great knowledge, he will be brave, he will expand his territory, have a large military force. He will be in possession of a great number of vehicles and weapons.

OR, He will be a Jina, a religious and spiritual master, leader of the three worlds and a winner of all aspects in religion.

The king and queen were very happy on hearing this interpretation.

That night when Lord Mahavir entered the womb of queen Trishla, the family's wealth multiplied, their prosperity and fame increased and the wealth, prosperity fame and happiness of other people in the kingdom also increased.

The king and queen decided that they will give him the most appropriate name 'Vardhaman' (The one whose name or presence increases happiness all round).

On the completion of 9 months and 7 days Lord Mahavir was born. There were sounds of joy everywhere, everyone was delighted and happy.

The king ordered all prisoners to be released and all weights and measures to be increased. The whole town was decorated, perfumes were sprinkled and fried rice was scattered as festivities started.

When prince Vardhaman was eight years old, he was sent to school. He already knew lots of things before he started his schooling. He had shown great strength and extraordinary brain power right from childhood. That is why he was called Mahavir (very Brave). Once he caught a serpent and threw it in a safe place without harming it!

Mahavir did not want to marry when he was a youth, but his mother Trishla asked him to marry. He obviously could not say no to his mother and so he was married to a princess named Yashoda. During his married life Mahavir had one daughter called Priyadarshna.

When he was 30 years old, Mahavir decided to leave the kingdom and adopt monk-hood. His father and mother were no longer alive and his elder brother gave his consent but with great hesitation and deep sorrow.

Lord Mahavir did possess three types of major knowledge and vision before adopting monk-hood. He gave up everything, his gold, his wealth, his kingdom, his treasury and his personal belongings. He distributed his gems to the poor.

In that age, in that period, in the first month of summer, on the day called Subrata The whole city was decorated. People were celebrating the greatest event. Kings, Gods and Goddesses came to see the auspicious event.

At the time fixed for leaving the household and starting the procession, the Gods brought forward the palanquin for Mahavir to sit in. With the sounds of *dundubhi* the procession started.

"Jay-Jay Nanda, Jay-Jay Bhadda" people of the kingdom started chanting joyfully.

Mahavir, seen by thousands of eyes and praised by thousands of people left the town and His kingdom.

The procession ended at the main park of the town. Mahavir stepped out and walked slowly towards an *Ashoka* tree and stood under it.

He, then rooted out the hair on his head without any hesitation or feeling of pain.

Thus, he became a monk.

Mahavir spent the next twelve years in pursuit of supreme, ultimate and infinite knowledge. He spent most of his time in meditation and in solitary places. He ate very little and observed control and penance. He observed perfect celibacy. He never thought of his own comfort.

Mahavir had to go from place to place for his nominal requirement of food. He never stayed at any one place for a very long time, except during the monsoon season. He suffered a great deal of hardship during these years. There was trouble from some uncivilised, unsociable quarters. Some people harassed Mahavir but he always remained quiet and forgave all trouble-makers.

A FEW INCIDENTS IN MAHAVIR'S LIFE-

An Yaksha (demi-god) was jealous of Mahavir and could not tolerate His self-control and meditation. He tried to break this by his evil power and witchcraft. His name was Shulpani Yaksha. He harassed Mahavir by blowing a thunderous wind but Mahavir did not even move. Yaksha took the form of an elephant and tried to kill Mahavir but he did not succeed. When he saw Mahavir unperturbed and unmoved, he felt humiliated and begged for forgiveness.

Once when Mahavir was standing in the *kayotsarga* posture of meditation, a poisonous snake called "Chandakaushik" came and bit him. Mahavir did not open his eyes even to see what was happening. The snake, furious and angry wanted to break the meditation, and tried again and again with the most poisonous venom. It had no effect on Mahavir. He gently opened his blissful eyes and told the snake in a tender and compassionate voice to calm down.

Once some shepherd boys wanted to ask Mahavir which way their cows had gone, Mahavir was sitting in meditation and kaussagga (i.e. He had completely disassociated himself from worldly thoughts and actions and all the feelings associated with the body), He did not hear what they said, He did not move or open his eyes. The shepherds were very angry, they brought some long nails and drove them through Mahavir's ears but Mahavir was not affected, he forgave them all.

There is also an incident of a demon called 'Sangam' who tried to harass Lord Mahavir but failed and surrendered.

At the age of 42, Lord Mahavir attained the ultimate knowledge called Keval-Gyan. All the dense-clouds of Karma particles dispersed and Mahavir became omniscient or *Kevali* or Jina.

People from villages and towns, from far and near, came to pay their respect. Even Gods and Goddesses came! They erected a special preaching place. It had three beautiful circular walls, four jewelled gates on each wall and a marvellous and magnificent platform in the centre for Mahavir to sit upon and give discourse. This structure is called "*samvasaran*". (*Samvasaran* is a special place for a Tirthankar to preach--where all living beings can come and listen to the divine speech.)

Lord Mahavir spent the remaining thirty years of his life practising and preaching the philosophy of Jainism. He is called a Tirthankar and he is the last and 24th Tirthankara.

Lord Mahavir organised the community of Jains in a most distinguished manner. He placed the principles of Jainism on a sound footing. He preached the principles of non-violence and non-injury to all living beings (including all insects and all vegetation). Mahavir taught the lesson of self control and austerity. He told his followers to tolerate other people's beliefs. Mahavir taught and explained the principle of Karma, the theory of Syadvad and he showed the way to ultimate, infinite knowledge and vision. He believed that Jains should practise and observe Ahimsa, Sanyam and Tapa (non-violence, self-control and austerity), which are necessary for the purification of mind and body. Mahavir systematically formed the codes of conduct. His discourse and preaching were compiled in the form of 12 main books called Angas. Eleven out of these twelve books are still extant.

Lord Mahavir's last stay was in Apapuri. His last lecture "*samvasrana*" continued for 48 hours. He explained the most sacred knowledge to his followers.

"During the last monsoon halt, in the fourth month, seventh fortnight in the second half of the month Kartika, on the fifteenth day, Lord Mahavir left this world, cut the ties of birth and death and attained final emancipation".

The world was sad, some kings gathered together near the mountain and lighted lamps. (The day of Diwali, the last day of the year of the Vikram Calendar).

When Shraman Bhagvan Mahavir left this world, the universe was lit by ascending and descending Gods, because they all wanted to have a last glimpse of Mahavir.

In that age, in that period Lord Mahavir had

| | |
|---------|-----------------------|
| 14,000 | disciples |
| 36,0000 | Nuns |
| 159,000 | Male Jain followers |
| 318,000 | Female Jain followers |

Bhagvan Mahavir also had two to three thousand disciples who were the masters of various types of knowledge.

(The last words in the biography of Lord Mahavir in Kalpa-Sutra are as follows).

"Shraman Bhagvan Mahavir has passed away, left the world, broken all ties of birth and death, has become Siddha, Buddha and terminator of all

bondage. All misery has disappeared and now nine centuries have passed. This is the 80th year of the 10th century".

(Note:--The time when Kalpa-Sutra was first "penned down" by Devardhi-Gani is 980 years after Lord Mahavir's death i.e. 453 AD).

The five auspicious events in the life of Lord Mahavir were:-

| | |
|---------------|--------|
| Conception | 600 BC |
| Birth | 599 BC |
| Renunciation | 569 BC |
| Enlightenment | 557 BC |
| Death=Nirvana | 527 BC |

He preached the principles of Jainism as we know them now. He said ..Everyone wants pleasure and happiness, no one wants misery but those who are ignorant and attached to worldly pleasures suffer again and again. One who knows other people's misery does not pursue worldly pleasures and avoids sinful acts.. Those who can avoid the cycle of sinful acts can obtain liberation. His message is simple "No one should try to obtain happiness at the expense of others". Mahavir recognised this fact or rather, he was the first one in human history to say that plants have life and that they feel pain when cut.

This was his message of living in harmony with nature, all birds, animals and fellow human beings. He died (Nirvana or moksha) in 527 BC, when he was 72 years old. Jainism recognises the sanctity of all life. As a community, Jains run *panjrapoles*, which look after sick and invalid cattle. They feed hungry animals and birds as part of their act of *jiv-daya* (kindness towards all living beings)

(6) PRATIKRAMAN SUTRA

INTRODUCTION-

Jain religion advocates that the ritual of Pratikraman be performed on an occasional basis. The annual and longest Pratikraman (the three hour long ritual) is performed or observed on the last day of the religious festival Paryushan.

Pratikraman is one of the six essentials advocated by Jainism. These six essentials are

Samayika
Chaturvinshatistava
Vandana
Pratikraman
Kayotsarga
Pratyakhyan

The meaning of these essentials are given in the glossary. Here, however, we will examine Pratikraman in detail.

Pratikraman means a review, confession and repentance of bad thoughts and deeds. Pratikraman means returning to the path of non-violence and truth. It is not only a religious ritual, but is aimed at extending friendship, forgiving the faults of others and asking for forgiveness with an open heart.

This book consists of Pratikraman - Sutra (The text of observing Pratikraman). The original text consists of many hymns in praise of Lords, many verses of repentance and confession. Pratikraman is a process of cleaning one's own mind, purifying ideas and for making a resolution that the right path will be found. The original text of the Pratikraman Sutra was written by various authors which can explain

why it encompasses the Prakrit, Sanskrit and Gujarati languages. Pratikraman has consequently become an annual ritual for most Jains. Many do not understand the meaning of the text, blindly observing the 3 hour ritual. At the end of the ritual it is customary to ask for forgiveness by saying Michchami Dukkadam (-May my faults be destroyed and be forgiven). This is believed to be a good way of forgetting any bad behaviour done to each other and of saying 'sorry' in a most systematic way. People do not just say 'sorry' to their friends but to the smallest living beings in the universe and to almighty God also. Nowadays Jains send 'Michchami Dukkadam' cards to each other as well.

I have selected most of the verses for English translation. The following is a limited version of the original Pratikraman, but it contains most of the hymns. This version is limited to avoid repetition.

What follows now is not a complete literary translation of all the Sutras but an "Essence of Pratikraman".

IMPORTANT

Original Pratikraman should be observed as prescribed in Jain-Scriptures. This is merely an extra version for those who do not understand the old language of the Sutras.

HOW TO OBSERVE PRATIKRAMAN?

Put on clean clothes, (after taking bath). Sit in a quiet place.

Sit on a woolly-cloth or shawl. Keep a clean handkerchief (white) with you.

Keep this book in front of you, read and observe Pratikraman as stated herein.

NAVKAR-MANTRA

(This is the first and foremost sutra, uttered at the start of any auspicious work or religious ceremony. This is a reverence Mantra, in which we bow to or revere five types of supreme souls)

Namo Arihantanam

Namo Siddhanam

Namo Ayariyanam

Namo Uvajjayanam

Namo Loe Savva Sahunam

Eso Panch Nammukaro

Savva Pava Panasano

Mangalanch Savvesim

Padhaman Havai Mangalam

Translation -

I bow to (and revere) Arihantas (See glossary)

I bow to Siddhas

I bow to Acharyas

I bow to Upadhyayas

I bow to all the Sadhus in the world.

These five-fold obeisance

Destroy all sins

Amongst all forms of bliss

This is the first one.

2. PANCHINDIYA

(This sutra praises one's own spiritual teacher:-)

Those (teachers) who are able to control the five senses, those who observe the nine types of limitations of celibacy and those who are free from four-fold faults, those with five vows, those with five types of codes of conduct, those with five types of restrictions in three-ways.

My reverend teacher possesses all these 36 virtues.

(These 36 virtues are the following:-

- (a) The control of the **five** senses of touch, hear, smell, sight and taste.
- (b) The **nine** limitations of celibacy - avoiding direct contact with the opposite sex, avoiding tempting talk, common seat, observing or looking at bodies or pictures which might corrupt the mind, avoiding places which might corrupt one's mind, avoiding such memories and thoughts, avoiding wrong, plentiful food and avoiding cosmetics.
- (c) **Five** different ways of practising good conduct- with knowledge, faith, virtues, austerities and total strength and dedication.
- (d) The **four** kashayas -- anger, greed, deceit and pride.
- (e) The **five** vows - Non-violence, truth, non-theft, non-acquisition and celibacy.
- (f) The **five** restrictions of taking care when walking, speaking, eating and the care of accepting one's needs and discarding what is surplus and unnecessary.
- (g) The **three** ultimate means to achieve the above - the condition that neither mind, speech nor body should be part of any bad action).

= 36 in all

3. ICHCHAMI KHAMASAMNO

(A disciple asking permission of a teacher)

O Compassionate one! allow me to dedicate

With whatever means I have,

I bow with my head down

Leaving behind ill feelings and sins.

4. ICHCHKAR

(A disciple wishing the good health of his teacher)

O Swami! Engaged you are in penance and control

Day and night in religious deeds,

Wishing you trouble free journeys and peace,

Be kind to accept your food and other needs.

5. JANKINCHI

(A concise sutra which pays homage to all Jain images)

I worship

All the divine pilgrimages

All the images of Jineshwaras

In this world

And the world beyond

6. IRIYA VAHIYA

(This is a repentance sutra. Try to remember all non-violent acts and resolve not to do these again).

With good wishes O lord!

Bless me as I wish to retract from the path of wrong-doing.

(Guru says) "I bless you".

I wish to retract from sins. Whilst going to and fro

Whatever types of living being I might have destroyed

While walking

While attacking

While crushing

On dews

In ant-holes

In water

In clay

In cob-webs

While cleaning or brushing

Whatever types of lives I might have destroyed

Those with one sense

Those with two senses

Those with three senses

Those with four senses

Those with five senses

I might have kicked them, rolled them, covered them, assembled them,
touched them, separated them from their own kinds, or killed them.

In connection of all these things;

May my sins or faults be forgiven (destroyed).

7. TASA-UTTARI

(This sutra is for the purification of one's mind).

For making my soul sublime

For repentance and purification

For destroying faults and sins

I renounce all participation in wrong doing.

8. ANATHA

(Unavoidable movements whilst meditating, and other such exceptions
are listed in this sutra)

I wish my dedication to be uninterrupted, trouble-free and perfect,
excusing any injury or trouble I might have caused,

While breathing

Coughing

Yawning

Doing natural and unavoidable movements

Unconsciously

Or in the movement of a cough in the throat

Or while blinking

May all these things please be excused.

I will stay still in one place

I will observe silence

I will meditate

And I will praise the Lord before I finish

my Kausagga.

9. LOGASSA (All 24 Jain Tirthankaras are named in this sutra and the poet bows down to each of them. In the last part he humbly asks for Moksha or Nirvana, the ultimate goal).

Praise be to those who have brightened this world,
Those who have founded this religion, I adore
Those victors and destroyers of all sins,
Praise be to the infinite knowers twenty four.

Bow I to Rushabhdeva and Ajitnath,
Sambhav, Abhinandan and Sumatinath Prabhu.
Padma and Suparsvanath are the great
I adore Chandraprabha Jina too.

Suvidhi or Pushpadanta are the same,
Shital, Shreyas and Vasupujya best
Vimal, Anant and Dharmanath,
I pray to Shantinath next

Bow I to Kunthu, Ara, Malli
Munisuvrata and Naminath divine
Arishtnemi, Parsva and then comes
Lord Mahavir last in the line.

From Rushabh to Mahavir Lord, Twenty-Four founders in all
Free are they from life and death. May they bless my worldly soul.

Praised and worshipped they have been.
They have attained the highest state
Givers of health and intelligence, O Lord!
I look up to you in search of the ultimate.

Cleaner than the clean bright moon, Brighter than the bright sunshine,
Like an ocean magnanimous, Grant me an emancipation O Soul divine!

10. KAREMI BHANTE SAMAYIKA

(At the start of Samayika one has to become completely free from all bondage. One has to 'give up' one's soul, i.e. have no association with worldly matters or thoughts).

O Lord! I thus perform Samayika
And give up all dealings in sinful acts
While I am doing this
I would not commit any sins
And I would not approve of anyone doing so
with mind, word or body.
I retract,
I condemn,
I criticise all (my own) bad deeds,
I renunciate,
And will have a complete disassociation.

11. MUHAPATTI PADILEHAN

(Symbolical purification with handkerchief. This has no real religious significance other than going through ones mistakes and symbolically wiping them out. Real 'cleaning' can only be carried out with a pure mind and determination).

1) Unfold Muhapatti, hold it vertically in both hands and the say -
"These are the words for purification, I wish to abandon
the feelings of attachment in worldly pleasures".

2) Hold the Muhapatti, while making pleats -
"I wish to respect the noble Gods, Gurus and Religion.
I wish to renounce any false Gods, Gurus and Religions. I wish to
uphold right knowledge, right faith and right conduct".

3) Hold the Muhapatti in the right hand, move it around your wrist and back of the palm -

"I wish to abandon the hesitation and confusion. I wish to have discipline with mind, speech and body".

4) Hold the Muhapatti in your left hand and repeat No. 3 above.

5) Hold the Muhapatti, half folded, touching your forehead and move it a few inches to the left and to the right -

"I wish to be free from bad 'lesyas', (three invisible aura that surrounds oneself due to bad thoughts).

6) Repeat No. 5 above but touch the face and lips instead of the forehead -

"I wish to abandon all false pride".

7) Repeat No. 5 again, but keep the Muhapatti against the chest (only men do this, not women) -

"I abandon all the burdens of deceit. I want to see the eternal truth".

8) Repeat No. 5, but keep the Muhapatti against your right shoulder -

"I abandon anger and pride".

Then keeping the Muhapatti against your left shoulder.

"I abandon illusion and greed".

9) As if wiping gently your right and then left leg -

"I wish to protect all types of living beings Earth-bodies, Water-bodies, Fire-bodies, Wind-bodies and all vegetarian and mobile beings".

VANDANA

The Disciple says -

I desire to worship you, Kshmathraman, with intense concentration.

Guru says -

So be it.

PACHCHAKHAN

Pachchakhan or Pratyakhyan is one of the six essentials mentioned in the introduction. It consists of taking some vows for a limited period).

Holding your right fist in front of you, say the following:-

"Today is the auspicious day. Here I am, this minute,

Taking this Pachchakhan that I will restrain myself from one of these six things.

1. I won't eat after dark or after sunset.
2. I won't drink anything after sunset.
3. I shall say Navkar Mantra before and after eating and drinking.
4. I shall watch each and every movement carefully.
5. I shall engage in studying scriptures.
6. I shall try my best to become a true Jain".

16 SNATSYA

(Whenever a Tirthankara is born the whole world rejoices, Heavenly Gods and Goddesses celebrate this event by performing Snatra-pooja, [bathing ceremony and worship.] We remember Snatra-pooja while doing Pratikraman in order to remind ourselves of the greatness of the Tirthankaras).

Goddess Indrani took the child Mahavir on the peak of Mount Meru and worshipped him by way of Snatra-pooja. She cleaned Mahavir with Divine Xir-Sagar water and then she stared at the divine aura surrounding the child Mahavir.

The Lord's anointment was carried out by celestial beauties with beautiful kumbhas. I too wish to engage in Snatra-Pooja. I adore, praise and bow to that Lord Mahavir.

Struck gently by the wings of a swan, tiny pieces of lotus petal flew and dropped onto the surface of the sea. This yellowish water (made so by the colour of the lotus petal) was filled in beautiful jars and was used to bathe the Lord Mahavir.

I bow to the Lord's feet as Indra bows to him.

The knowledge of scripture, which was preached by the Arihants and which was complied by learned disciples is the essence of all sacred,

noble and pure religion in the universe. This is the knowledge which I accept and follow.

That Yaksha Sarvanubhuti, seated on a divine elephant wanders through the skylines. This Yaksha, with his bright and beautiful eyes is one I would also like to worship.

17. KALYAN KANDAM

(This sutra pays homage to the five Tirthankaras in the first verse, all the Tirthankaras in the second verse and the knowledge of scripture in the third verse. In the last verse, however, the poet praises the Goddess of knowledge and prays for peace and welfare).

The First Jina is the root of all bliss,
Then comes Shantinath and Neminath Prabhu
The pious Parsva lights the universe,
I bow to them and Vardhamana Jina too.

This sea of sansara is limitless but,
You have crossed and attained peace.
Great and brave are the Tirthankaras
Who are the roots of the tree of all knowledge.

On the path leading to moksha,
Thou art the chariot and the guide.
Leader of the three worlds,
Thou hast destroyed the false pride.

Flower in one hand and the book in another,
Seated on a louts snow-white.
She is the one, Goddess of knowledge,
May she bring the true delight.

19 UVASSAGAHARAM

(A very famous and auspicious mantra. It was composed by Acharya Bhadrabahu some two thousand years ago. It is believed that this mantra is capable of removing all obstacles. Here the poet praises the twenty third Tirthankara - Lord Parsvanath.)

I worship Parsvanath and his Yaksha, who remove All obstacles and destroy misery.

Parsvanath has destroyed all karmas. Even the deadliest venom has been destroyed and he has spread joy everywhere.

People chant mantras for removing hardships and for conquering obstacles, but when I surrender at your divine feet, I do not need this mantra. Your darshan (seeing you) alone is the greatest of great and is sufficient for me.

This Darshan is my jewel and this is the Kalpa-vruksha.(divine tree)

O Parsva-Jina! My heart is engaged in your worship and your devotion only.

20. SANTHARA-PORISI

(Here part of the original sutra is mentioned. When one prepares for sleep one must first ask for the Guru's permission and then physically and mentally get ready for rest, while remembering the association of soul with his own body and at the same time forgetting and forgiving all lives in the universe. Some monks take permanent Santhara and prepare themselves for death).

One and only is my eternal soul,

Knowledge and vision combined.

The rest are my modes and moods.

Formed by incidents and state of mind.

Incident-prone this soul,

Acquires misery unlimited.

I renounce therefore,
All feelings incident related.
Arihanta and Siddha are my Gods
They are the Gurus as long as I live
The truth is the Dharma propagated
And that truth I shall Achieve.
Forgive me, forgiven you are
Oh, the creatures great and small.
Lord is my witness
Quarrel with none, friendship with all.
Creatures, who live in the world
And far in universe, due to karma bondage
I extend my good wishes,
Forgive and be forgiven is the message.
Sins, vices, and inhuman acts,
Unfriendliness of any notion,
May that be destroyed, be forgiven,
O Lord, I surrender with all my devotion.

21 JAY VIYRAY

(A noble sutra which helps us to climb the steps of spirituality. A true Jain wishes for total surrender at the Lord's feet, a life with true vision and a peaceful death in God's meditation. What more could one ask for? The last verse of this Sutra is famous. It says -

Sarva mangal mangalyam Sarva kalyan karnam
Pradhanam sarva dharmanam, Jainam jayati
sashanam. (Translation :-).

Victory to thee, O master!
Victory to thee, O Vitrag Prabhu!
Guide me to the path of liberation,
Lead me to the path of religion,
Let this be a fulfilment of noble-dreams.
Let me eliminate bad thoughts,

Let me serve the elderly and needy.
Let me serve the Guru, the teacher,
Let there be friendship with everyone.
You do not want me to serve you,
But let me be at your noble-feet.
I wish for the removal of karma-particles,
I wish for the removal of all obstacles-
Life with true vision,
And death in deep meditation.
Bliss of all bliss,
Cause of everybody's welfare,
First among all religions,
Jainism reigns the land.

22. SAT LAKH

(One has to beg for forgiveness from all living beings. There are 8.4 million different types of lives. Jain books tell us that there are different forms of life in earth, water, fire and air. Other lives are divided into categories as per number of senses. There are five senses of touch, taste, smell, sight and hearing. Humans have all five senses. In the Indian system of digits, lakh or lac means one hundred thousand. There is no single word for one million it is merely ten lakh. One hundred lakh or ten million is called one crore).

Living beings in the universe,
All mobile and immobile,
Seven lakh earth bodies,
Seven lakh water bodies,
Seven lakh fire bodies,
Seven lakh wind bodies,
Ten lakh vegetation, singular types,
Fourteen lakh vegetation, plural types,
Two lakh with two senses,

Two lakh with three senses,
Two lakh with four senses,
Four lakh (species of) devta,
Four lakh (species of) naraki,
Four lakh (species of) tiryanch,
Fourteen lakh (species of) humans.

Thus, there are eighty-four lakh or 8.4 million types of living beings.
If I have killed any of the living beings,
Approved of others killing any living being,
Or ordered others to kill,
Then I repent -

With my mind, body and speech.

Tassa Michchami Dukkadam (May my faults be forgiven.)

23. EIGHTEEN DIFFERENT WAYS ONE CAN ENGAGE IN SINFUL ACTS

- 1) Violence
- 2) False-hood
- 3) Theft
- 4) Unfaithfulness and fault in celibacy
- 5) Acquisition
- 6) Anger
- 7) Pride
- 8) Illusion
- 9) Greed
- 10) Attachment
- 11) Aversion
- 12) Quarrel
- 13) Talking behind someone's back
- 14) Cruelty
- 15) Love-hate mix attitude
- 16) Engaging in others' criticism

- 17) Misleading talk
- 18) False-theory

24. ATICHAR

(The sutra of Atichar mentions excesses or faults committed in our day to day lives. Here I have not listed them all but one should remember that right knowledge, right faith and right conduct are the jewels of Jain philosophy. This sutra helps us to remember errors committed in the course of daily life and remind us that they should be rectified accordingly).

The right knowledge, the right faith, the right conduct, proper observations of austerity and the proper use of one's energy.

The above are the five points which lead to good character and behaviour.

The right knowledge is obtained by studying at the right time, with a humble attitude, by keeping respect for teachers and elders and by observing Upadhan.

The right faith is obtained by listening with an open mind to the words of wise ones and by not desiring false ideology. Right faith means not criticising others, not being tempted by the thoughts of a miracle and learning all the theories of the nine elements. Appreciating others' virtues, keeping a peaceful mind, respecting fellow humans, and trying to create a proper understanding of Jainism are also means of achieving right faith.

Right faith includes eight points of conduct. Through mind, speech and action and with the five types of control one is able to develop good conduct. (see page 46)

There are 12 types of penance - six external and six internal.

The six external ones are as follows:-

- 1) Fast occasionally.
- 2) Eat in moderation.
- 3) Abandon the feelings of acquisition.
- 4) Eat without feelings of attachment to food.
- 5) Observe Kausagga.
- 6) Achieve peace of mind.

The six internal types of penance:-

- 1) Repent any misdeeds.
- 2) Show modesty and respect for spiritual leaders.
- 3) Serve spiritual leaders.
- 4) Study knowledgeable books.
- 5) Meditate.
- 6) Observe mental Kausagga.

The proper use of one's energy is made by engaging charitable and religious activities.

This is the point of Atichars:-

May I stay within the boundaries of these guidelines of good character and behaviour.

25. VANDITU

Obeisance to all Siddhas

All Acharyas and monks.

Faults as regards - Right knowledge,

Right faith,

Right conduct,

Very minute faults or big offences,
I hereby confess, condemn and repent for them.
Acquisition of wealth,
Approval of acquisition of wealth by others,
These things are not advised and
I retract.
Whatever bad deeds may have been done by me -
Due to anger, greed, pride, illusion:
Or attachment or jealousy.
I hereby retract from the path,
While coming and going, while earning my living;
While enjoying, while entertaining,
I hereby retract from the path.
Faults as regards violence,
While cooking (things which are not allowed),
Having ordered someone to cook,
Having approved of someone's such cooking,
Who have broken the fundamental rules of non-violence,
- I hereby retract from the path.

26. SANSAR DAVA

(A beautiful poem included in the ritual of Pratikraman).
The name of the Lord is :-
Like water extinguishing the ever raging fire of this Sansara,
Like wind, cleaning the dust of ignorance,
Like a sharp toothed harrow, clearing the soil of sin.
O Lord thou art like Mount Meru, the eternal and stable one.
Noble and great; I bow to you, Lord Mahavir!
To thee, I bow O Jina! whose crown is decorated beautifully with lotus-
petal-design and who has fulfilled the noblest desires of his devotees. I
bow, O Jina-raj! as Gods and Goddesses also bow to you.

I worship, I adore that deep sea of knowledge in which lies the essence of all scriptures.

I worship too, the beautiful Goddess of scriptures, whose heart is as serene as the moon. She sits, lotus-flower in hand, on a lotus-shaped seat, garlanded by the fragrant Makrand flower. This Goddess of divine knowledge, I praise.

27. DUTIES OF SHRAVAKAS (LAY PEOPLE)

Follow the path of Jineshwaras,
Obey him.
Abandon all futile beliefs,
Accept balance minded attitudes.
Keep yourself busy,
Take vows,
Be charitable,
Have good thoughts,
Study, meditate,
Worship and praise the lord.

Visit sacred places and tirthas,
Have peace, politeness and forgiveness,
Maintain friendships with good people.
Protect all living beings,
Respect the Sangha (All Jains, Order of Jains),
Engage in writing and distributing scriptures.

These are the duties of Shravakas.

28. THE ESSENCE OF BRAHAD SHANTI

(MOTI SHANTI)

(Brahad Shanti is a hymn of peace and well-being. It is recited at many auspicious ceremonies. Even after someone's death people will recite this hymn for the eternal peace of a departed soul).

O Noble ones! All living beings of this universe, Listen to this which is appropriate for this day:

Arihanta and other supreme beings bring eternal peace in your life.

O Noble ones! This land of Bharat, Eravat, and Mahavideha was blessed by the birth of Arihant Bhagwan.

Saudharma knew this by his supreme knowledge. His throne was shaken. He rang the (Sughosha) bell and all Gods and Goddesses took the child (Mahavir) to Mount Meru for a divine bathing ceremony.

All praised the child-God.

I, too, similarly sing a song of praise today.

True path is the one on which the great people walk , so I also tread the same path while doing this ritual and reciting this hymn. Everytime I do this ritual or go on a pilgrimage I listen to this hymn of peace

Aum.. today is the day of merit. Let all nice things happen to us. Arihantas are divine, all knowers, all-seers, lords of three worlds, worshipped by three worlds and they brighten up three worlds too.

Let Rushabh, Ajit, Sambhav, Abhinandan, Sumati, Padmaprabhu, Suparsva, Chandraprabh, Suvidhi, Shital, Shreyans, Vasupujya, Vimal, Anant, Dharma, Shanti, Kunthu, Ara, Malli, Munisuvrata, Nami, Nemi, Parsva and Vardhamana (These are the names of 24 Tirthankaras) grant the peace.

Victory to Jinendras whose names are worth remembering in the auspicious mantras like Aum, Hrim, Shrim; and during all activities connected with one's own welfare and wealth.

Aum... let *Rohini, Pragnapti, Vajra, Shrukhla, Vajrakushi, Aparatichakra, Purushdatta, Kali, Mahakali, Gori, Gandhari, Sarvashra, Mahajvala, manvi, Vairutya, Achupta, Mansi, Mahamansi* - these sixteen Goddesses of knowledge protect you.

Aum Acharya, Upadhyay and for-fold Jain sangha attain peace, contentment and fulfilment of religion.

Aum.. (nine) planets like *Chandra, Surya, Angarak, Budh, Brahspati, Shukra, Shani, Rahu, Ketu*; guardians of these worlds like *Soma, Yam, Varun, Kuber and Vasava*; twelve types of suns and *Skandha, Vinnayak, Ganesh* etc. be pleased and give us boons.

Let there be rulers whose treasures and silos remain inexhaustible, let there be peace, quiet and happiness amongst sons, friend, brothers and all relatives.

Let all the misery, disease, worries, obstacles, famines and enmity be diminished and let there be peace.

Let there be contentment, fulfilment, increase in energy, wealth and welfare. Let there be celebrations and joy. Let all sins and vices be destroyed. Let all enemies turn there back and go away.

I bow down to Shantinath who is the giver of true peace, who is worshipped by the people of three worlds and at whose feet touches the crown of Indra while bowing down.

Let Lord Shantinath.. giver of peace, grant me peace too. Where Shantinath is worshipped there always is peace.

The blissful Lord Shantinath who has removed all obstacles, all curses and bad dreams is reigning supreme.

Let all Sangha, all countries, all kings, all dignitaries at all places recite this mantra loudly.

Let there be peace to all Shraman Sangha

Let there be peace amongst town-folks.

Let there be peace to countrymen.

Let there be peace to the rulers .

Let there be peace in kingdoms

Let there be peace at places of worship

Let there be peace to all the leaders in cities.

Let there be peace in Brahmaloka.

Aum Swaha... Aum Swaha

Aum Shri Parsvanathay Swaha.

This hymn should be recited at the end of Pooja ritual and other good works.

Take Shanti-kalash (a jar used to perform this ritual) and *kumkum*, *chandan*, *kapoor*, *dhoop*, incense, flowers (these are things used in Pooja) and stand in the snatra-mandap (place for this ceremony) and wear a garland of flowers and appropriate jewellery, recite the hymn and sprinkle the water from a holy jar on the head.

Thus doing the Pooja, people dance, throw flowers, sing songs and recite the mantras.

Let the whole universe be blessed,

Let all beings be engaged in one another's well-being.

Let all weaknesses, sickness and faults be diminished and vanish.

Let everyone, everywhere be blissful and at peace.

(I am Mayadevi, the mother of Tirthankara Nemnath, residing in your town and wishing you happy and auspicious life. May all the difficulties go away by worshipping Jineshwar.)

29. ABHBHUTHIO

(This is a supplementary sutra expressing the same meaning as some of the previous sutras).

Allow me O God!

Here I am, begging forgiveness for
My guilt and guilty thoughts.
I might have overlooked the need to be honourable and polite
I might have spoken harmful words.
I might have wrongfully tried to promote myself.
I might have exhibited my smartness to show-off and sought unfair
advantages.
I might have done this unknowingly -
You know this O Lord!
I don't.
Please forgive me for ignorant, selfish, self-centred behaviour.

TIKHKHUTTO

A Sutra from Sthanakvasi Pratikraman. This is also known as Guru-Vandan sutra.

Three times, with circular movements of my folded hands, starting from right side and bringing back on the same side, I bow down to you. I worship you, I honour you and I respect you. You are our welfare, you are our giver of bliss, you are our God and knowledge; I worship you O Lord! with my bowed head.

(Some quotations from Digambar scriptures)

One who leaves aside all forms of speech and gets rid of an atmosphere of attachment surrounding him and meditates upon his soul is the real observer of Pratikraman.

One, who with the stability of mind avoids all wrongful activities is the real observer of Pratikraman, because he himself is the embodiment of Pratikraman.

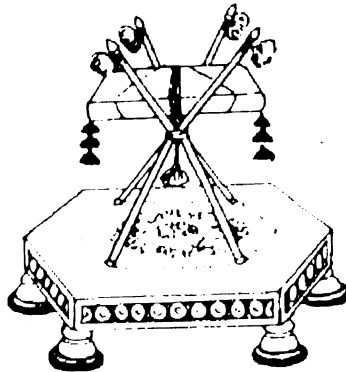
One who has completely renounced wrong belief, wrong knowledge and wrong conduct is the real observer of Pratikraman.

If one has no faith with regard to the nature of reality, one does not attain Nirvana merely by studying scriptures. One without moral discipline also can not attain Nirvana.

FORGIVENESS MANTRA

Khamemi Savva Jive, Savve Jiva Khamantu me
Mitti me savva bhueshu, veram majjah na kenai

I forgive all living beings,
Let all living beings forgive me;
All in this world are my friends,
I have no enemies.



APPENDIX

JAIN SCRIPTURES

Jain holy books contain the preachings of Tirthankaras. The main disciples of Tirthankaras hear and memorise them. For this reason the main holy books are also called 'sruta' (as heard). Jains are mainly divided into two factions, Shvetambara and Digambara. Shvetambaras maintain that the original discourses are preserved in books called Agams.. Digambaras believe that the original preaching of Tirthankaras was lost and that what we now have cannot be called Agams. Therefore we have two sets of compositions. Shvetambara Agams and Digambar holy books.

In a conference held at Vallabhi (now in the State of Gujarat), Shvetambara books-Agams- were finally compiled and it was decided to write them down. What we have now got is the resultant work of this historic conference held in AD 453. Let us see the important books

Shvetambar texts- AGAMS

| Shvetambar texts- AGAMS | | | | |
|-------------------------|----------------|-----------|-------------|---------------|
| ANGA | UPANGA | MUL-SUTRA | CHHED-SUTRA | MISCELLANEOUS |
| (Mainlimb) | (Subsidiaries) | | | |
| 11 Books | 12 books | 4 books | 6 books | 10 books |

plus two other books = In all 45 books are referred to as AGAMS

Digambaras classify their scriptures in four broader divisions-(1) *Prathamamuyoga* books- These are simple books narrating stories of people and events. The principles are explained in the form of a stories which are be easier to grasp and sore quite popular with lay people.

(2)*Karanamuyoga* books- These types of books deal with the science of the karma and soul. This includes knowledge of mathematics and astronomy. These types of books are more suited to scholars. (Examples- *Gommattsar Jivkand*, *Karmakand*, *Triloksar*)

(3) *Chranayoga books*-These types of books deal with code of conduct. They are easy to follow and provide complete guidelines for lay people as well as for monks. (Example-*Ratnakarand Shrivakachar*, *Purushrthasiddhi Upay*)

(4) *Dravyanuyoga* books- These books describe the philosophy of life and matter. Six substances and seven fundamentals etc. (Example-*Samaysar*, *Dravyasangraha*)

There is however one book, called *Tattvartha Sutra* which is recognised and revered by all Jains. this book was written in the first century AD. by a monk called *Umaswati* (or Umaswami)

This book contains passages from the *Acharanga Sutra*, *Dasavaikalika Sutra*, *Uttaradhyayan Sutra* and the text of *Pratikraman Sutra*. These are *Shvetambara* books. However passages from *Digambara* books are also included in this book.

GLOSSARY

| | |
|-----------------|--|
| Aarati or Aarti | Ritual of waving a lamp, divo in front of an image of God |
| Acharanga | First in the list of Agam scriptures Agam, Scriptures as per Shvetambara tradition |
| Acharya | Head spiritual teacher and head of a group of monks |
| Adatta | things/objects not given to oneself |
| Aghati | Types of karmas which can not be destroyed |
| Ahimsa | Non-violence |
| Ajiva | Non-living things |
| Akhatrij | Third day of the month of vaishakh in Indian calendar |
| Akshay tritiya | Same as above, Jain Holy Day, day on which first Tirthankara Rushabhdev broke his fast and accepted sugar-cane juice |
| Anekanta vada | Theory of many sided approach. Philosophy of understanding others' view points |
| Anu vrata | Minor vows |
| Anga | First group of scriptures, inner limbs. |
| Aparigraha | Non acquisition |
| Ardha Magadhi | Ancient language of scriptures |
| Arhat | An enlightened soul same as Arihant(a) |
| Arihant(a) | As above |
| Asad | Non truth |
| Ashrava | flow of karma (karmik particles) towards soul |
| Asteya | Non stealing |
| Atma | Soul |
| Ayambil | Festival of penance where only limited and restricted food is taken |
| Bandh | Binding of karma particles |
| Bhagvan | 'God' though not creator |
| Bharand | Name of a bird who has sharp, watchful eyes |
| Bhav | Feelings |

| | |
|-------------------|--|
| Brahmacharya | Celebacy |
| Chaitya | Temple, place for meditation |
| Chaturvidh sangha | Jain order consisting of monks, nuns, laymen and laywomen |
| Chhed sutra | Types of scriptures |
| Chyavan | Conception |
| Deravasi | Those who believe in temple worship |
| Dharma | Religion, duty |
| Digambara | One of the main sects of Jains, see Shvetambara |
| Diksha | Initiation |
| Dhyana | Meditation, contemplation |
| Dravya | Material, substance |
| Dravyanuyoga | Types of scriptures |
| Gautam | Disciple of Bhagvan Mahavir |
| Ghati | Karmas having a vitiating effect. |
| Hemchandracharya | Jain monk, scholar 11th century |
| Hirvijaysuri | Another Jain monk, 16th century |
| Janma | Birth |
| Jina | Spiritual victor |
| Jiva | Life |
| Jiv-Daya | Compassion towards all living beings |
| Jyotishika | Stellar objects (gods) |
| Karma | Action, matter which binds the soul |
| Kalpa sutra | Holy book which consists the biography of Bhagvan Mahavir in detail and other Tirthankaras in short. |
| Kalyanak | Day of particular celebration, auspicious day |
| Kausagga | Jain form of meditation wherein the feelings of attachment with one's own body evaporates. |
| Keval Gyan (Gnan) | Omniscience |
| Kumbh | Jar |
| Lesya | Thought complexion, degree of purity expressed in shades of colour |
| Mahavrata | Major vows |
| Mantra | Verse, holy hymn |
| Meru | Name of the mountain |

| | |
|---|--|
| Mithyatva | False belief |
| Moksha | Final emancipation, same as nirvana |
| Moorti-poojak | Those who worship idols, images |
| Mul sutra | Types of scriptures |
| Nam or Naam | Name |
| Namaskar | Bowing down |
| Namokar | Bowing down |
| Navakar | Nine pada or sentences |
| Navnat | Mixture of nine castes, mostly Jains, in Britain |
| Navpad- oli | Festival when nine 'pada' (places, objects) are worshipped whilst doing ayambil- penance |
| Nirjara | Shedding off karmas |
| Nirvana | See moksha |
| Pachchakhan | Restrictions and vows observed for a limited period |
| Padmasan | A lotus posture |
| Palitana | Pilgrimage place in Gujarat state, India. |
| Panjrappoles | A place where sick, invalid animals are kept and being looked after |
| Parmanu | An indivisible particle of matter |
| Parsva | 23rd Tirthankara |
| Paryushan | A religious festival of Jains, usually in August or September. |
| Patanjali | Founder of Hindu yoga system |
| Pooja | Worship |
| Pravachansar | A holy book by Kundkundacharya |
| Pratikraman | A ritual of repentance |
| Rushabhdev | First Tirthankara |
| Sadhu | Monk |
| Samayik | Ritual meditation lasting approximately 48 minutes. |
| Samvat | Year or era |
| Samvatsari | Annual (last day of Paryushan festival) |
| Samyak (or samyag) darshan | Right or enlightened vision/faith |
| (likewise samyak gyan is enlightened knowledge and samyak charitra is right and enlightened conduct) | |

In Search of the Ultimate

| | |
|-------------------------|---|
| Sangha | Jain order consisting of laymen, lay women, monks and nuns, sometimes referred to as Jain people. |
| Sanyam | Self control |
| Shalya | Sting |
| Shila | Abode |
| Shraman | Name given to a tradition of non-violence |
| Shrava/ Sravak | Layman |
| Shravika, Sravika | Lay woman |
| Shukla | Bright, highest state |
| Siddha | Liberated soul(s) |
| Sruta | As heard, scriptures |
| Shvetambar | One of the two major sects in Jain faith, those who wear white clothes. Other sect is Digambara. Digambara monks are sky-clad, they do not wear clothes |
| Sthanakvasi | Sect which do not believe in temple worship |
| Tapa | Austerities |
| Tattvartha sutra | A holy book compiled by Umaswati, This book is accepted by Shvetambara / Digambara both sects. |
| Tirtha | Pilgrimage place, also termed as sangha |
| Tirthankara, Tirthankar | A Tirthankar is an enlightened soul <u>and</u> the founder of an order of Jain sangha |
| Tiryanch | Animal and plants |
| Tripitaka(s) | Buddhist holy books |
| Upadhyaya | Spiritual teachers |
| Upanga | Subsidiary holy books, scriptures |
| Uttaradhyayan sutra | One of the scriptures |
| Vandan | Bowing down |
| Vardhaman | Name given to Bhagvan Mahavir. |
| Vitaraga | Without attachment and aversion |
| Yagna | A Hindu ritual |

JAINISM is one of the oldest religions of the world. Followers of 'Jina' are called Jains and hence the religion practised by Jains is called Jainism. Jinas are the 'conquerors'. They have conquered all desires and have obtained infinite knowledge and wisdom. They have laid down the path for the spiritual uplift of humanity and hence are known as Tirthankaras. Lord Mahavir (599-527 B.C.) is the last and 24th Tirthankara. According to one tradition, Mahavir's teachings are written in books called Agams. Agams are ancient, sacred books. Jain philosophy, principles, codes of conduct, Jain geography, astronomy, logic, mathematics and even good stories are described in these ancient books. Thousands of manuscripts of such books have been preserved in India.

Books by
Vinod Kapashi:-

Jainism And....
Illustrated Jainism
Hemsiddhi
Tattvarthasutra
Ahimsa Dharma
Pardeshma Jain-
Dharma
Jainism- First Step
two novels in Gujarati

PEACE MANTRA

-Let the whole
universe be blessed,
Let all beings be
engaged in one
another's well-being.
Let all weaknesses,
sickness and faults be
diminished and
vanish.
Let everyone,
everywhere be blissful
and at peace.