

A photograph of a Jain woman in white robes sitting in front of an ornate temple structure. The woman is wearing a white headscarf and a white shawl. She is sitting on the ground, and her hands are resting on her lap. The temple structure behind her is made of white stone and features intricate carvings. The background is a solid orange color.

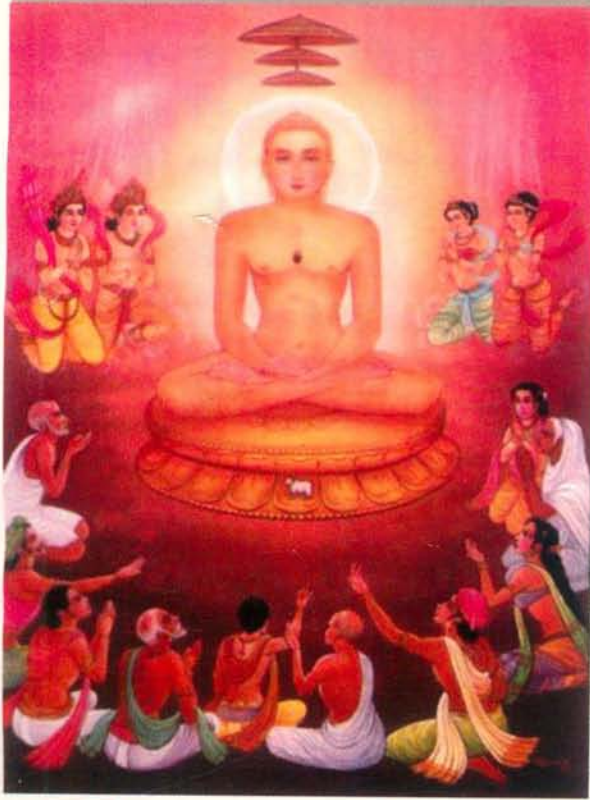
Jainism A Way of Life

Vinod Kapashi



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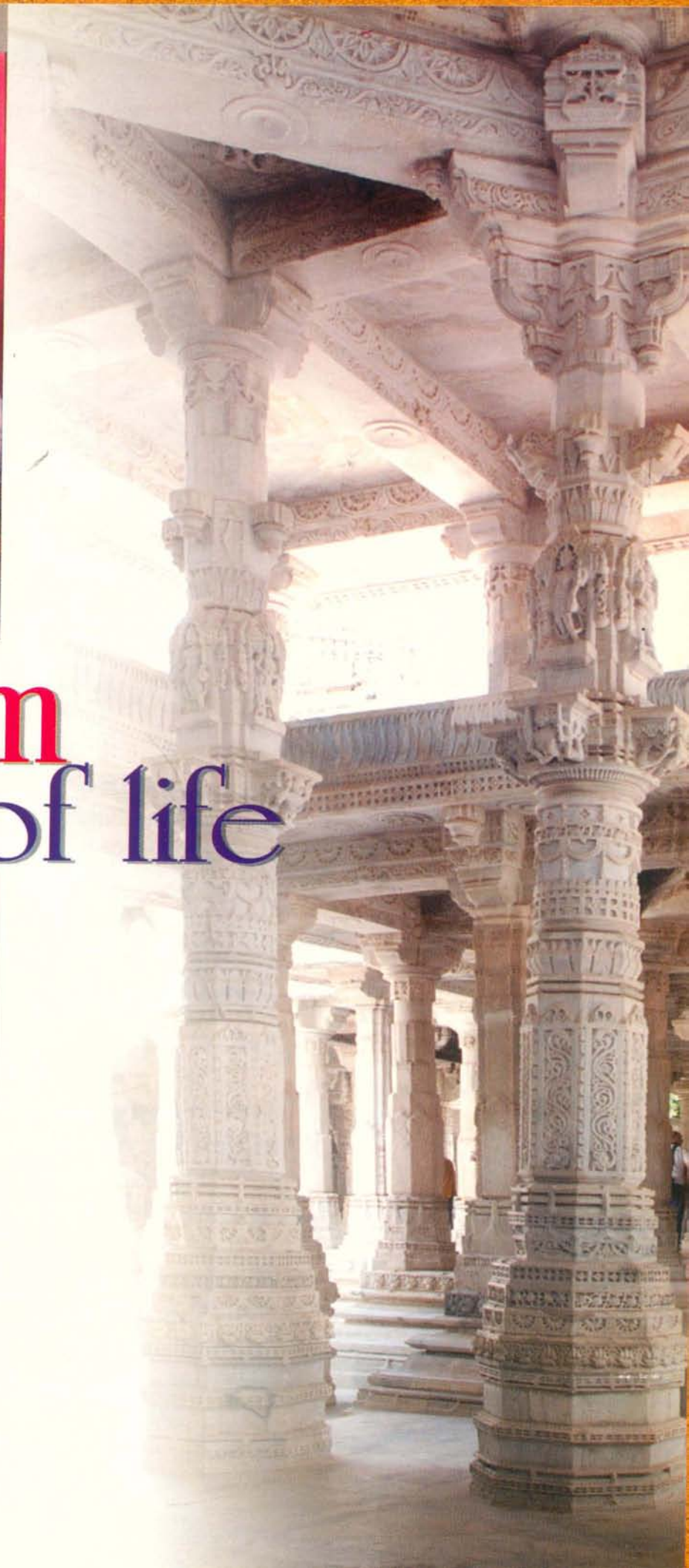




Jainism

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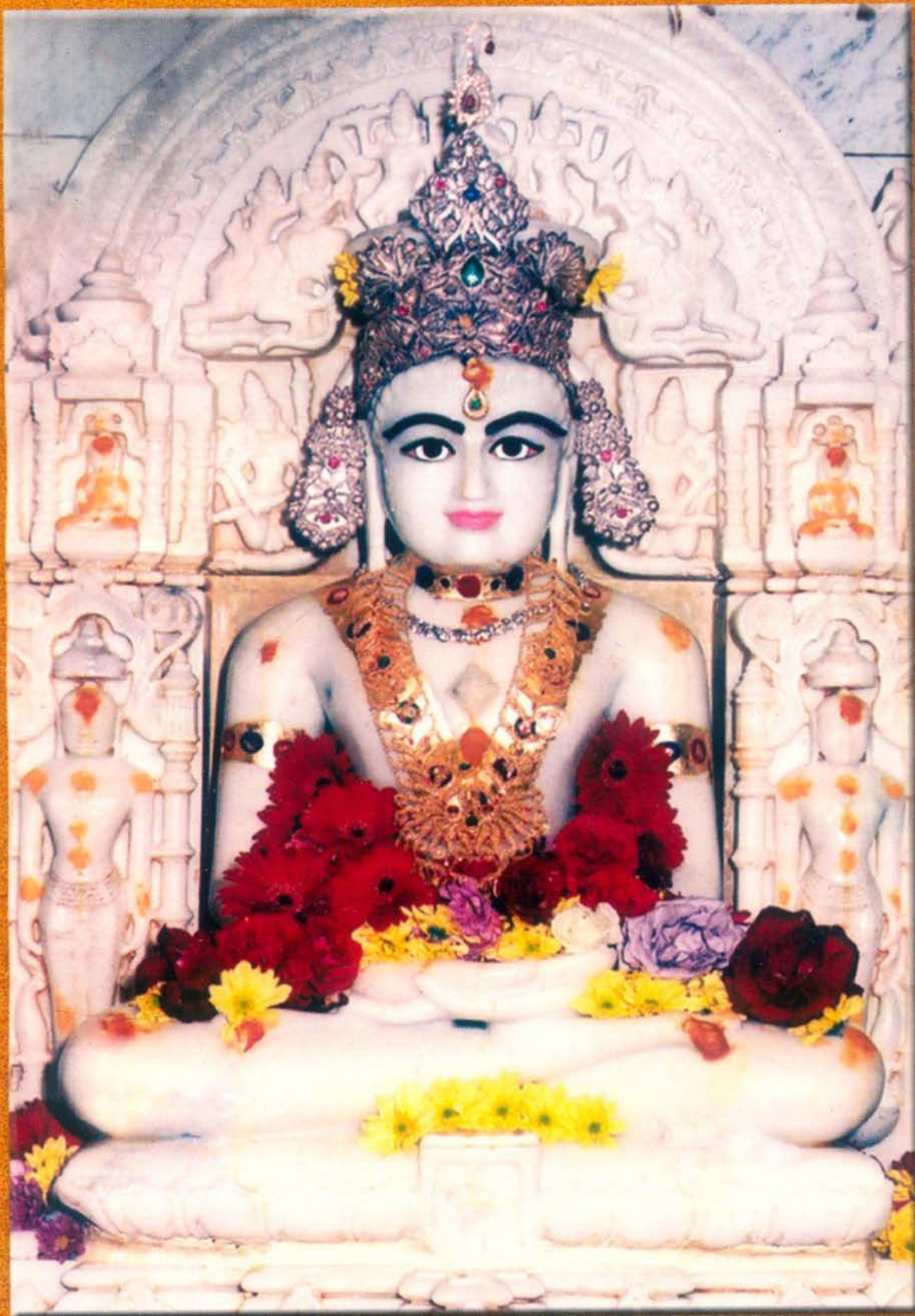
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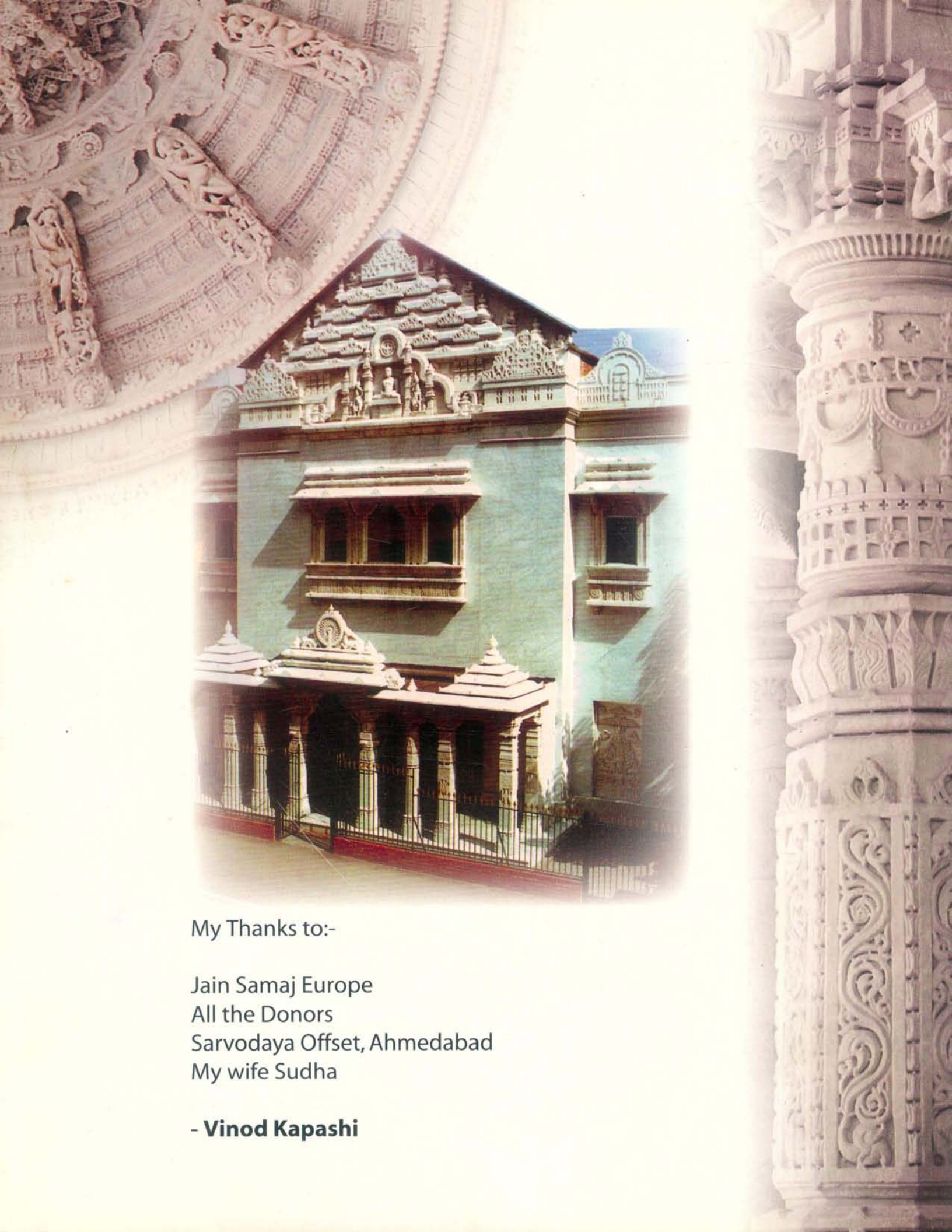
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My wife Sudha

- **Vinod Kapashi**



Way of life

WE live in a society where everyone asks questions about almost everything. Our values have changed, our ideas have changed, and the structure of society has changed. Science and technology have changed our lives. Our thinking process, our life-style and how we behave towards each other has gone through radical changes. The last millennium has seen many empires rise from the dust and many fall into oblivion. No doubt, in the forthcoming years, we will see a lot more changes too. Some will be for the better and some will undoubtedly erode and undermine the basic structures of family life and society. Values would perhaps change to the extent that many wrong doings will be looked upon from different angles and many of our religious principles will be further scrutinised.

When one asks whether the Jain faith is a science of living or not, whether it can be considered a way of life or not or whether it has the potential and strength to guide man or not, one has only to consider the relevance of the Jain faith in the context of our past, present and future.

Non-violence (Ahimsā), non-possessiveness (aparigraha) and many sided approach (anekāntvāda) are not mere words in the holy book. They are not some 'religious' principles, which are to be observed at certain times of the day or week, but these principles offer a great deal to individuals, society and nations.

Ahimsā or non-violence is important to preserve the very fabric of our foundation. Without this we would perish. Conflicts in many countries have time and again taught us this lesson and Jain Ahimsā is not merely non-killing or non-harming, it has to be practised upon the lowliest living entities on the planet. All physical and mental violence has to be avoided. This principle and others will be discussed in depth when we reach that particular topic. Aparigraha or non-possessiveness is another point one should also bear in mind. This is not only in the sole interests of religious purity but also for the survival of mankind. The hoarding of food by an individual or by a nation

is a 'sin'. It not only creates an unjust balance in life-style, but it is a greed which attracts innumerable other vices too. Greed in one's life-style leads to all sorts of activities that may be inhuman and unethical.

Anekāntvāda, this unique principle in the Jain system of philosophy, is very important too. The root cause of all arguments and enmity lies in intolerance and failure to or unwillingness to understand other's viewpoints. Anekāntvāda simply explains that no two persons are equal, as far as their mind, thinking process, likes and dislikes are concerned and therefore one has to make an extra effort to understand each other. One has to accept there are different kinds of people with different ideologies and that acceptance and tolerance are the keys to peaceful co-existence. Anekāntvāda is as important on a family level as it is on an international level.

These and other values together with many other tenets will be considered in the following chapters. The greatest need today is to accept that the whole world is one family. We have no choice but to broaden our horizons, to make sure that our age-old wisdom prevails and to accept that greed, hatred and violence has no place if we want to achieve true peace in third millennium.

If we want the human survival- survival with dignity- then we must turn to the age-old values. We are witnessing more and more scientific discoveries now. But science, which includes matter and not mind, is not a true science. If we think that matter can only be explained by science and mind, soul or consciousness as the subject of religion, then science and religion will always stay apart. But this should not be the case. By linking the philosophies of matter and soul, by linking science and religion we would not only understand human nature but we would find a proper and considered answer which will bring about inner light.

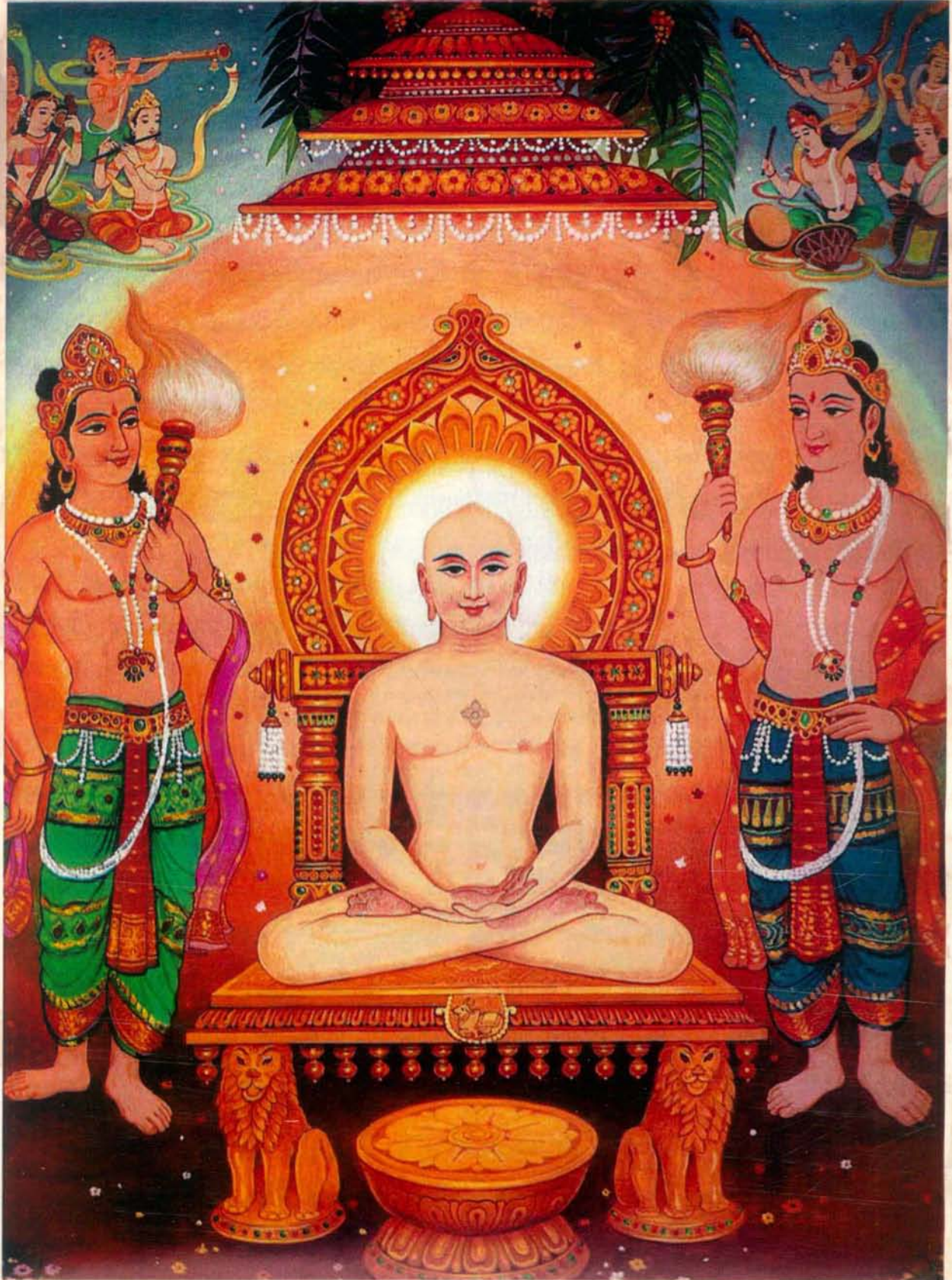
Scientists like Albert Einstein and philosophers like Bertrand Russell or Krishnamoorti or Carl Jung have tried to discover this inner light. Philosophers and enlightened souls like Gautam



Buddha and Mahāvīr had seen that inner light and had preached the way to discover it. Buddha left his royal household in search of an answer to the end of the suffering of mankind. Mahāvīr similarly left His kingdom behind to achieve true salvation. Mahāvīr too gave a message of love and kindness. However, Mahāvīr said that all species on this globe are interdependent and one's welfare depends on the welfare of another. He said trees, plants and vegetation are also living beings. Our love should be boundless and should reach every corner of the earth. **The key to this love is through the observance of goodness and goodness in everyone. Let the life energy be love energy.** Let us accept and recognise that all cognisable and noncognisable living entities have the right to existence. Jains say that it is in the benefit of all mankind to be vegetarians. Vegetarianism is an ethic for ecology and physical and mental health.

Jainism is a path, which leads one to achieve freedom from the shackles of attachment and aversion. Jain scholars have always maintained that attachment to worldly things is the cause of karma bondage. This path explains and shows the way of true freedom and this is why it is a way of life, an ideology that transcends arguments and logic- an ideology that makes sense. The path we are shown purifies our soul and kindles a light of knowledge, dispersing the darkness of ignorance. This system provides day-to-day guidelines for practical life and takes man towards a highest goal.

It is said that Jainism is a way of life and has answers, full of logic and perception, for our entire life. It has transcended the boundaries of time and space, as it is a path for mankind. Its code of conduct is based on age-old wisdom, yet it has an essence of life force within. Its rituals have common sense, yet it is beyond ritual. Jainism is a dharma or a true nature of our inner consciousness, which manifests itself in practical life. It is not dogmatic and does not believe in an almighty creator but believes in the potential to become an enlightened soul. It is the path of right perception; right knowledge and right conduct leading towards 'the ultimate.'



BHAGVĀN MAHĀVIR



History, Bhāgvān Mahāvīr

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. Two distinct lines of thoughts prevailed during that time. One was the Vedic culture and the other was the Shraman culture. The first one gave Hinduism to the world and the other culture gave Jainism and Buddhism.

The first Tirthankara was Rushabhdev. He taught all the necessary knowledge regarding farming, house building, and cooking and basic education in arts, science and commerce. His symbol is the bull. Some coins of pre-Aryan civilisation show the bull on one side and an ascetic on the other. According to some historians Jain philosophy existed in India before the arrival of the Aryan people.

The 22nd Tirthankara Nemināth, a cousin of Lord Krishna, was a kind-hearted prince. Nemināth was about to be married to a princess called Rājul. During the marriage procession Nemkumār, as he was then known, heard the cries of animals that were caged and were to be slaughtered for a grand feast in celebration of their marriage. Nemkumār could not tolerate this and ordered for the release of all animals. He even decided to renounce the world instead of marrying princess Rājul. Later on, Rājul also became a nun.

The 23rd Tirthankara Lord Pārshvanāth, was born more than 250 years before Mahāvīr. He preached the religion of four principles: non-violence, truth, non-stealing and non-acquisition. His tradition continued even at the time of Mahāvīr. During Mahāvīr's time many followers of Pārshvanāth's tradition adopted the preaching of Mahāvīr. A monk called Keshi who was a follower of Parsva tradition and the chief disciple of Mahāvīr called Gautam had a lengthy discussion about the ideology, which has been well documented. Keshi had raised many questions to Gautam and Gautam answered and satisfied him with his scholarly approach. Keshi then accepted Mahāvīr's tradition.

Mahāvīr is the twenty-fourth and the last Tirthankara of the Jains. He was born more than 2,500 years ago, in a small town called Vaishālī in North India. Almost all Jain historians now accept that he was born in 599 BCE . His father's name was Siddhartha. His mother's name was Trishlā. His father was one of the nine rulers of Vaishālī area. The senate consisting of nine kings governed Vaishālī. Perhaps this is a good example of the early democratic system in India. Mahāvīr was born in the northwestern part of Vaishālī, which was called Kshatriyakund. This place is now in the modern Bihār state near the town called Patnā. According to the Shvetāmbar tradition, mother Trishlā saw fourteen dreams (saw fourteen different things in her dream).

She saw: A lion, an elephant, a bull, the goddess of wealth (Laxmi), a garland, the moon, the sun, a flag, a jar (kumbh), a lake full of lotuses, a sea of milk, a vimān (aeroplane), a heap of jewels, and a flame. The king and queen were full of joy, as they knew that the child who was to be born would be a perfect child with supreme virtues. The dream readers or astrologers also confirmed this and said:- 'When a great saviour, prophet or great victor of wars enters the womb, then his mother sees fourteen auspicious dreams. **The child will become brave, he will expand his territory, and will be a great victor in battle-fields OR**

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

A child was born on the thirteenth day of the bright half of the month Chaitra. His name was Vardhamān who came to be known as Mahāvīr (Great and brave) as he had conquered his inner passions and gained victory over all attachments. This is more than a victory in the battlefield. Though born as a prince, Mahāvīr left his royal household, gave up his worldly possessions and became a monk when he was 30 years old. He spent twelve and a half years in meditation and practising non-violence and self-control. He obtained infinite knowledge when he was 42. He spent thirty years in teaching the principles of Ahimsā (non violence) samyam (self control) and tap (austerities).

He founded a religious order consisting of four groups: monks, nuns, laymen and laywomen. This is called *sangha or tirtha*, and the founder of the tirtha with its complete guidelines and code of conducts is called Tirthankara.



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 bondage of sinful acts can obtain liberation. His message is simple "No one should try to obtain happiness at the expense of others". Mahāvīr recognised the fact (or rather he was the first one in human history to say) that plants have life and that they feel pain when cut.

'O Man! The one you are thinking of killing is no one but yourself. The one you are thinking of putting in misery is yourself. With this sort of understanding you will have equality with all living beings'. (Āchārāṅga Sootra)

This was his message of living in harmony with nature, all birds, animals and fellow human beings. He died (Nirvāṇa or Moksha) in 527 BCE, when he was 72 years old.

MAIN EVENTS IN JAIN HISTORY

Dates BCE

Unknown. Arhat civilisation

" " Vedic civilisation

877-777 Pārshvanāth (23rd Tirthankara)

599-527 Mahāvīr (24th Tirthankara)

505 New Jains of Shrimāl town came to be known as Shrimālis

457 'Newly became' Jains of Upkesh town (Osiā) came to be known as Oshwāls

367 12-year famines in north India, Āchārya Bhadrabāhu went to south India. Emperor Chandragupta Maurya became a Jain and he went with the Āchārya. 11 main Anga-books were re-compiled. Bhadrabāhu died in 357 BCE.

312 Āchārya Sthulibhadra died. King Khārvel ruled Kalinga who Built or repaired thousands of Jain idols/temples



57	King Vikram's coronation, Vikram Calendar started.
??	Umāswāti (Umāswāmi) who wrote Tattavārtha sootra
00	Christian calendar---- AD
51, 130	Palitānā temples restored by Javadshāh
??	Kundkund Āchārya's time.
80	Main rift: Shvetāmbar and Digambara in Jain religion became more apparent.
453	Conference in Vallabhi. Final compilation of Jain Shvetāmbar scriptures.
453	First reading of Kalpa sootra, which has become an annual ritual now during Shvetāmbara Paryushan
510	Huns ruled the northwestern part of India. Later on many Oshwāls left that area due to oppression
745	Pātan, a town, in Gujarāt was founded. Most Oshwāls started migrating to Gujarat/Kutchh.
778	84 sub-sects of Jains developed
943	57ft high statue of Gommteshvara was carved out, Consecration AD 981
969-1015	Vimalashāh built one of the two famous temples at mount Ābu.
1010	Mohammed Gazni destroyed countless temples.
1088-1172	Hemchandrachārya's time. Solankis ruled in Gujarāt. King Kumārpāl helped promote Jainism. Many Jain temples were built. Golden period for Jain literature.
1218-1246	Vastupāl, Tejpal were ministers in Gujarāt. Built one of the two famous temples at Mount Ābu. Starting of Dasā and Visā clan.
1255-1258	Crores of rupees were donated by Jain merchant Jagdushāh during the famine in those years.
1415-1489	Lonkāshāh 'founded' Sthānakvāsi ideology. The sect developed later.

- 1525 Mughal period starts in north India
- 1547 King Pratāp and his Jain minister Bhamashāh fought the Mughals. Bhamashāh donated all his wealth to the cause.
- 1556 Mughal emperor Akbar. Jain monk Hirvijaysoori was successful in preaching Akbar. All slaughter houses were closed during religious days
- 1644-1686 Yashovijayji, writer of the Shripāl Charitra (now being read during navpad-oli)
- 1762 Jain Shvetāmbara Terāpanth sub sect started, now having strong institution and movement in Rājasthān and elsewhere. (Vikram Samvat 1818)
- 1893 Parliament of the World's Religions held at Chicago. Virchand Gāndhi represented Jainism.
- 1867-1901 Shrimad Rājchandra's time.

Jainism outside India

- 26-7-1963 A Jain temple opened in Mombasa, Kenya
- 12-2-1984 A Jain temple opened in Nairobi, Kenya
There is temple in Dar-es-salaam also.
- July 1988 A Jain temple, by Jain Samaj Europe opened in Leicester, England.
There also is a Digambar Jain Temple in the Harrow Wealdstone area.
- August 1995 A House-temple opened in Kenton, UK by Mahavir Foundation.
- August 2006 A Jain Temple opened in Potters Bar, England.

There are Jain temples in New York, Chicago, Los Angeles, Detroit, Houston, San Francisco and many other places in the U.S.A and Canada.

There is a Jain temple in Kobe, Japan. There were Jain temples in Burma and Pakistan. Few Jains had established a Jain temple in Zanzibar. One can visit a Jain temple in Nepal. Jain statues have been installed in Malaysia. Soon a temple will be built in Antwerp, Belgium.



Prominent Jain Monks

Bhadrabāhu Swāmi:-

Bhadrabāhu Swāmi was born in 443 BCE. He is believed to be a great astrologer and poet but above all he was the great scholar and the head of the sangha. He is still revered with utmost respect. He wrote the Kalpa-sootra, a Jain Holy Book (this book is a part of Jain Agam 'Dasa- shruta- skandha').

Hirvijay Soori:-

Hirvijay was alive during the rule of the Mogul Emperor Akbar. Hirvijay Soori was born in AD 1526. He explained the Jain philosophy to Akbar, as a result of which the king had ordered the closure of slaughterhouses during the Jain holy days.

Kundkundāchārya:-

Highly respected and revered monk in the Digambara tradition. He was born during the later part of first century or early second century AD. Some of the well known holy books written by Kundkundāchārya are:

1, Pravachan Sāra

2, Niyam Sāra

3, Samay Sāra

The first two books deal with the essential duties of monk and nuns. The Pravachan Sāra is the one, which can be found in almost all devout Digambara's homes. These books deal with the metaphysical treatises explaining matter, life and other aspects of the Jain philosophy. The third book, which is called the Samay Sāra, also describes metaphysical aspects. Samaya sāra teaches about the ultimate aim in one's life and that is to know the pure soul and to realise that the pure soul is unbound and unpolluted by any karma. This is considered to be the most respected book of Kundakunda and it is believed that it is too sacred to be read by ordinary householders.

Umāswātiji:-

Umāswātiji was born in the first century AD. He has written an important Jain book called the Tattavārtha Sootra. Both Shvetāmbaras and Digambaras alike have accepted this book and that is why the book is recognised as a main source material for philosophical aspects of Jainism. The first famous aphorism in the first chapter says that enlightened faith, enlightened knowledge and enlightened conduct lead to moksha or final emancipation.

Hemchandrāchārya:-

He was born in a Vanik family in AD1088 in a small town in Gujarāt. His parents were very much devoted to the Jain faith. Hemchandra joined the order of Jain monks at a very early age. He practised the austerities described in Jain literature. He crossed the whole ocean of learning within a short space of time. The then king Sidhharāj was impressed by the qualities of Hemchandrāchārya. Āchārya's political wisdom, religious strength and immense knowledge gave him a special place in the king's court.

King Sidhharāj had fought and won many battles. Once he won the battle of Malva, which was a superior place then Gujarāt. Malva had its own strong, unmatched literary tradition. Malva had the best Sanskrit grammar, whilst Gujarāt had none. The king wanted Gujarāt to be at the forefront of the literary field too. The king requested āchārya to compose a grammar, which would lift his prestige. Āchārya undertook this mammoth task. After continuous research and hard work āchārya composed the grammars of the Sanskrit and Prakrit languages. This work is still held in high esteem. When the work was completed the king celebrated the historical event. The book was placed on the king's elephant and a colourful procession was held. More than 300 manuscripts of this work were made and sent to various parts of India. The roots of Gujarāti language lie in the ancient Prakrit and Apbhransa languages. Hemchandra discussed the apbhransa in his book; sustaining an important research work.

Hemchandra lived through to see two great rulers in Gujarāt's Solanki dynasty. Kumārpāl became the king of Gujarāt after the death of Sidhharāj. Kumārpāl was greatly influenced by the Āchārya. It is said that he became a Jain and had many Jain temples built and restored.

This was the golden period of Jainism in Gujarāt. The king made many social and political reforms. He was influenced by Hemchandra and had given orders not to kill any animals in the kingdom. Hemchandrāchārya had a special place in the king's court. The king regularly paid his respects to this great monk and received his blessings.

Hemchandra's literary journey continued during these years. He wrote another mammoth work called the 'Trishashti Shalākā Purusha Charitra' The book is about 63 great personalities. Hemchandra's book on yoga is also very famous. The 'Yoga-Shāstra' describes all aspects of the yoga system. Āchārya has also written books on grammar, science, the art of poetry and different lexicons.

Although a Jain monk, Hemchandra was very sympathetic towards other religions. He went to Hindu temples and had composed the 'Mahādeva Stotra' in praise of Lord Shiva. Hemchandra knew about his death six months before the actual end. He had finished all his works. He died at the age of 84 in AD 1173.



Scriptures

INDIAN philosophical books are a great source of ancient knowledge and wisdom. Vedic tradition is known because of Vedas, old books of hymns, written by Hindu sages. The Shraman tradition is another philosophy. Shraman-books mainly deal with the philosophy of non-violence and the theory of the cycle of transmigration.

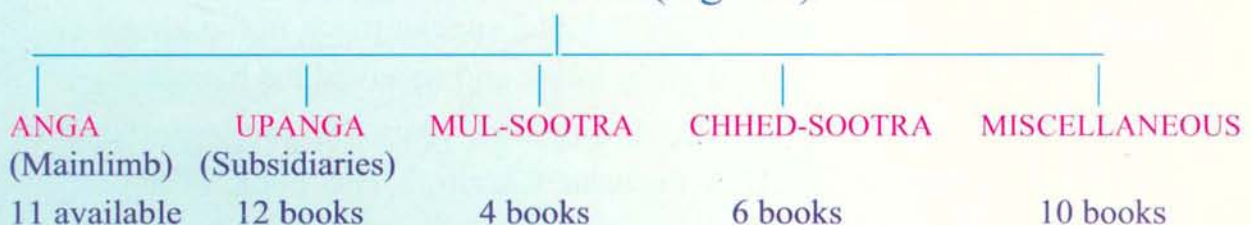
The Vedic sages have presented scriptures about creation and the forces of nature which they worshipped. Shramans, however, chose to write about life and non-life (two main entities) and the relation between these two in the universe. It would not be an exaggeration to say that the philosophy of soul and karma is developed from these two main entities. This philosophy was later fully developed into a code of conduct together with whole science of the movement of the soul through various stages of time and space.

Jain holy books contain the preaching of Tirthankaras. The Main disciples of Tirthankaras used to hear and memorise the divine preachings. For this reason the holy books are also called 'sruta' (as heard).

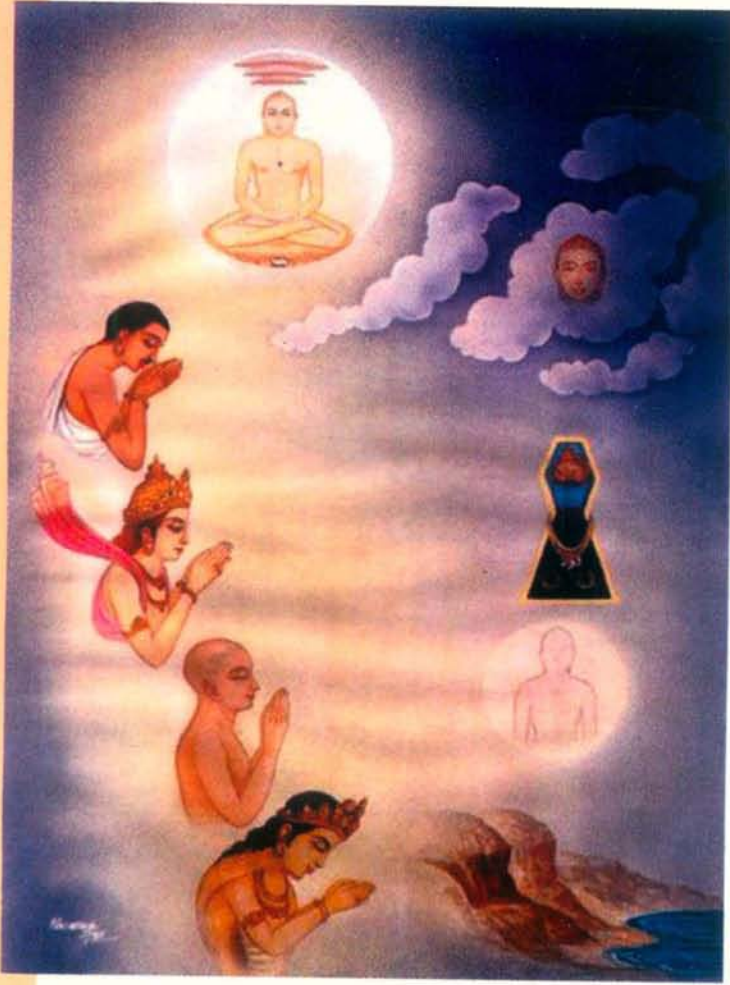
Jains are mainly divided into two factions, Shvetāmbara and Digambara. Shvetāmbaras maintain that the original discourses are preserved in the books called Āgams. Digambaras believe that original preaching of Tirthankaras was lost and what we have got now cannot be called Āgams. Therefore we have two sets of compositions: Shvetāmbara Āgams and Digambara holy books.

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

Shvetāmbara texts (Āgams)



The above 43 books plus two more books the Nandi-sootra and the Anuyoga Dwar are collectively called Āgams. The List of these books is printed in appendix A



Digambaras classify their scriptures in four broader divisions:-

(1) Prathamānuyoga books:-

These are simple books narrating stories of people and events. Any principles explained in a form of a story would be easier to grasp and therefore such books are quite popular amongst lay people.

(2) Karanānuyoga books:-

These types of books deal with the science of karma, mathematics and astronomy. These types of books are more suited for scholars. (Examples- Gommattsār Jivkāṇḍ, Karmakāṇḍ, Triloksār)

(3) Chranāyoga 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 Shrāvakachar, Purushrthasiddhi Upāy)

(4) Dravyānuyoga books:-

These books describe the philosophy of life and matter, six substances and seven fundamentals etc. (Examples:- Samaysār, Dravyasangraha)

There is however one book, called the Tattavārtha Sootra which is recognised and revered by all Jains. This book was written in the first century AD by a monk called Umāswati (or Umaswāmi)



Philosophy

THE WAY to liberation is through enlightened faith, enlightened knowledge and enlightened conduct. The enlightened faith is an awareness of reality or truth and leads to the knowledge of every substance in the universe. It also means having unwavering faith in the words of Jinas (who have conquered their inner passions and are enlightened souls). In order to obtain the correct knowledge of reality, one must put faith in their words. This is also known as samyak darshan, which is made up of two words, samyak and darshan. Samyak means enlightened, proper and holy and darshan means view, vision or faith. Samyak darshan also means self-realisation.

Enlightened knowledge includes scriptural knowledge, intuition and other achievements associated with mental and spiritual powers.

Enlightened conduct is the conduct, which befits a noble person determined to make progress on his or her spiritual journey. Enlightened conduct frees man from all

Pythagoras called 'three' the perfect number-expressive of beginning, middle and end. The concept of Trinity is common to most religions. The Christians have the Father, the Son and the Holy Ghost. The Hindus have the Brahma, Vishnu and Mahesh. The Buddhists have the Buddha, His Order and the Law. The Jains Holy Trinity consists of Right Belief, Right Knowledge and Right Conduct.

K.B. Jindal in his book
'An Epitome of Jainism'

attachments and aversions and finally destroys karma bondage. Conduct can only be called 'enlightened' if it goes hand in hand with enlightened faith and enlightened knowledge.

Liberation or moksha is the ultimate goal and is a state of eternal bliss, wherein one's soul becomes free of all karma bondage. When a soul is


freed of all karmas, it is pure and in its natural blissful state. Moksha also means freedom from the cycle of death and rebirth.

TATTVAS or CATEGORIES OF TRUTH

This is the first thing to know for achieving enlightened faith.

Jainism has classified this in following seven categories.

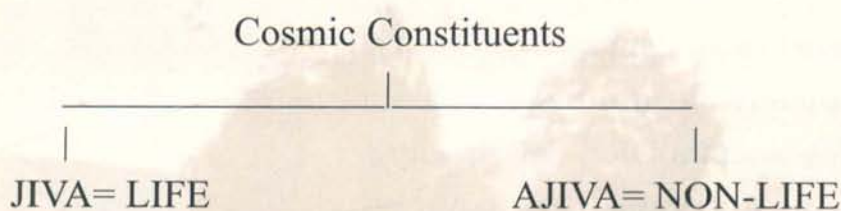
- 1, Sentient beings or souls (life) = jivas
- 2, Inanimate entities (non-life) = ajivas
- 3, Inrush/Influx of karma towards soul= ashrava

- 
- 4, Bondage of soul by karma-matter = bandh
 - 5, Stoppage of influx= samvar
 - 6, Shedding of karma and freeing oneself from the bondage= nirjarā
 - 7, Liberation of soul from karma-matter = moksha

There are two additional tattvas:- Punya or meritorious deeds and papa which means sinful acts.

First let us see jiva and ajiva:

Cosmic constituents can be divided into two categories.



- (1) Jiva comprises an infinite number of independent spirit-units or souls
- (2) Ajiva means an infinite number of atomic units. Jiva possesses consciousness and has perfect knowledge, vision, power and bliss whilst ajivas are inanimate entities. To understand the remaining tattvas, one must know what karma-theory is.

Jainism has its own unique karma theory. Our good or bad deeds and thoughts are in the forms of minute particles invisible to the naked eye. These particles or atoms of karma called karman vargana are attracted to the soul. They bind themselves to the soul, thereby 'polluting' it. If one commits evil deeds, the soul is bound with the karma particles of evil deeds. Every soul suffers according to the quantity and quality of the particles bound to it.

The cycle of birth and death is determined by these karma particles. When all the karma particles are destroyed or shed the soul attains liberation.

Inrush/Influx (ashrava).

The process of the movement of karmas towards the soul is called influx. Any activity will result in the influx of karma particles and the soul will receive and will be stained by the layers of these particles. The wind blowing and dumping dust in the house through an open window can be compared with this phenomenon.

Stoppage (Samvar)

Now we know what influx is, the next points to consider are how the particles of karma can be prevented from approaching the soul and how to keep the soul free of karma particles. This can be achieved by following the path of enlightened conduct. If we use a parallel in the above example, it can be compared to the closing of a window to stop the dust getting in.

The shedding of karmas (nirjarā).

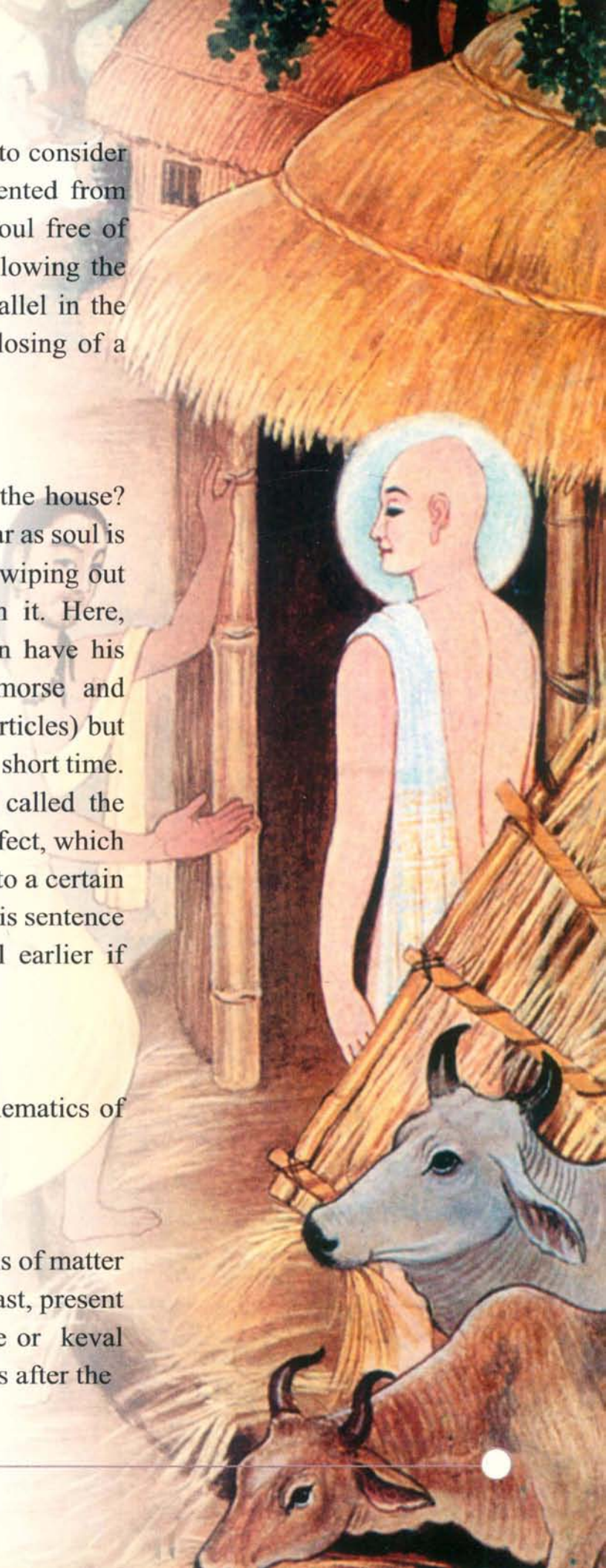
What about the dust already accumulated in the house? The house itself must be wiped clean. But as far as soul is concerned one cannot completely clean it by wiping out the dust of karma particles accumulated on it. Here, another analogy will explain. A criminal can have his sentence reduced if he shows genuine remorse and repentance (this is wiping out some karma particles) but he may still have to go to a jail and suffer for a short time. The repentance and related activity can be called the shedding of karmas. The jail sentence is the effect, which he cannot avoid. This way, man has to suffer, to a certain extent, from the effects of his bad deeds. But his sentence may be reduced and he may leave the jail earlier if reformed.

Bondage (bandh)

This entity explains the mechanism and mathematics of the bondage of karma particles to a soul.

Liberation (moksha).

Omniscience means the knowledge of all forms of matter in the universe. An "Omniscient" knows the past, present and future of all worldly matter. Omniscience or keval gyan is the final, supreme knowledge. It comes after the



elimination or removal of destructive karmas. The one who possesses this knowledge is called Arihant or Arhat.

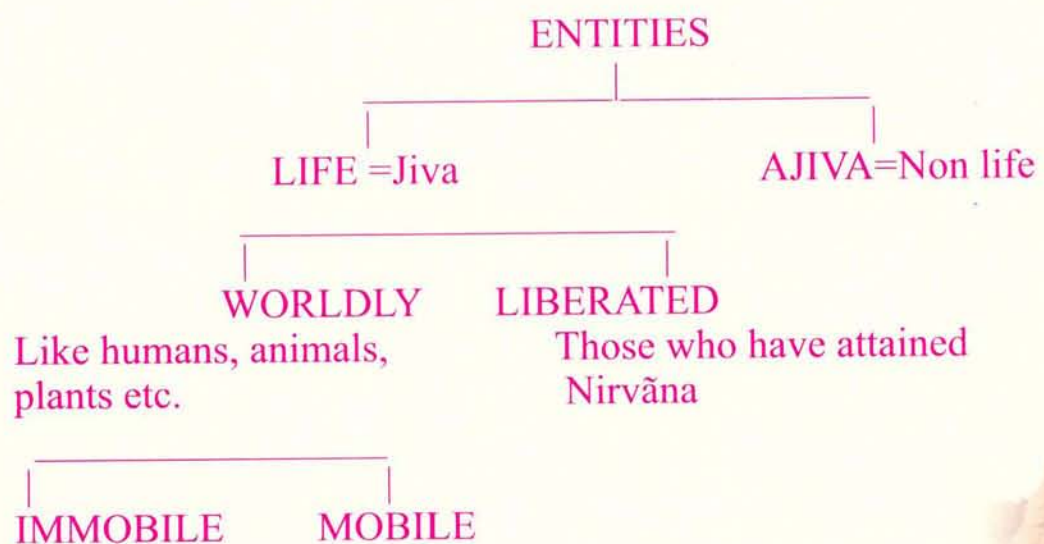
After having gone through the complete process of wiping out karmas and also after being rewarded or punished to a certain extent, the soul is finally free. This is nirvāna or moksha; the final emancipation.

JIVA AND AJIVA (LIFE AND NON-LIFE)

In Jain terminology, the word used for a soul or living being is jiva. Jiva means everything, which has life. Therefore, the characteristic of jiva is consciousness. This can also be referred to as the characteristic of awareness, the use of senses and the ability to distinguish between right and wrong.

There are two types of souls. Worldly and emancipated or in other words: 'bound' and 'free' souls. A free soul is a liberated soul, which has no bondage of karmas. This is called Siddha.

Liberated souls live (or rest) on top of the universe (siddha-shila) and never return to take re-birth. The soul can achieve nirvāna after all karma particles have been destroyed).



Worldly souls include plants, animals, humans and other life forms. These souls go through the innumerable cycles of birth and death. Worldly souls reap and consume the fruits of karma. That is, by their activities they create the bondage of karma and as a result of this bondage, either suffer from, or enjoy, the resultant effects. Some worldly souls have thinking faculties whilst others do not. Worldly souls may also be classified, as mobile or immobile souls.

Non-mobile or sthavar jiva are those that are stationary (or have vibratory motion) and cannot move on their own.

Mobile or trasa jiva are those that can move on their own.

All living beings are classified according to the number of senses they possess.

All living beings have at least one sense. All immobile beings have one sense; the sense of touch and they are further divided into five sub-categories

Earth-bodies: Living beings that have earth as a body.

Water bodies: Living beings that have water as a body.

Fire bodies: Living beings that have fire as a body.

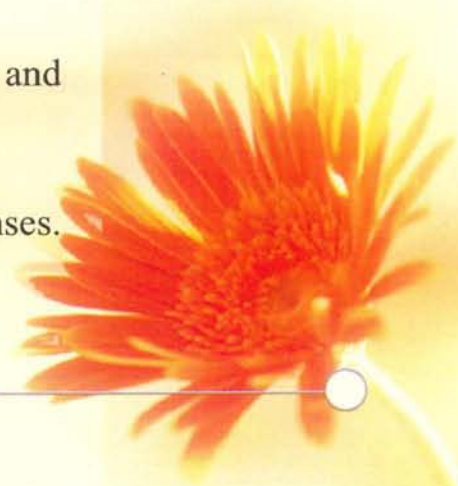
Wind (air) bodies: Living beings that have air as a body.


Plants: Living beings that have plant as a body. Plant-beings are either Pratyek vanaspatikaya (single-soul vegetables) or Sadharan vanaspatikaya (multi-soul vegetables). The second type includes root vegetables which are forbidden according to the Jain dietary rules.

Mobile beings:

Worms, shells, insects and similar beings have two senses. (touch and taste).

Ants, centipedes, insects in crops and similar beings have three senses. (touch, taste and smell).





Bees, spiders and similar beings have four senses (touch, taste, smell and vision).

Humans, animals, heavenly beings, hellish beings and similar beings have five senses

(above four plus hearing. They also have a mind).

WHERE DO JIVAS LIVE ?

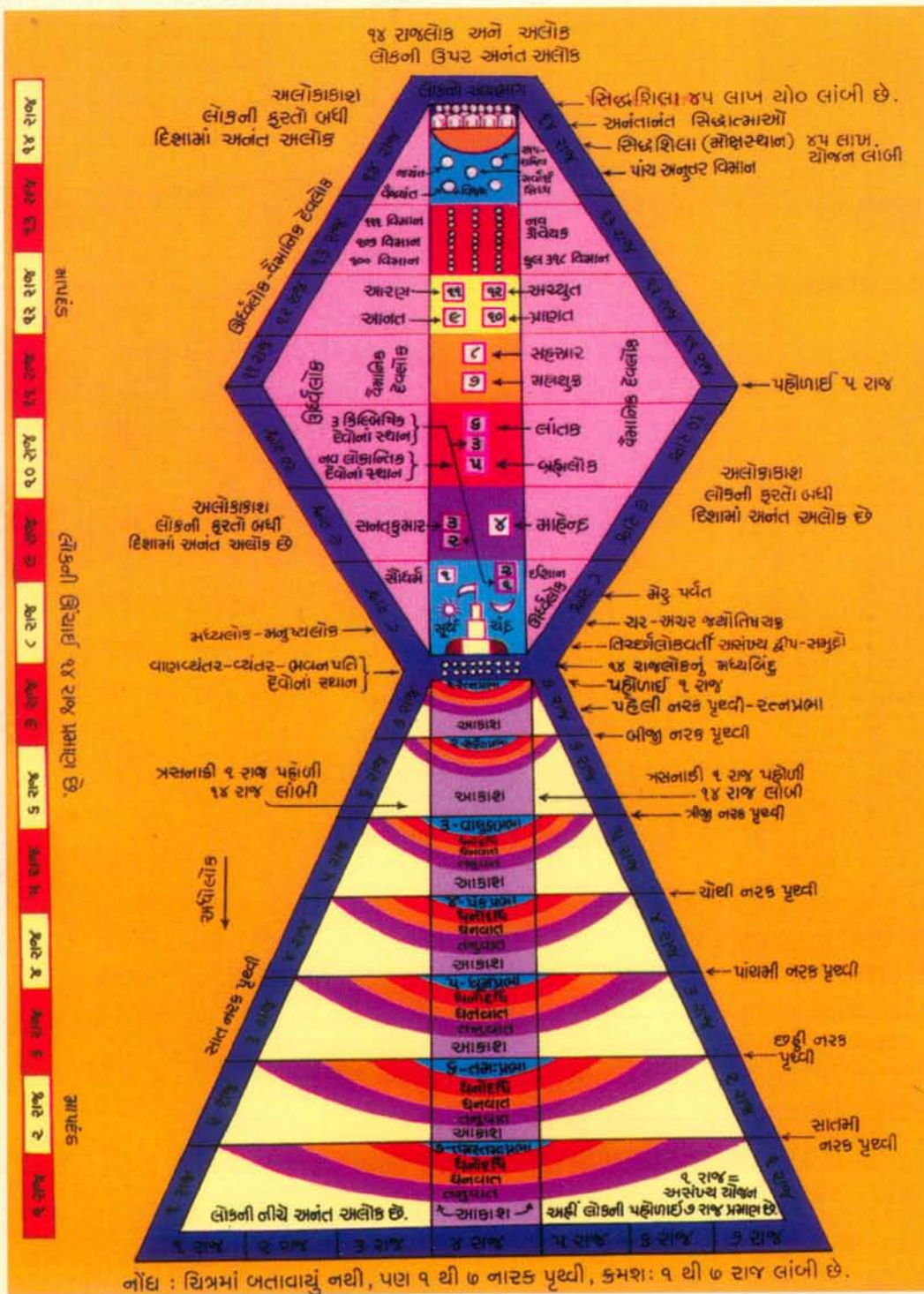
The shape of the universe resembles the figure of a man standing with his feet apart. This is a three-dimensional shape. The central, cylindrical part is the home of all 'mobile' life. The top part of the universe is the home or abode of liberated souls and is called siddhashilā. Below the siddhashilā lies the abode of celestial beings.

There are different islands and oceans in the middle central part of the universe. Again in the middle of these islands and oceans there is an island called Jambudvip where we live. Jambudvip itself is divided into many regions. Our own region is called Bharat Kshetra. There is a mountain called Meru in the centre of Jambudvip. The suns, moons, planets, constellations and stray stars are considered jyotishka-gods which circle round the Mount Meru. The lower part is inhabited by hellish beings.

Within the vast space (akash) of our universe there are jiva and ajiva: ie souls and matter. Jiva are sentient entities where as ajiva and space is non-sentient. Furthermore ajiva is governed by the 'medium of motion' and the 'medium of rest'. These two media are also non-sentient.

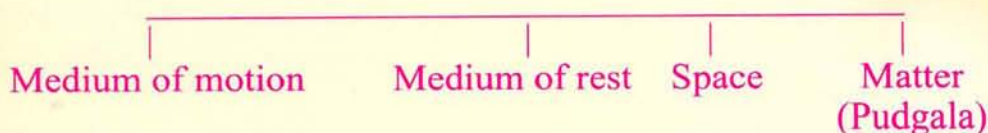
To explain these two media, let us take the analogy of a fish in its' bowl. The fish is the 'life,' the bowl is non-life. There is space in the bowl. Water in the bowl provides the medium of motion.

The medium of motion helps the movements of material objects ie all matter. The universe itself has no motion but the force of motion is present in the Universe. The medium of motion is invisible and has no consciousness or knowledge. The medium of rest is a latent force and it enables matter to be inanimate. It is also invisible and has no consciousness or knowledge. Collectively, souls (or sentient beings),



space, matter and the medium of motion and medium of rest are called substances.

AJIVA



THESE substances are eternal and they go through innumerable changes and they cannot be destroyed. Souls and matter are infinite in number. The medium of motion, medium of rest and space are singular in nature.

(૧) છ કાયની સમજ (પાંચ સ્થાવર)

<p>પૃથ્વી કાય</p>	<p>તેજકાય</p>	<p>પ્રત્યેક વનસ્પતિ</p>
<p>અપકાય</p>	<p>વાયુકાય</p>	<p>સાધારણ વનસ્પતિ</p>

(૨) છ કાયની સમજ (અથા વિકલેન્દ્રિય + તિર્યચ પંચેન્દ્રિય)

<p>ભેદેન્દ્રિય</p>	<p>હિરપર / ભિજપર</p>	<p>જલચર</p>
<p>તેષેન્દ્રિય</p>	<p>ભેચર</p>	<p>સ્થલચર</p>
<p>ચૌતેન્દ્રિય</p>	<p>ભેચર</p>	<p>સ્થલચર</p>




Vows and Laws of Karma

FIRST let us see five vows as prescribed by the code of conduct.

The vows include abstinence from violence, lying, stealing, lustful sexual conduct and possessiveness

In short the five vows are:

FIVE VOWS



Non violence, Truth, Non-stealing, Celibacy, Non-possessiveness.

The first vow is that of Ahimsā or non-violence. Mahāvīr has given a simple message to mankind:

"Ahimsā paramo dharma"

Meaning non violence is the supreme religion.

When Mahāvīr talked of non-violence, he did not just mean non-destruction. He included taking care in one's speech and actions. Thinking badly about someone, or speaking badly about them are forms of violence.

Non-violence is the intrinsic nature of the pure soul, the state of perfect equilibrium, unruffled peace, and complete equanimity.

Mahāvīr said that the act of killing out of carelessness or passion is an act of violence. Our environment can be damaged in the ruthless pursuit of greedy motives. Ahimsā can be broken by carelessly acquiring wealth and by creating an unbalanced and unjust society. Even proclaiming that your faith alone is It

right and just faith, is considered an act of 'violence'. Thus the definition of Ahimsā is all-encompassing. Mahātmā Gāndhī absorbed and accepted the idea of Ahimsā into his own life-style. He recognised that Ahimsā is a way of life which when applied collectively can solve global problems. While talking about Ahimsā, Gāndhiji said that injustice, inequality and the careless use of natural resources are all forms of violence. Individuals should act with due regard towards their surroundings.

We are interdependent. Each of us depends on the well being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of earth, the air, water and soil.

We must treat others as we wish others to treat us. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by memories of hate.

From- A Global Ethic-

Declaration of the Parliament of the World's Religions, Chicago 1993

To illustrate just how all-encompassing Ahimsā is, it even includes microbes. Jains say there are microbes in the air, water and even in fire. One should ensure that these are not harmed by carelessly discarding waste or gases into the air.

Jainism states that he who follows the path of non-violence is on the way to moral and spiritual advancement. Non-violence is the natural path to truth, built on self-realisation.

(2) To say asad i.e. anything untrue or without foundation is a falsehood.

(3) Taking anything which is not given (adatta) is stealing.

(4) The act of copulation is sinful.

(5) Attachment is possessiveness. (Attachment in possession is worst then the possession itself). When one refrains from evil activity, he automatically turns towards positive and virtuous deeds. When this process is complete one is called vrati (the taker of vows).

Vows could be partial i.e. on a small scale or total.

is difficult for laymen to observe any of these vows to a great degree, because of his household duties. His field for the observance of vows is limited and therefore he practices vows on a smaller scale. A monk, however, is free of household limitations as he has no possessions and has no family bondages. He can therefore, carryout the vows more strictly.

The vows are either called anuvrata (minor vows) or mahāvratā (major vows) depending on who is practicing and to what extent he is practicing. Major vows are mainly for monks and nuns.

S L Gāndhi about Anuvrata Movement:-

This movement is one that aims at revolutionising life from within by remaking character. The world today needs this more than anything else.

Let us now see some practical 'tools' to help steady one's mind. These tools are called bhāvanā or practical contemplation.

These practical contemplation involve developing certain feelings towards other humans. Below is a list of these feelings:

- (1) The friendship of those who are pious and virtuous.
- (2) Rejoicing at the sight of (or appreciating the qualities of) the virtuous persons.
- (3) Pity for those people or beings who are unhappy or miserable.
- (4) Equanimity towards those who are impolite, arrogant and those who do not listen.

The first bhāvanā or feeling is the friendly attitude towards all who are virtuous. It helps one to develop a positive attitude and eliminates feelings of jealousy.

The second bhāvanā teaches one to be happy on seeing someone who is more knowledgeable and virtuous than oneself. This also helps to remove feelings of jealousy and hatred.

The third bhāvanā is compassion on seeing someone in pain. This pain could be the pain of poverty, or could be due to disease and other problems. Having an understanding mind and feeling compassion helps one to achieve the steadiness of mind needed in the observance of the five basic vows.

The fourth bhāvanā is one of neutrality and non-judgement. There are instances when you meet people who are arrogant and impolite. Here, you should not judge them but cultivate the feelings of neutrality. Having a neutral attitude is not a weakness or a negative aspect, as this bhāvanā helps to conquer ego and anger.

The observer of vows must be free of shalya, which means he must be free of three things:

(1) hypocrisy (2) a desire to consume excessively and (3) a lack of faith in the eternal truth.

The observer of vows wishes for a final end whilst practising 'voluntary invitation to death.' Anyone who strictly observes vows becomes humble and is not afraid of death. In fact, this person often wishes death during meditation or whilst undergoing voluntary and ritual fasting, leading to death. Such a death is called samlekhnā.

LAWS OF KARMA

Every action, every word, every thought produces, besides its visible, an invisible, transcendental effect-the karma: every action produces, if one may so express it, certain potential energies which under given condition, are changing themselves into actual energies, forces which, either as reward or punishment, enter sooner or later into appearance.. Dr H V Glasenapp 'Doctrine of Karman in Jain Philosophy'

Karma particles or karmic matter is attracted to the soul when one or all of these things are present.

- 1, wrong faith (and understanding),
- 2, wrongful conduct,
- 3, carelessness,
- 4, passions,
- 5, and the activities of body, speech and mind (yoga).

Just to explain more:-

(1) Wrong faith (mithyātvā) is the opposite of enlightened faith or samyag-darshan.

(2) Non-abstinence is the failure to abstain from wrong deeds in spite of knowing what is right and what is wrong.

(3) Carelessness or action without regard for others.

(4) Four passions- anger, deceit, pride and greed.

(5) Yoga- this is not the same word as is commonly understood. Yoga in this sense is the act provoking karma bondage. These acts are done by mind, speech or the body .

TYPES OF KARMAS

KARMAS

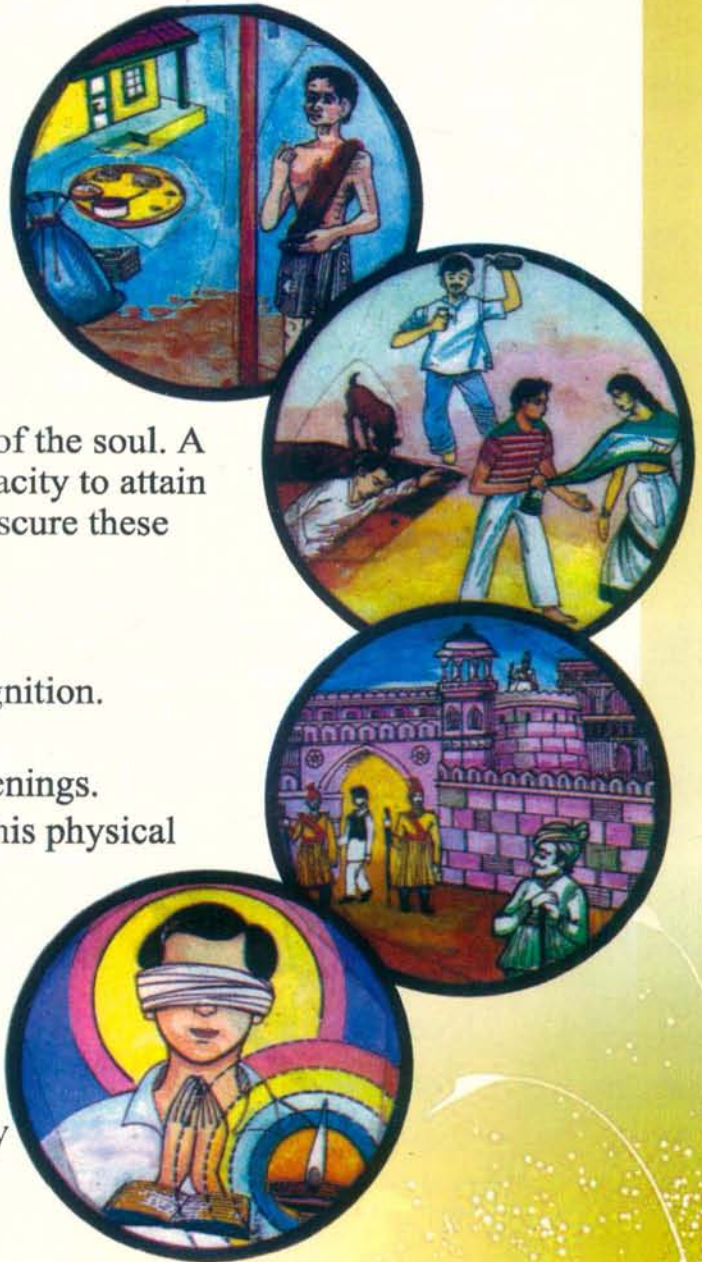
GHĀTĪ (Destructive) AGHĀTĪ (non-destructive)

- | | |
|--------------------|-------------|
| 1, Gyānavarniya | 5, Vedaniya |
| 2, Darshanāvarniya | 6, Āyu |
| 3, Mohaniya | 7, Nāma |
| 4, Antarāya | 8, Gotra |

Ghāti karmas obscure (or kill) the basic attributes of the soul. A pure soul has perfect knowledge, faith and the capacity to attain nirvāna. However, the first four karmas, above, obscure these qualities.

- 1, Gyānavarniya karma obscures knowledge.
 - 2, Darshanāvarniya karma obscures vision and cognition.
 - 3, Mohaniya karma obstructs conduct and faith.
 - 4, Antarāya karma prevents all sorts of good happenings.
- Aghāti karmas are body-related and a person gets his physical comfort or dis-comfort, his life-span, name and family-line due to the effect of these karmas.
- 5, Vedaniya karma produces feelings and emotions.
 - 6, Āyu karma determines the life-span of the individual.
 - 7, Nāma karma gives factors of individuality and personality.
 - 8, Gotra karma determines family surroundings.

One must practice right conduct and try to stop the influx of karman varganā..





Right Conduct

The Tattavārtha Sootra says that right or enlightened conduct is achieved by these six things:

(1) Five-way vigilance, (2) Three types of restraints, (3) Righteousness, (4) Reflection- positive thinking, (5) Victory over affliction, and (6) Austerities.

The above aspects of enlightened conduct are explained here in a concise manner.

(1) The five-way vigilance:-

- A- Proper care whilst walking,
- B- Care in speech
- C- Care in obtaining only what is essential for living,
- D- The careful use of articles (so as not to cause any violence to any living beings).
- E- Care in the disposal of articles, so as not to cause unnecessary waste and any violence.

(2) Curbing the activities of the body, speech and mind brings about three types of self-control.

(3) Perfect righteousness is-

- forgiveness. - modesty. - simplicity. - cleanliness of mind and body.
- truthfulness. - self-discipline. - austerity. - renunciation.
- non-attachment. - continence.

(4) Twelve points of positive thinking, contemplation that helps one to walk on the path of righteousness (and enlightened conduct). One must continuously contemplate on a given point (one of the twelve subjects given below) for a considerable time to help analyse his own situation. The subjects of contemplation are:

- 1) Nothing is permanent (including our body), but everything is transitory.
- 2) There is no true shelter except the shelter of religion.
- 3) Reflection of the cycle of births and deaths.
- 4) The individuality of birth and death. (One must face both circumstances individually).
- 5) Acknowledging the separation of the soul from the body.
- 6) The purity of the soul in comparison with other matter.
- 7) All efforts of material gain may lead to ashraava.
- 8) The possibility of samvar and understanding the ways of achieving this.
- 9) Nirjarā (shedding of karma) through the observance of rules and codes of conduct,



as laid down in Jain scriptures.

10) The contemplation of the universe and of our own position within the universe (loka)

11) Recognising how rare and difficult it is to have true faith and an understanding of one's own righteousness.

12) The contemplation of religion as the saviour of oneself.

(5) Austerities have a special place in the Jain code of the conducts. There are twelve types of austerities or penance. The first six are considered external penance because they are mainly physical austerities. The remaining six are internal as the majority of them are connected with the mind and our feelings towards others.

The twelve austerities are as follows:

1) Fasting - carried out according to the strict regulations laid down by Jain spiritual teachers.

2) Eating in moderation. This acts in preserving good health.

3) Abandoning feelings of greed. (Having limitation in the number of items one eats)

4) Eating without feelings of attachment to food.

5) Self-imposed hardships to train one's mind.

6) Control of the body and senses.

The six internal types of austerities are-

1) The repentance of misdeeds.

2) Showing modesty and respect for spiritual leaders.

3) Serving spiritual leaders

4) Studying good books.

5) Meditation

6) Observing mental kausagga (i.e. feeling the separation of the body and soul through Jain-yoga practices).





Sects

NO RELIGION or faith is free from divisions within its main framework. Jains are also divided into many sects. Different viewpoints arising out of scriptural interpretations have led to different factions. The first rift came after the nirvāna of Lord Mahāvīr. Monks at that time were having different opinions about wearing clothes. For some monks true renunciation means giving up one's own clothes too. But for others it was the basic requirement in order to live and mix with lay-people.

There was a big famine in India about 160 years after the nirvāna of Mahāvīr. Jains were divided not only geographically but their ideas as regards interpretation of the code of conduct differed very much. It is largely believed that Pārshvanāth's followers were in favour of the usage of clothes for the monks. Mahāvīr himself had given up or did not care to pick up his last piece of cloth entangled in the bush. After his nirvāna there were debates about this issue but his followers continued both tendencies. Early scriptures mention monks of both traditions without any reference of a rift. However the rift was a real one (AD 80) and became a fully developed ideology within the main structure. The monks who were wearing white clothes were called Shvetāmbaras and those monks who propagated total nudity were called Digambaras. Digambaras have always stressed the practice of nudity as an absolute prerequisite to the mendicant's path and to the attainment of salvation. But the Shvetāmbaras say that the practice of complete nudity is not an absolute requirement for nirvāna.

Digambaras believe that a woman must be reborn as a man before nirvāna. But the Shvetāmbaras hold the contrary view and say that women are capable to attain nirvāna in their present lifetime.

The division of the Jain religion into two sects was only the beginning of splitting the religious order into various subsects. Each of the two great sects split into various sub-sects depending on the interpretations of the scriptures.

SUB-SECTS WITHIN THE DIGAMBARA SECT:-

Bisapantha,
Terāpantha, and
Taranapantha or Samaiyapantha.

(1) The followers of Bisapantha support the religious authorities known as Bhattarakas who are also the heads of Jain monasteries. The Bisapanthas, in their temples, worship the images of Tirthankaras and also the idols of Kshetrapala, Padmāvati and other deities. While performing these worships the Bisapanthis sit on the ground and do not stand. They perform Ārati, i.e., waving of lights over the idol, in the temple even at night and distribute sweets (prasada). Most Digambara Jains from Mahārashtra, Karnataka and South India plus a sizeable number of Digambara Jains from Rajasthan and Gujarāt are the followers of Bisapantha.

(2) **Terāpantha:** Terāpantha sect started in AD 1596 'as a revolt against the domination and conduct of the Bhattarakas'. Terāpanthis install the idols of Tirthankaras and not of Ksetrapala, Padmāvati and other deities. Further they worship the idols not with flowers, fruits and other green vegetables (known as sachitta things), but with sacred rice called 'Aksata', cloves, sandal, almonds, dry coconuts, dates, etc. As a rule they do not perform Ārati or distribute Prasada in their temples. Again, while worshipping they stand and do not sit.

The Terāpanthis are in greater number in Uttar Pradesh, Rajasthan and Madhya Pradesh. It is noteworthy that Terāpanthis are found in both Digambara and Shvetāmbara sects. However, both Terāpanthis are entirely different from each other. While the Digambara Terāpanthis believe in nudity and idol worship, the Shvetāmbara Terāpanthis are quite opposed to both.



(3) **Taranapanthis:-** Three main peculiarities of the Taranapanthis:- (a) the aversion to idol worship, (b) the absence of outward religious practices, and (c) the ban on caste distinctions. This sect evolved as a revolt against the religious beliefs and practices prevailing in the Digambara Jain sect, and it appears that Tarana-Swāmi might have formulated these principles under the direct influence of Islamic doctrines and the teachings of Lonkāshāh, the founder of the non-idolatrous Sthānakvāsi sub sect of the Shvetāmbara sect.

In recent years a new sub sect known as 'Kanji pantha' (followers of Kanji Swāmi) is formed and is becoming popular especially among the educated sections. Kanji Swāmi was a 'Shvetāmbara Sthānakvāsi' by birth and was very much influenced by the sacred texts of the Digambara Jain Āchārya Kunda-Kunda. Kanji Swāmi put greater stress on the philosophy of the

nischaya naya, that is, realistic point of view, in preference to vyavahara naya, that is, practical point of view. Digambaras generally consider that both the viewpoints are of equal importance. However, the influence of Kanjipantha is steadily increasing and Sonagarh near Pālitānā in Gujarāt and Jaipur in Rajasthan have become the centres of this particular 'sect'.

SUB-SECTS IN SHVETAMBARA JAINS



Shvetāmbara sect has also been split into three main sub sects:

Murtipoojaka,
Sthānakvāsi, and
Terāpanthi

MURTIPOOJAKA

The original stock of the Shvetāmbaras is known as Murtipoojaka Shvetāmbaras since they are the worshippers of idols. They offer flowers, fruits, saffron, etc. to their idols and adorn them with jewelled ornaments.

Their ascetics cover their mouth with strips of cloth while speaking; otherwise they keep them in their hands. They stay in temples or in the upashrayas (specially allocated buildings). They collect food in their bowls from the Shrāvakas or householders' houses and eat at their place of stay.



The Murtipoojaka sub sect is also known as Derāvāsi. The Murtipoojaka Shvetāmbaras are found scattered all over India for business purposes in large urban centres but mainly they are concentrated in Gujarāt and Maharashtra.

STHĀNAKVĀSI

The Sthānakvāsis arose not directly from the Shvetāmbaras but as reformers. Lonkāshāh, a rich and well read merchant of Ahmedabad, founded the original reformist sect in about 1474 A.D. The main principle of this sect was not to practice idol worship. Later on, some of

followers of the Lonkāshāh observed that some ascetics lived less strictly than Mahāvira would have wished. One of the followers of Lonkāshāh's ideology, an ascetic in the name of Viraji, received initiation as a Yati(monk) and won great admiration on account of the strictness of his life. Many people of the 'Lonkāshāh-sect' joined this reformer and they took the name of Sthānakvāsi, meaning those who do not have their religious activities in temples but carryout their religious duties in places known as Sthanakas, which are like meditation halls.

Except on the crucial point of idol worship, Sthānakvāsis do not differ much from other Shvetāmbara Jains. The ascetics of Sthānakvāsi cover their mouths with strips of cloth (muhpatti) all the time and they use only white clothing. Moreover, the Sthānakvāsis admit the authenticity of only 32 of the scriptures where as the Shvetambaras Moortipoojaks believe in 45 scriptures (Āgams).

The Shvetāmbara Sthānakvāsis are also spread in different places in India but they are found mainly in Gujarāt, Maharashtra, Punjab, Haryana and Rajasthan.

It is interesting to note that the two non idolatrous sub sects, viz., Taranapanthis among the Digambaras and Sthānakvāsi among the Shvetāmbaras, came very late in the history of the Jain Church and to some extent it can safely be said that the Mohammedan influence on the religious mind of India was greatly responsible for their rise.



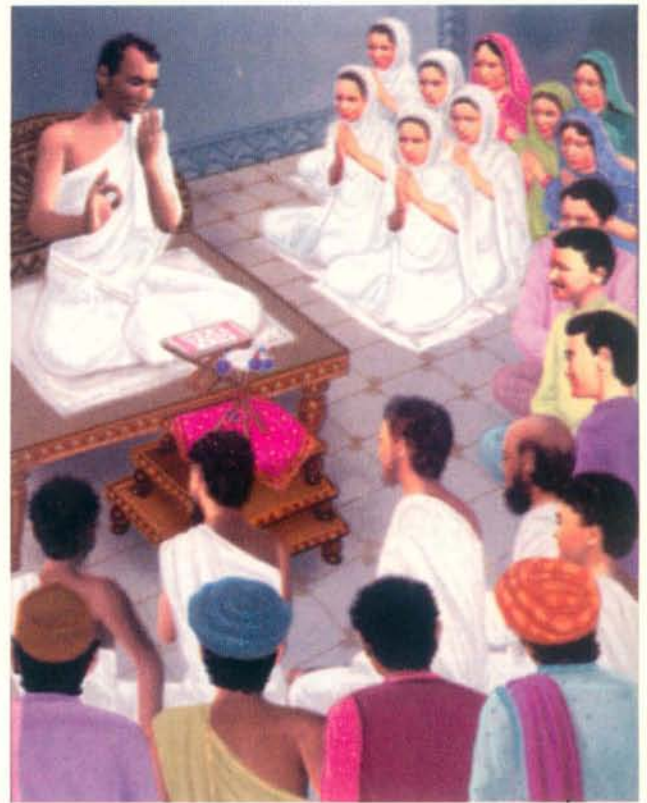
TERĀPANTHI

The Terāpanthis are also found within Sthānakvāsi section. Swāmi Bhikkanaji Mahāraj founded the Terāpanthi sub sect in 1760 A.D.

As Āchārya Bhikkanaji laid stress on the 13 religious principles, namely, (i) five Mahāvratas (great vows), (ii) five samitis (five-way vigilance) and (iii) three guptis (controls or restraints), his sub sect was known as the Tera-pantha (path of thirteen) sub sect. In this connection it is interesting to note that two other interpretations have been given for the

use of the term Terāpantha for the sub sect. According to one account, it is mentioned that as there were only 13 monks and 13 laymen in the group, it was called Terā-pantha. Sometimes its followers give another interpretation of the term Terāpantha. Terā also means 'yours' and pantha means 'path'; in other words, it means, "Lord Mahāvīr! It is your path."

The Shvetāmbara Terāpanthis also do not believe in idol worship. The penance of Terāpanthis is considered to be very severe. The dress of Terāpanthi monks and nuns is akin to that of Sthānakvāsī monks and nuns. But there is a difference in the length of a piece of white cloth (muḥapatti) kept to cover the mouth.



The Terāpanthis are considered reformists as they emphasise simplicity in religion. For example, the Terāpanthis do not even construct monasteries for their monks who inhabit a part of the house, built by the householders for themselves.

There are other minority groups, which are known by their followings of certain monks or by their origin. Some Jains came to be known by the name of towns. e.g. A group of kshtriya Jains who came from the town called Oshia in Rājasthān state are called Oshwāls. Oshwāls have their own strong organisation. Porvāds and Bhinnmāls are another two names, which came to exist in a similar way.

Most Jains are business people. They are therefore called Vaniās or Vaniks. (The word Vaniā comes from Vanijya which means business). There are many kinds of Vaniks. In East Africa nine different types of Vaniks gathered together and founded their own term which is referred to as 'Navnat'.

JAIN POPULATION WORLDWIDE

There are now 7.5 million Jains in the world. There are between 150,000 and 200,000 Jains living outside India.

Lay-People and Ascetics.

TIRTHANKARAS found the order of Jain Chaturvidh-sangh. This four-fold order consists of laymen, laywomen, monks and nuns. All four follow the guidelines given by Tirthankaras and great āchāryas. Householders have naturally different sets of rules than monks and nuns. Lay people are advised to observe vows at least on a minor scale. They go out and earn their living, marry, raise children and do their normal duties. They are advised to follow Shrāvakachār (codes of conduct for laypeople). The idea behind this code of ethics is that they too should make gradual progress towards more renunciation and an austere life.

Ascetic-stage means total renunciation and this is strictly observed in the Jain religion. Jain monks take Panch mahā vrata or the five great vows. These are:- Ahimsā, satya, asteya, Brahmcharya and aparigraha. (See Chapter no. Five Vows). Tirthankaras have laid down the rules for their conduct and have formulated total guidelines as regards their alms and daily routine. Jain monks have to follow somewhat extreme practices. Jain monks and nuns lead very strict lives. They do not possess any money. They do not wear shoes, do not use motor cars or trains for travelling purposes, they do not eat or drink after sunset but only eat what is offered to them by other Jains. They frequently fast and encourage others to do so.

Many Hindu monks on the other hand follow quite a liberal tradition within the framework of sanyast-ashram. Hindu monks although practice celibacy (Brahmcharya) and take other vows, they do not follow other codes as regards alms as strictly as Jain monks do. Buddhist monks also have adopted somewhat lenient practices befitting their Middle-path philosophy. Jain monks also go through various stages of titles. They go up the ladder of higher titles from sādhu to panyāsa (upādhyāya) and then to āchāryas. Navkār Mantra or Namaskār Mantra mentions these three titles and teaches us to bow down to them after Arihanta and Siddha.

According to a scripture called the 'Vyavhāra Sootra', Monks could be the leaders of the group of monks (āchāryas), or middle ranked monks (upādhyāyas) or ordinary monks (sādhus). Āchāryas are responsible for guiding their disciples.

They have to acquire the complete knowledge of scriptures and act as beacons for the younger and junior monks. Upādhyāyas are expected to deliver speeches and discourses. They are also capable of destroying their karmas by meditation. Sādhus are the ones who practice right conduct. They may not be capable enough to deliver discourse but they should walk the path with determination.

Coming back to the topic of codes of ethics for laypeople, there are many good Shvetāmbar and Digambara books, which explain the subject matter in detail. Hemchandra in his book the Yoga-Shāstra describes three jewels as three yogas viz- Yoga of knowledge, Yoga of enlightened view or faith and Yoga of conduct.

Hemchandra also explains twelve vows in great detail. These are:

- (1) Ahimsā = non-violence.
- (2) Truth.
- (3) Non-stealing.
- (4) Brahmcharya = celibacy.
- (5) Non-possessiveness and non-attachment.
- (6) Restriction in activities.
- (7) Limiting objects of enjoyment.
- (8) Refraining from activities like gambling.
- (9) Obtaining equanimity (contemplation).
- (10) Keeping limits on consumable and non-consumable goods.
- (11) Fasting, praying and temporarily living like a monk (or nun) in a solitary place for at least 24 hours.
- (12) Offering food and shelter to monks and nuns.



Hemchandra and other Jain āchāryas put great stress on avoiding taking food at night. Āchārya Samantbhadra also advocates abandonment of the four types of consumables after sunset. When darkness spreads, after sunset, the number of insects in the air increases. Most of them are invisible to naked eye and may be swallowed accidentally when we eat at night.

The four categories or types of consumables are:

Anasan - solid food

Pān- liquid food

Khādim- Dry fruits as snacks

Swādim- Digestive things people eat after meal.

22 Forbidden Items of Food

It is appropriate to list items, which according to the Jain code of practice are not suitable for consumption. They are called abhakshyas (not fit to be eaten). There are twenty-two such items:

- (1) Everything becomes unconsumable after sunset. This is related to time rather than a consumable item.
- (2) to (6) five different types of seeds have been named in these categories: like the seeds of a Bunyan tree etc.
- (7) Honey.
- (8) Alcoholic drinks.
- (9) Meat.
- (10) Unpurified butter.
- (11) Ice.
- (12) Poisonous items
- (13) Hail or icicles.
- (14) Clay.
- (15) Vegetables with multiple seeds.
- (16) Root vegetables and items having multiple lives.
- (17) Old pickles.
- (18) Certain savouries.
- (19) Aubergines.
- (20) Very small size fruits ie certain berries.
- (21) Unknown/ unidentified fruits or flowers.
- (22) Food, which has gone through chemical changes due to the effect of weather or a long time-span or by way of mixing with other food.

The most important reason behind the abandonment is that any food or drink, which is likely to cause more damage to living beings, is to be avoided.

Laypeople in Jain terminology are referred to as shrāvaks and shrāvikās (laymen and laywomen). Various meanings of this term are given in holy books. The shrāvaka (and shrāvikā) means one who listens (Shrunoti) or one who has faith in religion or whose sins flow away from him (Shravanti pāpāni yasya).





There are four categories of laypeople. Some are just nāma-shrāvaks meaning shrāvaks in name only, without any of the qualities mentioned above. Some are sthāpana-shrāvaks having existence without real urge for spiritual upliftment. Some are dravya-shrāvaks who observe all rituals without understanding or proper faith in them. The last category is that of bhāv-shrāvaks. These shrāvaks are true believers and practitioners.

Shrāvaks and shrāvikās are expected to carry out six essentials in their daily routine. These are:

- (a) Sāmayik- Explained in a separate chapter.
- (b) Chauvissantho- Praying 24 Tirthankaras.
- (c) Vandan- Respecting guru and/or monks.
- (d) Pratikraman- Explained in a separate chapter.
- (e) Kāusagga- Meditation
- (f) Pachchakhān- Minor vows for a limited period





Worship

Thousands of temples have been constructed because Jains (who believe in temples and image worship) believe that building a temple or contributing towards it is a meritorious act. Most of the time marble or sandstone is used in construction of temples. Use of steel or iron is generally not desired whereas wood is used for doors and gates but the main structure is usually built using stones or marbles. White marble comes from Jaipur and nearby areas whereas reddish limestone comes from Jaisalmer and it is considered suitable for constructing a temple.

Jain idols are made as per the silpa shāstra texts. Workers use drawings to determine the proportions of various limbs. Once the height is decided, a craftsman knows the size of the head to be carved out and other measurements follow. Jain idols are sometimes made of bronze and other materials. Small idols in crystal, silver and gold are also not uncommon. An image carved out of red sand stone is also seen in the temple of Ghoghā.

Jains do not worship Tirthankaras for seeking material benefits. They worship or rather meditate on their qualities in order to make progress on the path of liberation of the soul. It is argued that image worship is necessary because it gives mental and spiritual support to a devotee. After all people who do not believe in idols/images, keep pictures of their guru(s) and 'worship' them. It is said that every one is an idol-worshipper in one form or the other. Because everyone worships or pays homage or reveres to some kind of 'form' - be it a picture of the Guru, or a shrine or an image in the mind.

Great man like Mahātmā Gāndhī had also recognised the importance of image/idol worship. Shrimad Rājchandra (see special section) who was and still is the spiritual leader of the millions of people had accepted that idol worship is a stepping-stone and it purifies one's mind and helps immensely in achieving mental peace and solace.

Worship is the expression of one's devotion. A worshipper feels happy by the sight of his beloved image and momentarily he loses himself in complete devotion. He forgets his worries, his problems, even his whole existence. He starts praising and singing. He admires and

performs all sorts of adoration. Sometimes a layman gets more peace and joy by some sort of ritual worship than by reading scriptures, which he may not even understand. In one way the whole idea of image worship does not fit into the Jain ideology of renunciation. Jain Gods or Tirthankaras are Vitrāga Gods (those who have no attachment or aversion). They are also liberated souls not having any desire or any form and therefore do not grant any favours. This way it seems strange that Jains have thousands of temples and they worship God with an intense devotion.

The whole thing can be explained from a different angle. Worship is also a type of meditation (a Dharma dhyāna). The worship brings joy and peace, equanimity and love. The image- worship in Jain religion is a very old practice, perhaps older than the Vedic tradition. It is possible that image worship in Hindu religion is an influence of tradition, which prevailed in India before the arrival of the Aryan people.

Jains also worship some Yaksha (semi-gods) such as Manibhadra. God-Manibhadra is the protector of Jain Shāsana (order of Jains). His sthānakas (places) are at Magarvāda, Ujjain and Aaglod in India. Another deity worshipped highly is Ghantākarna Mahāvīr who is believed to be a God who fulfils one's wishes. His temple is at Mahudi in the state of Gujarāt. Many people also worship Goddesses like Padmāvati and Chakreshwari. Many temples in India have the images of these Gods and Goddesses. These semi-gods and semi-goddesses are not Tirthankaras as explained in the previous paragraph. Jains place Tirthankaras on the highest spot in the supreme order of deities whereas other gods (yaksha or yakshinis) are really semi-gods.

The earlier images were depicted seated in lotus posture with open palms, resting on the lap and placed one palm over the other; eyes either semi closed in meditation or fully open. Digambara images are found usually in kāyotsarga (standing meditation

posture) and naked. The idols of Pārshvanāth (23rd Tirthankara) are usually found with the seven- hooded snake over the head of the idol. As most idols look same and there is no way one can say that a certain idol is that of Mahāvīr Swāmi or of Shāntināth Bhagvān, there usually is an identifying symbol of particular Tirthankara carved out on the pedestal.

The practice of doing a parikar (decorative carving around an idol) around the marble image started from the Gupta period. The parikar sometimes include a carved halo, sometimes with two flying worshippers are also depicted (one either side of the halo). A pedestal is usually shown with two lions and a wheel in the centre. Two attendants are also shown. These attendants are often yaksha and yakshini (attendant god and goddess of a Tirthankara). Parikar around many images show elephants as well.

Jains may not have invented their own style of architecture but they have constructed some of the most beautiful temples in India. They also selected some of the picturesque site for building temples.

Before looking at some of the worship practices, which are more recognised as rituals, let us consider some important daily prayers.



Parshvanath Bhagvan



Manibhadra Veer



Padmavati Mata

(1) Navkār Mantra, also known as Namaskār Mantra or Namokar Mantra: Text and translation of the Navkār Mantra are as follows:-

Namo Arihantānam

I bow to the Arihants- the ever-perfect spiritual victors.

Namo Siddhanām

I bow to the Siddhas- the liberated souls.

Namo Āyariyanām

I bow to the Āchāryas- the leaders of the Jain order.

Namo Uvajjāyānam

I bow to the Upādhyāyas- the learned preceptors.

Namo loe savva sahunam

I bow to all the saints and sages everywhere in the world.

Eso panch nammukāro

These five obeisance-

Savva pāva panāsano

Erase all sins.

Mangalānch savvesim

Amongst all that is auspicious,

Padhamam havai mangala

This is the foremost.

Worship of twenty-four Tirthankaras (Logassa Sootra):-

Text and translation.:-

*Loggassa ujjoagre, dhamma titha yare Jine,
Arihante kittaisam, Chavisampi keveli*

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 those infinite knowers twenty four.

(The following verses then names 24 Tirthankaras.)

*Ushabh-m Ajianch vande, Sambhav-mAbhinandanam ch Sumainch
Paumappaham Supāsam, jinamcha Chandappaham vande
Suvihim Ch Puphadantam, Siyal Sijjans Vāsupujjanch
Vimal-mAnantnam ch jinam Dhammam Santinch vandāmi
Kunthum Aramcha Mallim, vande Munisuvvyam Namijinam cha
Vandāmi Ritthanemim Pāsam taha Vadhhamānam cha
Evam mae abhithuā vihuya raya mala pahinjara maranā
Chauvisanmpi jinvarā, tithyarā me pasiyantu*

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.

*Kittiya vandiya mahiyā, je a loggasa uttamā siddhā
Aarugga bohi lābham samāhi varam uttammam dintu*

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

*Chandeshu nimmlyarā, aaichesu ahiyam payāsayrā,
Sāgarvar gambhirā, sidhdhā sidhmi mam disantu.*
Cleaner than the clean bright moon,
Brighter then the bright sunshine.
Like an ocean magnanimous,
Grant me emancipation O Soul divine!

VANDAN-POOJĀ

Vandan is a simple ritual of obeisance to God. When one enters a temple he or she pays respects with folded hands, bowing his/her head and saying nishihi, nishihi, nishhi (This signifies giving up all bad thoughts and egoistic attitude.) A worshipper bows down in a systematic way and says:

Ichchāmi Khamāsamno Vandiu javanijjae, nishiae, matthen vandāmi =O compassionate one! Allow me to worship, with whatever capacity I have, I bow with my head down, leaving behind ill feelings and sins.

There are many worship-rituals too. Chaitya-vandan or worshipping the Lord in a temple is a short and simple ritual. It takes about five to ten minutes depending upon the song or songs rendered.

Snātra Poojā is a ritual that is often performed by a group of devotees. It is said that when a Tirthankara was born, he was taken to mount Meru for a sacred bathing ceremony. The birth of a Tirthankara was a most joyful occasion and was celebrated in a grand manner. Similarly lay-people celebrate the event by way of bathing and anointing the image of a Tirthankara. During such rituals people sing and dance joyfully and spread divine-vibrations all round. Snatra Poojā is quite popular amongst lay Jains. An individual can worship the Lord by what is described as Ashtaparakāri-poojā (Worship with eight different objects).



These eight different steps are:

- (1) **Jal-poojā**: cleaning the image/idol with water wherein a worshipper imagines cleansing of his own thoughts and actions.
- (2) **Chandan-poojā**: This is done by using sandalwood to anoint an image. This signifies a cool, collective and pure attitude.
- (3) **Pushpa-poojā**: Worship with the use of flowers and wishing for the real fragrance of freedom.

(4) Burning incense or dhoop-poojā: This signifies burning out karmas.

(5) Waving a lamp: dipak-poojā: This is very significant in Jain and Hindu religion. This is a symbol of knowledge and light.

(6) By way of using whole grains of rice, Akshat-poojā: This symbolises unbroken faith and immortality.

(7) Offering of sweets: Naivedya-poojā. This signifies giving up desire and conquering the taste buds.

(8) Offering of fruits, Fal-poojā: This is done by way of offering of fruits, wishing for the greatest fruit of nirvāna or moksha.

First, second and third poojā are called Anga-poojā (one touches the idol whilst performing these poojas) and the remaining five are called Agra-poojā because they are performed in front of the idol.

SIDDHA -CHAKRA

Siddha-Chakra is worshipped during āyambil period and during many other rituals. This is a symbolical worship of nine 'steps' or 'places' shown in a diagram given in this book.

These nine steps are: Arihanta, Siddha, Āchārya, Upādhyāya, Sādhu; right faith, right knowledge and right conduct; and the last and ninth step is penance. A ritualistic poojā of the diagram of Siddha-Chakra is also sometimes performed. True worship, however is leading the life-style as prescribed by the religion.



An important symbol of swastika:

A swastika is usually drawn in temples before the ritual of worship starts. People use rice to draw or create this symbol. This illustrates the wish for an ultimate goal. The four sides of a swastika represent the four states the soul may live in: They are- divine, human, tiryanch (animals, birds etc.) and hellish state. Three dots represent Samyak Gyan, Samyak Darshan and Samyak Charitra. The half moon is the sign of Siddha-shilā (the final place for liberated souls).

During evenings and after some rituals, Ārati and Mangaldivo are performed. This is a simple ceremony of waving a lamp or lamps in front of the idol of Lord. People bid large amounts of money to have the privilege of doing such rituals.

Those who do not believe in temple-worship, perform forms of worship associated with prayers and meditation.



TARANGA TEMPLE

Art & Architecture/Temple

THE JAINS have a rich cultural heritage dating back at least 2500 years. Jain icons or images of 400 BCE have been found in India. King Samprati was a great patron of Jain faith. According to an inscription found in Gujarāt, king Samprati was a ruler of Avanti. This inscription is believed to have been carved out in the 2nd century AD. Samprati was a grandson of the famous emperor Ashoka. Samprati proclaimed that no animal should be killed. He helped poor and hungry people and erected countless monuments. He had commissioned innumerable images of various Tirthankaras. Images found in a great many temples of India are probably carved out due to his patronship. Even today whenever an image is found during some excavation works, people say that this was made during the time of Samprati. Icons found in India are that of various dimensions and made from various materials. There are images in sitting and meditating postures whereas some images, especially many of the Digambara sects are found in standing postures. This is called Kayotsarga mudra. A colossus Jain image of Bāhubali is in South India in a place called Shravan Belagola and it was carved out, in 983AD, of a single granite stone. This magnificent statue is 57 feet high.

There are more than 10,000 Jain monuments and temples in India. These masterpieces of architecture represent the devotion of Jain lay-people. An American author, Michael Tobias in his book 'Life Force, The World of Jainism' writes:

“Jain lyrical poetry, prose, painting, sculpture and architecture have excelled at expressing these ecological concepts. Her art is fiercely original, pictorials executed with an uncannily minimalist abstraction, a pure and shorn design, sculpture scraped-rather than chiselled-from white marble, philosophy frequently expressed in poetic riddles and verse; a whole universe of moral exhortation and touching anecdote. In addition, Jain pilgrimage constitutes a major tradition within India.”

Jain temples are mostly situated in places where they can be used as the nearest place of worship. Many temples, however, were built where significant events in the lives of Tirthankaras took place. There are countless temples on top of hills or

mountains too. The design of Jain temples is governed by written rules, which involve both art and scientific values. The study of this covers mathematics, geography and a complete knowledge of architectural practices.

IMPORTANT PLACES FOR PILGRIMAGE.

PĀLITĀNĀ-



PALITANA TEMPLE

Pālitānā is some forty-five kms from a town called Bhavnagar in Gujarāt, India. On the outskirts of this town, you would see conglomerate of magnificent temples on the hills of Shatrunjaya. The mountain is 1640 feet high and one has to climb about 3700 steps to go to the top. There are 108 large temples and 872 small temples with more than 7000 images on the hills of Shatrunjaya. It is said that all

Tirthankaras, except Nemināth, had visited this place. Every year more than 400,000 pilgrims visit these temples. This is a unique place where every Jain would like to visit at least once in a lifetime.

GIRNĀR-

This is a historical place. The mountain of Girnar is much higher than Shatrunjaya. 22nd Tirthankara Nemināth had visited this place many times and this is the place of his Nirvāna too.



TĀRANGĀ-

This is one of the five main pilgrimage-places of Jains. Situated amidst beautiful hill in a remote region of north Gujarāt. King Kumārpāl built this temple. The main idol of Tirthankara Ajitnāth is white in colour and is 2.75m high. The temple itself is magnificent; with the footprint of 150 ft x 100 ft and it is 142 feet high. It is said that the wood used in the ceiling of this temple is a non-combustible type, which does not burn but emits some water in case of a fire.

SIMANDHAR SWĀMI'S TEMPLE AT MEHSĀNĀ-

This is comparatively a new temple and the images were installed in 1972. However this is a popular pilgrimage place now. The temple is 125 feet high and the main image of Tirthankara Simandhar Swāmi is more than 12 feet high!

DELVĀRĀ TEMPLES

Here two most beautiful temples are situated on a beautiful mountain. The mountain is called Abu and it is 1220m high. One of the two temples here was built about 1000 years ago. The second temple was built about 800 years ago. These two temples have unparalleled carving in the world and it can be only described as poetry in the marble. It took immense love, devotion and above all vast sums of money (Millions of Pounds in today's terms) to build these temples.

RĀNAKPUR



A magnificent temple, situated in the state of Rajasthān is a living example of what temple-architects could do. A merchant called Dharanā Shāh built this temple, which is 316 feet long and 290 feet wide, in 15th century. This temple has got 84 small deris (little temples) around the main temple. The main temple has 1444 pillars yet you can see the main image

without any of the pillars obstructing it.

SAMMETSHIKHAR

This is the king amongst all pilgrimage-places. It is called Sammetshikhar and is situated in the Aravalli Hills. 20 out of 24 Tirthankaras had



attained nirvāna on this mountain. This is one of the most sacred places of Jains. There are Shvetāmbara and Digambara temples here but unfortunately this place is involved in a dispute between the two sects of Jains. According to the Shvetāmbara sect, the Mogul King Akbar presented this

mountain to Shvetāmbaras in AD 1592 and they still have a document to prove this. According to the Digambara sect these documents are not valid now.

BĀHUBALIJI-

In Karnataka district, on top of a hill at Shravan Belgolā, there stands a giant statue of Lord Bāhubali. Lord Bāhubali was one of the sons of the first Tirthankara, Rushabhdev. This statue is 57 feet high and is carved from the bedrock of the hill. Bāhubali and his brother Bharat were engaged in dual over the issue of sovereignty. Bāhubali could have won the dual but he chose not to fight and had renunciated everything to become a monk.

There is now a Digambara mutt (One of the head quarters for Digamabar) here. A big ceremony took place in 1981 to commemorate the 100th anniversary of the creation of this giant statue of Lord Bāhubali. Another ceremony of mahā-mastakābhisheka took place in February 2006.

There are thousands of towns and villages in India where beautiful Jain temples attract thousands of people every day. Temple building is still continued throughout the world. Temple-architects called Sompuras design and construct temples on traditional lines.

The images in Shvetāmbar temples are usually found in a sitting posture. This is called padmāsan posture wherein the right foot is kept on a left knee and the left foot on the right knee. The hands are shown in the lap with the right palm over the left one. As all images look same, it is only possible to identify the Tirthankara by the emblem inscribed or carved out on the pedestal.

The Digambara tradition believes in the naked image and many of the Digambara images are found in a standing (kāyotsarga) posture. Cave temples are other forms of architecture found in Orissā and some other states of India. Some are more famous for the art and wall painting rather than the architectural aspects. Jain caves/temples at Ellorā are noteworthy in the context of iconography. As regards art, wall paintings found in temples and caves represent religious stories. Jain manuscripts are the best source for studying Jain art. The other form of Jain art is found in invitation scrolls, which were sent to monks to invite them to a certain place for the monsoon sojourn period. These scrolls were very long and had beautiful paintings on them.



One thing we must not forget. The temple is not constructed as a museum piece, as a work of art pure and simple. It is the locus of the God whose image is found within the inner shrine. It is a religious building and its artistic qualities are there at the service of, and subsidiary to, its spiritual functions.

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Festivals

(1) **Āyambil oli-** this comes twice a year. During these days people who observe āyambil, eat food that is devoid of butter, salt, sugar etc and eat a strict Jain diet prescribed for these days.

(2) **Paryushan-** these are the days when all Jains come together and celebrate the holy days. There are different theories about the exact starting day. It is widely accepted that great Achāryas had devised these celebrations before the start of their monsoon sojourn period. Sthānakvāsīs and Derāvāsīs celebrate this for eight days whilst Digambaras celebrate for ten days and call this festival Das Lakshna Parva.

Paryushan are the days of religious activities. During these days Jains observe fasts or take some vows. They voluntarily impose some regulations and hardships on themselves to keep their minds firmly fixed on religion. People go to temples, worship Tirthankaras, hear religious discourses and do Sāmayika and/or Pratikraman.

The holy book Kalpa-Sootra is read during Paryushan festivals by Shvetambara Jains. On the 5th day of the festival a part about the birth of Lord Mahāvīr is read and that too is celebrated with joy and devotion. Fourteen dream-objects of Mother Trishala are ceremoniously brought to the main platform and few lucky ones who bid a high price for the privilege swing a small silver cradle with the child Mahāvīr in it. All the money goes to the maintenance or construction of a temple.

(3) **Tirthankara kalyāṇaks.** Every Tirthankara has five auspicious events in their lifetime. First comes the conception (chyavan kalyāṇak) then the day of the birth (janma kalyāṇak), after that comes the day when Tirthankara leaves household and becomes a monk (dikshā kalyāṇak) then comes omniscience (keval-gyan kalyāṇak) and finally the day of death is nirvāṇa-kalyāṇak.



Some of the important days associated with Tirthankara Rushabh and Mahāvīr are celebrated every year with great zeal and devotion. The birthday of Lord Mahāvīr, (Mahāvīr janma-kalyāṇak) is celebrated by Jains all over the world. In India this day is a public holiday. This generally falls in late

March or early April. (13th day of the bright half of the month of Chaitra in Indian calendar).

(4) **Diwali-** As far as Jains are concerned, it is a festival of lighting lamps. Lord Mahāvīr had died (attained moksha) on that day and the lamps or diwās represent true knowledge dispersing the darkness of ignorance.

(5) **Local festivals-** This relate an event, which took place locally. A building of a temple would be a day to remember and celebrate for the people of that particular area and naturally they would celebrate in grand style at every anniversary day.

Special events- In Shravan Belagolā in Karnātaka, Jains celebrate bathing ceremony of colossus of Bāhubali every twelve years.

Akshay tritiya- Popularly known as akhātrij. Hindus, Buddhists and Jains all celebrate this day. Jains say that the first Tirthankara Rushabhdev broke his yearlong penance (varsi-tap) on this day by drinking sugarcane-juice. This same ritual is followed even now by the people who carryout year long Varsitap. In this penance one is supposed to fast on alternate days for slightly more then a year.



Devotees at Shreran Belagola

Rituals of Samayik and Pratikraman

THERE is a verse in the Uttaradhyayan Sootra (one of the scriptures) in which a disciple asks Lord Mahāvīr. “O Lord, what does a man achieve by doing Sāmāyik?” The reply was: “A man achieves complete equanimity and he abstains from the deliberate actions leading to the bondage of karma”.

It is only in human beings that the seeds of perspective of religion lie inherently. The dominant seeds here are knowledge and will to it, the power of decision making and the capacity to discriminate between good and bad -Pandit Sukhlālji.

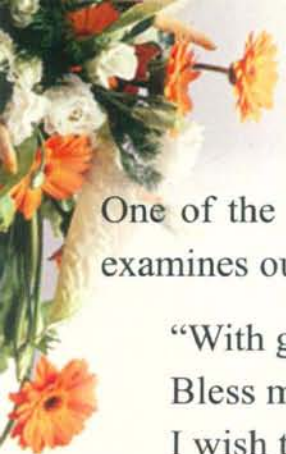
There are many types of Sāmāyik but the one, which is most commonly observed, consists of sitting for 48 minutes in a quiet place, meditating, chanting a few verses and obtaining a state of equanimity. In Sāmāyik one gains a feeling of equality towards everybody. Attachment, anger, worry and all fear are driven out. The mind is purified and the one who performs Sāmāyik becomes more humble and friendly.

Pratikraman is a ritual of confession and a determination to walk onto the right path. One can do Pratikraman every day; in fact two Pratikraman in any single day can be performed for any misdeeds that may have been done. These are called devsi or rāi Pratikraman (daytime or night-time Pratikraman). On top of these there are fortnightly rituals, four-monthly rituals and an annual ritual. The Annual ritual is the longest and has to be done at the last day of the Paryushan festival, which is called samvatsari day. One begs for forgiveness for his or her misdeeds done during the period of whole year. The word 'Pratikraman' means going back to a noble and a religious form.

Pratikraman is like removing all the pollutant thoughts from our minds. We have to review our past deeds and ask for forgiveness for anything harmful we might have done. In this



ritual or meditation as some would call it, one sits in a quiet place on a piece of clean woolly cloth, keeps a small piece of a special cloth for covering the mouth, and utters prescribed sootras. Verses written in the book of Pratikraman Sootra were compiled by various authors at different times using different languages.



One of the verses in Pratikraman text is called Iriya-vahiya. This verse very minutely examines our deeds as seen below-

“With good wishes O Lord!
Bless me as I wish to retract from the path of wrongdoing.
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 dewes,
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 with all these things,
May my sins or faults be forgiven

The whole essence of Pratikraman ritual can be said in this verse that many Jains say to each other after the ritual.

*Khāmemi savva jive, Savve jivā khamantu me
Mitti me savva bhueshu, veram majza na kenai*



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

Das-lakshana Festival:

People of Digambara sect celebrate Das-lakshana festival with great enthusiasm every year for ten days. The festival, in a way, does not belong to any sect but is a universal one because it is not connected with any event or a person but is related to soul's natural qualities and helps bring about the best in human being. The ten virtues, which are 'worshipped' during the festival, are:

Supreme forbearance or forgiveness.

Supreme modesty.

Supreme simplicity.

Supreme purity.

Supreme truth.

Supreme self-control.

Supreme austerity.

Supreme renunciation.

Supreme non-attachment.

Supreme continence.



Their (Jain festival's) greatness lies in abstinence and not in amusement.
- Dr Hukamchand Bharill

Jain Diet

JAINS believe in total Ahimsā and therefore what they do and how they behave very much depends on the principle of Ahimsā. Jains would not or should not do anything, which involves unnecessary violence. They would carefully choose their diet to cause minimum harm to any living species. Vegetarianism is at the heart of Jain philosophy.



Any person, born into a Jain family and eating meat is not a true Jain but a person who is not born into a Jain family but is a vegetarian is a 'Jain'.

There was a time when even doctors thought meat eating was healthy and made man strong. But this is not the case now and medical science has accepted this fact. Flesh eating is harmful for the heart, as it tends to clog the blood vessels with cholesterol. Cholesterol levels are very low in vegetarian food (except where excessive butter or oil is used). Other diseases like cancer; blood pressure and diseases of the liver, lungs and kidney are found more in the cases of meat eating people. Animals, fish and birds, like us human beings suffer from various ailments and it is likely that quite a few animals are slaughtered and eaten who had some kind of disease. This type of contaminated meat harms the person who eats it. Infected eggs and meat cause a large proportion of health problems in the western world. Some sort of harmful ingredients in infected meat causes major proportion of all food poisoning. As soon as the sick animal dies, bacteria in the dead body rapidly multiply. Eating such meat is giving way to incurable diseases.

Gopināth Aggarwāl in his book 'Vegetarian or Non Vegetarian, Choose Yourself' says:

‘One who eats meat to-day gets ultimately eaten by that meat one day’

Let us now see some of the nutritional aspects of vegetarian diet. We need proteins, fats, carbohydrates, vitamins and minerals in our daily food. An average person needs about 2500 to 3000 calories per day, about 50 to 60 gms of protein and about 15 gms of fat.

PROTEIN: - Nuts and cereals contain a high amount of protein. Pulses contain an average of 15 gms of protein.

FAT:- Oil and butter have a high fat content while leafy green vegetables have a very low fat content.

CARBOHYDRATES:- We need a good amount of carbohydrates too. Wheat, bajra, maize and barley come top on the content-list of carbohydrates (about 65-70 per 100 gms) Fruits have a medium level and yoghurt comes at the bottom of the list with only 1.2 value in every 100 grammes of yoghurt.

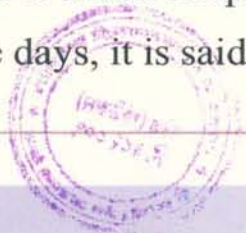
FIBRE:- As regards fibre in our daily diet, leafy vegetables and brown rice (unpolished) are quite good. Rice has a good amount of mineral value as well.

The meal that consists of wheat (or bajra or maize), rice, pulses and green vegetables would be a proper meal. Cereal with a complementary intake of nuts (provided you have no nut allergy) would be considered good for breakfast. Fruit and milk or yoghurt would provide other vitamins and minerals not found in the above products. To avoid diseases like blood pressure and heart problems one must take less oily foods and salt in the daily diet. The sugar content should also be limited in one's diet to avoid the problems of diabetes. Jains have laid down very strict rules about eating. Jains are not allowed to eat root vegetables as violence is involved in the plucking of vegetables out of the ground. Living beings under the earth are likely to die during this process. Another reason for not eating root vegetables lies in the fact that most of these, like onion and garlic, make a man aggressive by nature.

It is important to note that Jainism has forbidden mixing many food-items to avoid chemical reactions taking place. Certain reactions produce a poisonous compound. The body would be slow or would fail to get rid of this poison. The poisonous compound could cause skin disease. To give one example: Raw milk or curd should not be mixed with lentils. This is called dwidal in Jain terminology and is forbidden. Though garlic and onions have to be avoided it must also be noted that these taken with milk (immediately before or after) would surely cause a reaction and may result in skin problems or digestive troubles. Green vegetables are allowed but on certain days like second, fifth, eighth, eleventh and fourteenth days of each half of every month, even these should be avoided. The reasons given are:-

1, One must avoid these on certain days because such practices help to form a habit leading to gradual progress on the path of spirituality. One should also get accustomed to much simpler, drier food.

2, On these days, it is said that due to the lunar movements, the fluid level in our



body increases. To compensate for this, one should avoid green vegetables, which have a lot of natural water in them.

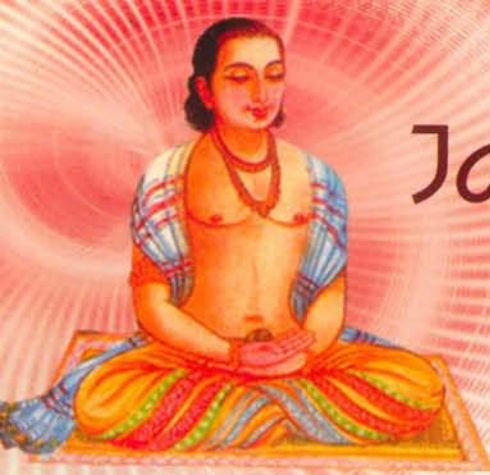
3, It is also said that the process of karma-bondage is stronger and quicker during these days.

Eating at night- Eating after sunset is not allowed because many minute living beings can get killed while eating. Number of insects in the air increase when darkness spreads after sunset. Most of these are invisible to the naked eye. These are consumed accidentally when we eat at night. Some of the insects could even be harmful. It is also true that our digestive system slows down at night and has lesser capacity to digest the food.

Alcohol- is not permitted for the simple reason that fermentation is violence in a minute sense and alcohol causes intoxication which in turn damages the brain's important functions.

Boiled Water- Jains are advised to drink boiled water only. During fasting a condition laid down is that one has to drink boiled water. Fasting and drinking boiled water does make sense. Water taken from a river or well is usually polluted water. Our industries and sewage plants pollute the land and water. Many people in western countries also drink water after boiling it first. Jainism says that when you boil water you kill all bacteria or minute, invisible beings in the water. Jainism accepts that this is violence. Unboiled water is the abode of minute beings and countless numbers are continuously born and die every second. This process of multiplication of bacteria does not exist in boiled water because boiled water becomes 'dead' and remains dead for a whole day. Therefore it is less violent to have the water boiled in advance. Anyway very few would argue against the point that drinking boiled water is a much healthier and wiser thing to do.





Jain Way of Meditation

IN JAINISM, meditation does not merely include contemplation associated with yoga. Here, meditation includes concentration or reflection on certain subjects. Meditation may be either good or bad.

There are four types of meditations

(1) Sorrowful- This contemplation which is a state of lamentation and despair is to be avoided.

(2) Wrathful- this includes the feelings of envy, jealousy and anger.

After abandoning the above two types of contemplation, one has to become determined to forge ahead and walk the path of righteousness.

The third and fourth contemplation helps to achieve that goal:-

(3) Righteous and religious thoughts.

(4) Spiritual meditation.

Spiritual meditation is the highest state. The original word used in scriptures is shukla meditation. The term shukla is difficult to translate, as it could mean white and/or bright in simple terms (for example, when the luminosity of the moon increases for the first two weeks of every lunar- month, this is called shukla or bright-half). It can also mean elevation to the highest state achieved in meditation. This is the nearest definition to the state of trance described in the Patanjali system of yoga.

The last two (righteous and spiritual) contemplations lead to emancipation.

Omniscience is attained when all four Ghati karmas ie deluding karma, knowledge-obscuring karma, faith-obscuring karma and obstructive karmas are destroyed.

After the elimination or destruction of all karmas, the soul goes straight to the top of the loka (universe) and rests in eternal bliss.

To know oneself it is essential to look within, to look within it is necessary to control the mind. To control the mind it is necessary to control the desire. So the process of discipline would run as follows:

Control of desire and control of the mind lead to insight into oneself.

From 'Towards Inner Harmony' by Acharya Mahāprajna

Fourteen Gunasthanaks

(STAGES OF SPIRITUAL DEVELOPMENT)

Jains believe that one has to climb through the spiritual ladder in order to achieve final nirvāna. Every one starts from a bottom point and makes a gradual upward journey to the top. A person may start from a point where he does not believe in good spiritual values and may hold perverse views about the life and the religion. However, he/she may gradually change and start believing in something far greater and meritorious. This will be a point where his upward journey takes off. He may again fall back to the lower level if he is not careful. The following 14 steps or stages give proper insight into man's attitude and possible downfall or progress he may make towards the path of nirvāna.

It must be noted that more emphasis is given on the bhāva ie person's feelings and intentions. These bring stronger karma reactions. As for example accidental killing and intentional killing produce different types of karmas. Killing with intention (bhāva) leads to a worst type of karma bondage. This may happen due to diluting karma (mohaniya). Diluting karma are most dangerous ones which when present on the soul, makes man do more karmic activities thus resulting in a spiral acceleration of the bondage.

The 14 stages are as follows.

- 1 Perversity of view/attitude. This is the lowest stage. (Mithyadrushti)
- 2 Momentary taste of the right vision (Sasvadan Samyag Drishti). In a way this is not a stage but a point where one arrives temporarily. A person falling from fourth stage arrives here and then falls back to the first stage. Any one climbing up from the first step does not come here.
- 3 Mixed stage of right and false attitude.(Misra). This is a stage of indifference towards right belief. A person arrives here whilst falling from the fourth stage and stays here for a very limited period. From here person may go back to the fourth stage or fall further and go down..
- 4 Knowledge, clear vision, but no practice (Avirat Samyag Drushti). Due to lack of will power person may fall to the lower stage. One can go up as well as down from this stage depending upon the karma activity.
- 5 Partial observation of vows (Desh virati). Good lay people (Shrāvakas and Shrāvikās) adopt minor vows and practise partial self-control. This is the highest stage possible for a layperson. (Some people reject this interpretation).

- 6 A person renounces the world completely but some negligence due to attachment is left there. The original name for this stage is Pramatta Saynyati.
- 7 No inertia. (Apramatta). A person takes all vows and he practises self-control. This is a stage from where soul purifies by reducing three kashayas ie ego, illusion and anger. There are better chances of making steady upward journey but again a slight carelessness (pramāḍ) may cause downfall.
- 8 Purification+ peace. (Apurva karan or Nivrutti badar) In fourth stage man may achieve right faith but here, on the eighth stage, man may achieve right conduct. The soul may go to the ninth stage from here or it may take one of the two different routes from here. One is called the route of suppression of karmas and the other one is called the route of annihilation of karmas. If the soul takes the first route it goes up to the 11th stage and if it takes the second route it goes to the 10th and then straight to 12th stage. Thus the eighth stage is an important stage and therefore it is called unprecedented (apurva) stage.
- 9 The stage of high degree of suppression or annihilation of karma (Anivrutti badar). One can again go to a lower stage from here if karma-bondage continues due to possibility of passions coming back.
- 10 Only subtle deluding karma in the form of greed remains in this stage. Again, one can go to either 11th stage or directly on to the 12th stage from here. (Sukshma Samparaya).
- 11 Subtle greed (mohaniya karma) gets subsided here (Upshanta Mohaniya) but may return and cause downfall (to 10th or even lower stages 6th, 5th, 4th or 1st stage). This stage is reached because of suppression and not because of annihilation of karmas. Suppression is like dirt settling in the water. Water may look pure but the dirt is still there. That is why one can go down from here.
- 12 Mohaniya karma destroyed (Kshin Mohaniya). This is attained by annihilation of karmas. One can reach here directly from No. 10. (Not from No 11 because one goes down from 11th to 10th and then rises up to this stage directly). At the end of this stage, just before entering stage No 13, the soul becomes omniscient. In No 13 all ghati karmas are destroyed.
- 13 All ghati karmas are destroyed in this stage and omniscience attained. =(Sayogi kevali)
- 14 All vibrations (yoga) stopped (Ayogi kevali). Here remaining four aghati karmas are destroyed (Shaileshikaran). ...NIRVĀNA



The Philosophy of Anekāntvāda

Anekāntvāda (non-absolutism) is an ideology, which makes one tolerant towards other viewpoints. The philosophy of anekāntvāda is the heart of Jainism. It states that all aspects of life must be grasped or viewed at from all possible angles. The dual nature of a thing is called non-absolutism. Forming an opinion based on one viewpoint is termed as ekant- vada (theory of singular approach). Jainism has always rejected this and said that reality possesses infinite variations and attributes of human interpretations. Our knowledge is always relative and incomplete and that leads to our views being incomplete and partially true. Anekāntvāda involves not only toleration of the opposite doctrines or different views but also an investigation into the reasons for differences and further attempts at reconciliation of the same.

Some would say that the truth is only one but the aspects of truth are many. Here one can say that the real is perceived through different angles. To accept the theory of multi-dimensional approach is to accept the principle of non-violence in total.

In simple terms, a person may say that his glass is half empty whereas some one else would say that the same glass is half full. A short story of an elephant and six blind men teaches us this philosophy in simple terms. A blind man who touches an elephant's body/stomach may think the elephant is like a wall whereas one who touches an elephant's tail may think that the elephant is like a rope. The third person touching elephant's ears would say something else. The truth is that the elephant is the combination of these opinions. Similarly the absolute truth could be a combination of all or some of the views or it may be completely different.

The theory of anekāntvāda is one of the most significant contributions of Jains to the sphere of intellectual and philosophical deliberations. The root of this ideology could be said to lie in the famous aphorism found in the Tattavārtha Sootra (5.29): 'Utpad vyaya dhrauvya yuktam sat' which translates to 'Reality consists of aspects like origination, destruction as well as permanence'

It is said that Lord Mahāvīr used to analyse the subject and develop a philosophy of synthesis, toleration and understanding of different standpoints. In a scripture called the Bhagwati Sootra when answering the question of whether the universe was finite or infinite Lord Mahāvīr replied that from the standpoint of area/measurement the universe was finite, but from the standpoint of time the universe was infinite.

Mantras and Yantras in Jainism

The origin of mantra-system can be traced in the Hindu scripture Atharvaveda. This text deals with the practical side of life, with man, his protection and security, destruction of the enemies, the use of magic charms, removing evil omens, welfare of common man, marriages, funerals and the like. The science of mantra is included in the wider spectrum of tantra.

Tantra could mean rule, regulation, system or administration. Tantra can be regarded as a branch of knowledge, which offers a systematic, and scientific method by which high spiritual powers can be achieved in human life for realisation of the self that leads one to the path of salvation. Tantra on the other hand has also earned bad name due to some practicers desire to pursue 'black magic'. The word tantra has been derived from the Sanskrit root 'tan' meaning 'to expand'.

The ultimate goal of all Tantric practices is the unification of the finite soul with the cosmic soul for which the practitioner (sādhak) relies exclusively on pure love for the divine mother, the cosmic dynamic energy.

The tantrikas invoke the power (Shakti) of the Divine Mother through yogic processes to awaken the dormant state of the cosmic energy. In tantric practices the finite soul or jiva attains to become cosmic soul (static energy, Shiva) in order to unify with Shakti. This process of transformation is tantra itself. It can be done either by yogic practices where a Practitioner (sādhak) awakens his dormant state of cosmic energy by way of opening chakras and thereby making energy to rise in the spinal cord. The risen energy (kundalini energy) reaches the top most chakra in the brain.

The other method is by way of using mantras and yantras. This way a sādhak attempts to unite with the mantra-god (devatā) by way of devotion and systematic recitation of mantras. He may use yantras for meditating upon. Yantras (or mandalas as Buddhists often call them) are certain figurative symbols. The energy that flows in universe goes through channels. These channels are visualised and represented in yantras. Yantra diagrams could be circular, triangular or quadrangular in shape. There is however a difference between mandala and yantra. Mandalas are not always associated with any 'semi-gods', whereas yantra-worship includes worshipping some semi-gods or goddesses (called devatas).

The terms mantra, yantra and devatā are correlated. The sound-variations and the names make the mantra. The symbols of letters of the alphabets and the forms are ascribed as the yantra and the ultimate knowledge is the devatā. The word mantra comes from the

combination of two words. Man and tra. In Sanskrit 'man' means mind and 'tra' means instrument. Tra could also mean protection. Therefore one, which protects mind, is called mantra. Mantras are not prayers but its purpose is to form close relation and personal identification with the presiding deity.

Sound vibrations caused by rhythm of the particular letters and words are most important. Sound radiates and reveals some vibrations which can only be realised. Mantras are made up of special letters and words. Special letters are combinations of subtle sounds of single letters (aksharas). The special letters thus formed are called beej-aksharas. The particular mantra for a particular sādhak is used.

The basic mantra is Aum or Om. Hindus, Jains, Sikhs and Buddhists all believe in this first divine letter. This is called a pranav mantra. As it consists of a one seed (beej) only and it has a power of its own, it is used as a prefix to most mantras. The word 'aum' or the combination of other letters may be recited voicefully or voicelessly thousands of times over and over again. This process of repeated recitation is called Japa and it produces a cumulative stream of energy.

Mantra could be just one seed (beej) or the combination of certain beejākshara together with special invoking phrase. The following seeds (beej) are widely used to strengthen any mantra.

Seed	Significance
Aum	Fire seed, seed of devotion, it is a lotus and it is a main prefix. This can be used as a mantra without attaching other words to it.
Hrim	Seed of energy, illusion
Kshi	Seed of the earth
Pa	Seed of water
Swā	Seed of wind
Hā	Seed of the space/ universe. The above Swā and this Hā are used together (Swāhā).
Aim	Seed of knowledge
Klim	Seed for attraction
Shrim	Seed for wealth
Jain letter Arham	(The whole sound represents Arihant = enlightened one and has a power in its sound). A is the first letter, eternal, divine. R is like fire but it is auspicious. Ha is the seed for space. Last letter of the Sanskrit alphabet. M is the dot for meditation.

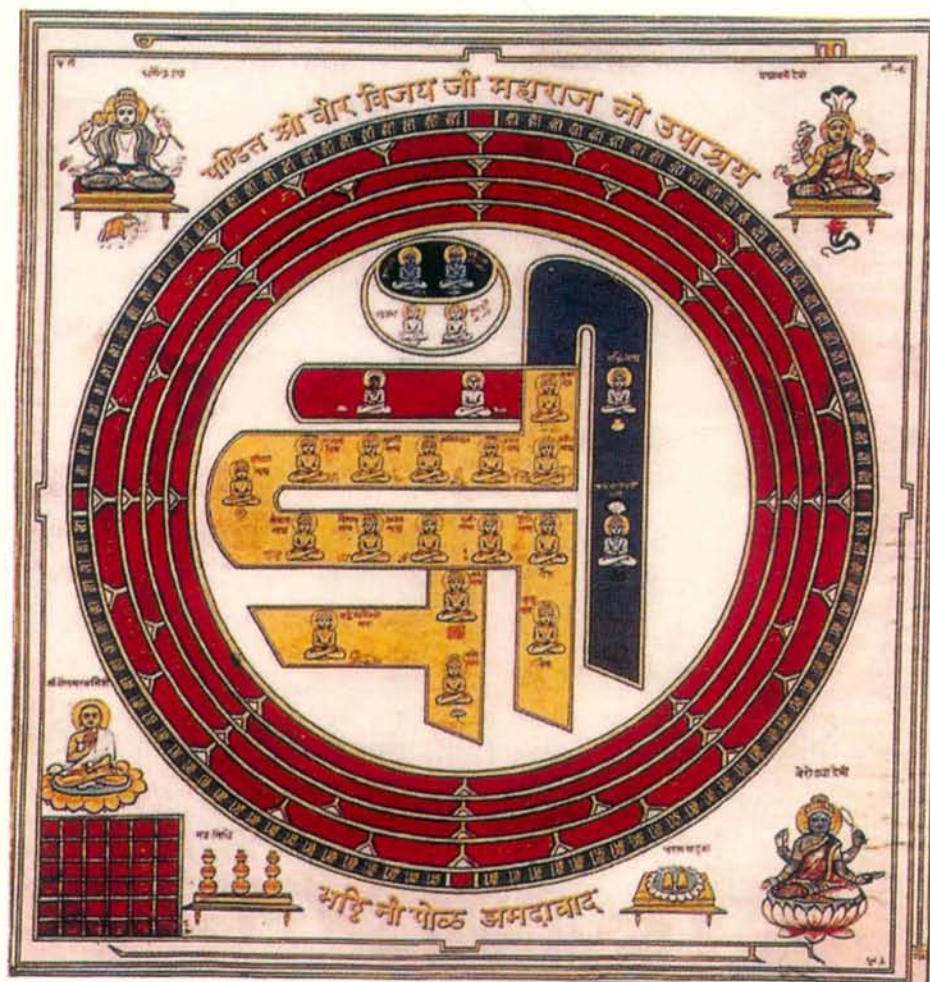
Each mantra creates its own special kind of resonance (nāda) in the space. Thus the cosmic energy can be reflected in the world of sound through syllabic mantras. A mantra may be a benign mantra or a cruel mantra. The mere uttering of certain beejas (combination of letters) do not make mantra a living mantra. The eternal shakti has to be aroused through the mantra.

Effect of mantras

The mantras are made up of sounds. Most sounds usually have meaning but certain mantra-beej have no meaning. The significance of such mantra-beej is that it is a thought force and creates energy. It is this thought force or the will-power that helps in bringing results.

In the 'Studies in Mantra Shāstra' Arthur Avalon (Sir John Woodroffe) says:-

“Through Mantra the mind is divinely transformed, contemplating, filled by and identified with, divinity in Mantra form, which is a gross (sthula) aspect of Devi, it passes into her subtle (sukshma) light form which is the consciousness beyond the word of Māyik-forms”



Japa:- Continuous recitation of mantra, usually voicefully, is called mantra jaap or simply Japa. There are three types of Japa.

- (1) Bhāsyā Japa:- Recitation of mantra continuously and loudly.
- (2) Upānshu Japa:- An observer can see that the sādhak is moving his/her lips but can not here what is being said.
- (3) Mānas Japa:- Japa done in mind only.

Haribhadra-soori, in his book the Yogasāra states that reciting Japa means practicing spirituality. But this statement is appropriate only for those who have performed all the necessary activities like cleansing one's body physically and mentally and are doing jaap as per the procedures laid out in various books. Haribhadra also states that one can get devatā's favours by doing japa. Japa can be done with or without the aid of a rosary. Haribhadra also writes the simple procedure of doing japa. It can be done in front of devatā (Image or yantra). It is better if it is done in pleasant natural surroundings. Once the sādhak is seated, he must keep his vision on the tip of his nose. (He is seeing everything but he is not looking anywhere). His eyes are thus fixed and though he is not thinking about anything, he is fully awake. While reciting a particular mantra his mind should 'see' the letters and beejs. If he cannot concentrate then he must at least temporarily give up and try later.

Japa should be done for any given time. Ideally the person, who is doing it, should decide how long he is going to continue before starting. Two ghadis (48 minutes) is the ideal time.

Japa with the aid of rosary (mālā): Different types of rosaries are available. Jains normally use rosary with 108 beads. However for the Uvasaggaharam Stotra, a rosary of 27 beads is also used. One can recite one mantra whilst moving one bead at a time. The whole Uvasaggaharam Stotra can be recited while moving one bead at a time.

Japa by using fingers. We have three divisions on each of our finger. There are twelve divisions on four fingers. By moving the finger of other hand on these divisions we can count one to twelve. Thus 12 Japas can be done this way. However by using both hands one can do Japa in the multiple of 12. This way can do twelve x nine = 108 Japas. This is same as using a rosary.

Role of Jain Monks and Nuns in The Society

Jain monks (The discussion applies to Jain nuns as well) take five major vows when they renounce the world and enter into the order of monkshood. These five vows do not permit them to indulge into the affairs of the society, be it political, socio-charitable or any other activities. Once a man renounces the comforts of his household life and cuts the ties with his families and friends, he must spend his time in meditation and his only goal remains the upliftment of his soul. Due to his vows of observing non-violence in the subtlest form he cannot travel by using mechanical means of transport nor can he involve himself in other people's day-to-day problems and affairs. This will merely cause the karma- bondage. He has to seek salvation for his own soul. It would not be right for him to engage in political activities. According to the belief held by many monks, the Jain renouncer should also not open social institutions. As a monk, he should keep away from the financial matters of any person. His vows do not allow him to stay in one place for longer periods (Except during the months of monsoon). Therefore a Jain monk's life style is somewhat different then clergies of other religions.

However, if you look back in the history of Jainism you would see that there were monks and nuns who took active part in the politics of the prevailing era. Some were very influential in the political field and had even some sort of control in decision-making process. Ganga dynasty in South India and Solanki dynasty in Gujarāt are the two famous examples.

There are instances where some monks took more interest in the social reform of the society and some were engaged towards the eradication of poverty and diseases in parts of India.

One can argue about the rights and wrongs of this situation but history tells us that these activities have helped the cause of promotion of Jainism. I have sighted some examples here where Jain monks and nuns have divulged from their normal 'Jain practices' but their very acts have helped a great deal in the spread of Jainism.

SOME PROMINENT JAIN ASCETICS WHO TOOK PART IN THE POLITICS, SOCIAL- CHARITABLE ACTIVITIES.

Kalkāchārya- (First Century BCE.): - He has been sighted as one of the first Jains to be involved in politics. He had a very positive influence on the Sahi (Persian?) king. Kalkacharya's sister (who was a nun) was abducted by the king of Ujjain who ordered that this woman should be brought to his court and serve him as his courtesan. Kalkāchārya was outraged by this and sought the help of the Sahi king.

Sahi invaded Ujjain and established his own rule there. Kalkāchārya was favourite of the new Sahi king.

Simhanandi:- Simhanandi was a Jain monk who had great powers of influence. He played the role of the kingmaker and encouraged Jain sympathisers to get involved in politics. Simhanandi himself established the Ganga Dynasty in Karnataka State in AD 265. Simhanandi commanded political influence to effectively function as the kingmaker and subsequent Ganga rulers were all staunch Jains. Most famous of Ganga chieftains was Chamundraya who commissioned the great Bāhubali image in AD 981.

Shilguna Soori:- In AD 745, A certain chieftain Vanraja had established the kingdom of Pātan (a town in North Gujarāt) with the help of a monk called Shilguna Soori. This was a starting point for the Jain influence in Gujarāt. King Vanraja gave prominence to Jain monks and had many temples built. The tradition of keeping Jains as the chief ministers started. The migration of Jains from Mārwad to Gujarāt started from that time onwards.

Hemchandrāchārya:- The Jain influence in Gujarāt steadily increased after AD 745. Hemchandrāchārya was born in AD 1088, and his influence in the kingdom of Solanki kings was so great that he impressed two great kings Sidhharāj and Kumārpāl. Kumārpāl became a 'Jain' and had many temples built. (Famous being that of Tārangā). This was perhaps the golden period for Jainism.

Hirvijay Soori (15th Century):- This great monk preached the Mogul emperor Akbar. His influence encouraged Akbar to order all of the slaughter-houses to be closed during Jain festivities. He also gave the mountain of Sammetshikhar to the Jains.

Nānchandraji (1874- 1938):- Nanchandaji established institutions in Limbdi and Sāyla. He was impressed by the Gāndhian philosophy and worked for the Gāndhian movement.

Vijayvallabh soori (1870- 1954):- The founder of the institute called 'Ātmanand Jain Sabha'. Vijayvallabh Soori is known as the reformer and founder of many Jain Schools. These includes the famous Mahāvīr Jain Vidyālaya (a boarding house for Jain students)

Santbālji (1903- 1982):- Santbālji was Nānchandraji's disciple. He had undertaken all sorts of social, reformist activities. Because of his activities he was expelled from his own sangha. He too followed the Gāndhian philosophy.

Charitravijayji (1883- 1917):- He was first a Sthānakvāsi monk but was later converted into a Derāvāsi sect. He is known as the founder of Pālītānā Jain Gurukul- a boarding house for poor Jain girls. Once he saved dozens of people who were being carried away by the torrential rain and the floods in Pālītānā. He himself swam and threw a rope to the drowning people to save them.

આદિમતા ઉપકરણો



Living Jainism:- Movements, Groups and Meetings:-

(A) Two great leaders who awakened Jain Spirit in America.

Two religious personalities, both initiated as monks in India broke the age-old tradition of the faith and travelled to a foreign country- USA. Both made their mark in the pioneering period when Indian engineers, doctors, chemists and students started going to that country. For these new comers, that initial period was the period of concentrating on making their living. They were cut off from the 'homeland' and were somewhat deprived of the religious environment. During that important time, both these monks rekindled the Jain spirit and taught the good values of Jainism to the new settlers. Their contribution was noteworthy and momentous.

(1) Pujya Gurudeva Shri Chitrabhanu

Born on July 26, 1922 in a small town of Rajasthan, India, Gurudev Shree Chitrabhanu, during his twenty-eight years of monkhood, spent the first five years in silence and meditation. With this experience, Gurudev emerged in the world with inner gaiety and enlightened spirit. With his wisdom, lucid language and eloquent speech, he won the hearts of millions in India and became one of the spiritual leaders of twenty million Jains.

Chitrabhanuji is the founder and spiritual adviser to the Jain Meditation International Center in New York City as well as to other meditation centers in America, United Kingdom, Africa, Canada and India. He is a world-renowned author of over twenty-five books.

Chitrabhanuji has a large following and together his wife Pramodaji, he is still active promoting Jain values worldwide.

(2) Shri Shushil Kumarji

Acharya Shushil Muni was born in a Hindu Brahmin family on June 15, 1926 in a small village of Sikhampur, in Hariyana, India. The village was later named Sushilgarh in Guruji's honour. He left his family and home at the age of seven to live with a Jain monk Shri Chotelalji Maharaj, who later became his living religious guru. He took diksha at the age of 15 (became a monk) in the Jain Sthanakvasi sect.

Sushil Kumarji pursued an academic career and obtained many degrees. It was not long before his divine mission unfolded that he began to gain recognition as a fountain of wisdom, truth, and understanding, which actively promoted peace and harmony throughout his homeland. He worked untiring to establish a sense of universal brotherhood amongst the conflicting religious traditions of India. He was the honorary president of the World Conference of Religions for Peace. He founded the International Mahavir Jain Mission in 1978. He had also founded many other organisations to promote the world peace.

His main ashram is Siddhachalam, located in Blairstown, New Jersey. Siddhachalam consist of 108 acres, a campground, cabins, dining facilities, temples, and much more. In June 1992, he addressed the Global Earth Gathering and the Earth Summit. There is hardly a nation that has not been touched by his efforts and all his life he worked towards the fulfilment of divine purpose.

Acharya Shri Shushil Kumarji passed away at the age of 68 years, on Friday April 22, 1994 in New Delhi, India.

(B) NEW GROUPS/FACTIONS:

Quite a few 'new' groups have started within the Jain ideology. These groups are mainly founded in the name of a scholar or saint who may have given his unique interpretation of the philosophy of Jainism. These groups teach and preach Jain philosophy as prescribed by a particular scholar/ founder. Most of the time such activities are nothing but the meetings of like-minded people wanting to know and practice the Jain ideology. In olden times many groups/ organisations were established (some no longer exist).

Jain Social Groups' Federation has more than 250 branches. This is an example of 'Jainism in Harmony'. Jains of all sects gather together for social enjoyment and religious upliftment. This movement is a positive step, which helps all Jains. An organisation like the 'Young Jains' in the UK and also similar organisations in America and Kenya have motivated young Jains by adopting methods of frank discussions and encouraging questioning minds. Some of the monks in India have started their own 'establishments'. The name of Āchārya Chandrashekharji is well known now. The āchārya has started his own 'movement' where students are trained and taught to spread the Jain ideals and the students are called 'Veer Sainiks' (Soldiers/ guardians of the faith of Lord Mahāvīr).

Āchārya Tulsi's (1914- 1997) name in the field of world peace is noteworthy. He became the head of the Terāpanthi sect when he was only 22 years old. He started the 'minor vows' (anuvrata) movement in 1949. Through this movement he inspired thousands of people to take some small vows. The Āchārya became very famous because of this movement. He taught the science of living to the common mass and started a practice of meditation called Preksha Dhyan. Āchārya also founded a University in Ladnun, Rajasthan that teaches and promotes the Jain philosophy. His contribution to the field of meditation and in spreading the ideals of peace and non-violence has been greatly praised by the scholars of many countries. He also started a new category of monks and nuns (samans and samanīs) with some relaxation in the rules of ascetic life. This was initially criticised but now favoured by many people in India and abroad. A saman or a samani can travel and go abroad to teach Jainism and they are also allowed to stay with other families in their houses. Āchārya Tulsi died in 1997 but his establishment is getting stronger day by day. The present Āchārya is Mahāprgyaji. There are branches of his establishment in many countries outside India in the names of Jain Vishva Bharati.

Āchārya Chandanāji:- Āchārya Chandanāji is the principle disciple of Upādhyāy Amar Muniji (1901- 1992) and the head of the socio-religious organisation called Veerayatan. This organisation is in the State of Bihar where nuns and devotees care for the sick and provide shelter, clothing and food to the poor. This complex is located on a 40- acre site at the foot of a beautiful hill called Vaibhārgiri near the city of Rājgir, Bihar. Here eye hospitals, orthopaedic, polio, and artificial limbs, out patient medical clinics, ophthalmic research and training centres have been established. Āchārya Chandanāji and her disciples' selfless activities are gathering momentum and spreading in other states of India. Veerāyatan's activities have spread in Gujarat and Maharashtra too. In the Kutch region of the state of Gujarat, Veerayatan has established a Pharmacy College in a village called Jakhania. Āchārya Chandanāji was very much inspired by her 'Guru' Upādhyāy Amar Muniji. It was Amar Muni's dream to establish an institution which will look after peoples physical (like hunger and diseases), mental and spiritual needs. Āchārya Chandanāji, by her untiring dedication and with the support of well-wishers has made Veerāyatan a socio-religious hub with branches in Gujarat, Maharashtra, Bihar and out through the world. The idea 'Jainism in Action' appeals to youths and many of them see this movement as the proper interpretation of the principle of Ahimsā.

Veerayatan has also established Jain schools in many countries. Sadhavi Shri Shilapiji, one of the disciples of Chandanaji, is very active in promoting the educational and charitable activities throughout the world.

VARIOUS MEDITATION/ DISCUSSION GROUPS:-

Some groups are regarded as 'Satsang' groups or 'Swādhyāy' groups. In these types of groups people regularly (usually once a week) meet and read or learn about teachings of a particular saint or a scholar. Devotional songs are sung and books written by a particular saint are read. Some of the well-known groups are as below-

Shrimad Rājchandra Swādhyāy Groups-

There are many groups, which regularly meet and learn about the philosophy of Shrimad Rājchandra. Many organisations have been founded in India and more and more people are doing weekly meditations/ reading (satsang/Swādhyāy) in such groups.

Shrimad Rājchandra was born in November 1867 in a small village, called Vavania in the state of Gujarāt. His father's name was Rāvjibhai and mother's name was Devabai. He was named Rāichand when he was four year old. Rāichand was always a brilliant child. He was very intelligent and had completed his seven years' study in two years. It is said that he knew about his past births when he was seven years old. This knowledge is called jati smaran gnan.

He left school at the age of eleven but continued his studies at home. He helped his father in his business when he was only thirteen years old. Rājchandra acquired scriptural knowledge at a very young age. He could understand and memorise books in a very short time. His power of remembrance developed further and he managed to do hundred avadhān (paying attention in hundred different things simultaneously). This extraordinary power was due to his supernormal capabilities. He gave a public performance of this extra ordinary capacity in a packed auditorium in Bombay. The British officers and some journalists witnessed this. Although he could perform the hundred avadhan when he was only 19 years old, Shrimad gave up this practice because, as he said, this was not going to help in his spiritual quest. He did not care for fame or money that might have earned from this avadhans. His goal and destiny were certainly different.

At the tender age of 16, Shrimad composed a book called Mokshmālā containing 108 short lessons. This book was first published in 1888 when Shrimad Rājchandra was 20 years old. He has written scores of poems and his letters to various people including some letters to Mahātmā Gāndhī are now very famous and big source of inspiration to all who read them.

His poem Ātmasiddhi Shāstra is very famous. This poem was written in 1896 and consists of 142 verses. The poem explains the theory of soul and its liberation. The poem is of highest spiritual value and revered and recited by the followers of Shrimad Rājchandra in regular gatherings worldwide. Shrimad's ascetic life style and strict code of conduct took its toll and he was in a poor health. He did not care at all for any material gain in his life and his weight had gone down to only 45 lbs. when he was 32-33 years old. However, he was in a perfect blissful state and there was an aura of spirituality around him. He died peacefully and in the state of Samadhi at the very young age of 33 in AD1901. For his followers he is a Krupalu Deva (ever merciful god) and revered with utmost respect and devotion.

Other Devotional Groups-

Mumukshus (Those who desire moksha): Obviously every true Jain is a mumukshu but the term has been coined by the followers of a saint/monk called Kanji Swāmi. His teachings are largely based on Digambara Holy books like the Samay-sār, the Pravachan-sār etc. Some groups following the teachings of Shrimad Rājchandra are calling themselves mumukshus too.

Pujya Atmanandji (real name Dr Mukund Soneji) has established an institution at Koba in the State of Gujarat. It is called Shrimad Rājchandra Ādhyātmik Sadhana Kendra. This centre has worldwide followings.

An Ashram established at Dharampur also attracts thousands of devotees now. Pujya Gurudeva Rakeshbhai Zaveri is the founder and inspirer of this Ashram. Rakeshbhai has thousands of followers world-wide.

Pujya Nalinbhai Kothari: Nalinbhai is the head of a group which is sometimes referred to as Sayla Group. The followers of this group do religious, educational and charitable activities. They organise medical camps to help poor and needy people. There are followers of this group in the UK and they also meet regularly.

DADA BHAGVĀN:

There is a particular movement founded by a saint called Dada Bhagvān which incorporates basic tenets and mantras of Jain and Hindu philosophies. This 'faction' is gathering momentum and many Jains and non-Jains have become the followers of this path. Dada Bhagvān (real name- Ambalal Patel) was born on 7th November 1908. He acquired a certain super-knowledge whilst seating on a bench and waiting for the train on a railway platform at Surat station (1958). By and large his philosophy is that of the Jain scriptures. However, he had a unique knack of explaining everything in the simplest and easiest form. This attracted large number of followers. He asked his followers to worship Tirthankara Simandhar Swāmi. According to the Jain faith Tirthankara Simandhar Swāmi is still living 'in a distant planet' called Mahāvīdeha Kshetra. As He is a living (viharmāna) Tirthankara, His worship is



considered more in tune with the time and therefore more beneficial. The prayer recited in Dada Bhagvān's groups is the combination of Jain and Hindu verses. Dada Bhagvān died on 2nd January 1988 but his followers are keeping his ideology alive and it is flourishing in India and abroad. A very large, beautiful temple and a housing colony for the devotees have been constructed near the city of Ahmedabad.

QUESTIONS PEOPLE ASK.....

I go and lecture at various institutions and privately held meetings. Some of the most common questions being asked are given here.

Q. You say Jainism does not believe in creation. Does it not mean Jainism does not believe in God?

A. The Jain idea of God is that of a human being who achieves nirvana after completing the cycle of life and death. There is no creator God, but Jains believe in the divinity of man. Every being has a potential to become God. Jains say that no one has created this universe. There is no super, divine being- almighty. Jains reject the idea of such God or Gods. According to Jainism, this universe came into existence on its own and it will exist in one form or the other (matter or energy).

However it is a well-known fact that most Jains go to temples and worship God. The images in the temple are that of Tirthankaras who once existed on the earth and who have attained omniscience and then nirvāna. Jains would say that every being must look up to God, praise him and worship him or meditate upon his qualities in order to get inspiration, strength and divine vibrations.

Q. Shouldn't Jain monks travel outside India and spread Jainism?

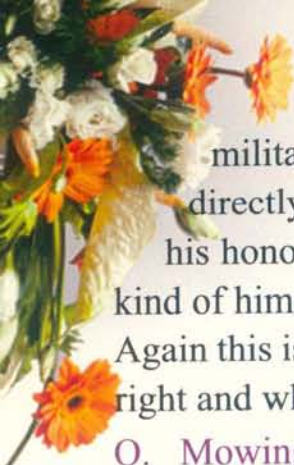
A. This is an age-old question. Monks (and nuns) take five great vows when they are initiated into the sangha. These vows are quite strict and forbid them to do any himsā (violence). It has been argued that mechanical means of transportation can cause himsā. However people argue that when Lord Mahāvīr was alive there were no motorcars, trains and planes anyway.

Others say that in this day and age one must use the modern facilities and technologies. A scholarly monk can only reach the distant places by using cars and planes. This will help the Jain religion as people who live in countries like England and the USA are deprived of the gracious presence of monks/nuns.

So issue can be looked upon from both sides. What Lord Mahāvīr would have said about this is a topic for speculation. However by and large Jain Āchāryas have maintained that it is this strict code of conduct, which makes Jainism unique, and a well-respected faith in the world.

Q. Jains are very strict as far as Ahimsā is concerned. Does it mean Jains do not believe in defending the country or joining army?

A. There are instances in the history that Jains have taken part in military matters. A minister called Udayan in Gujarāt went to a battlefield and fought for his own country. These instances however, are rare in the Jain history. There are very few Jains in the



military. This is due to the fact that they do not want to commit himsā (violence) directly. Some monks in the past have taken a view that one must defend his country, his honour and his religion at any cost. Killing an oppressor or a tyrant will be a lesser kind of himsā as it is committed to protect the interests of larger section of the community. Again this is an issue with two arguments. Individuals should decide for themselves what is right and what is wrong.

Q. Mowing grass in the garden is himsā (violence). What is your view about this?

A. The Āchārāṅga Sootra clearly states that plants have life and they have feelings of pains and pleasures. Mowing grass is definitely one kind of violence but on the other hand one must not forget that if grass is allowed to grow wildly it would harbour (and eventually be killed) many lives which may cause more damage to the garden and the property. Also one must keep his garden tidy in the interest of social contacts with the neighbours. This again is one of the responsibilities of a house-holder.

Q. Why Jains do not eat potatoes and other root vegetables?


A. Potatoes are regarded as kand-mool (root vegetables). Jains have been advised not to eat this because potatoes have many lives. When you pick up root-vegetables, which grow under the topsoil, you are likely to harm other living beings (like worms) too. Most Jains are very strict about not eating potatoes whilst others say we should think less about these issues and concentrate on other virtues.

Q. There are too many Jain temples in India. When I went to India, I noticed that even today many temples are still being built. Why aren't they spending money in charitable activities?

A. Temple building and installing idols in a temple is considered very meritorious act which is capable of removing some bondage of karmas. The activities of temple building have increased considerably in last 15 centuries. One can see something like 800 temples on the hills of Shatrunjaya alone. Devoted people feel happy and their faith gets strengthened on worshipping an image of Tirthankara. It must be noted that the temple built by the Swāmi Narayan people in Neasden, London is not only a source of inspiration for the devotees but a landmark which has promoted Swāmi Narayan Movement in the western world. Jain temple(s) in London would serve the same purpose. (See chapter No. 6 also)

Jains have special rules about different types of funds. Any money collected in temples and during rituals can only be spent in building a new temple and /or restoration of an existing temple. This fund is called dev-dravya (god's money). Dev-dravya cannot be used for any other purposes.

One can understand why this rule was made hundreds of years ago. Now the situation is quite different. There are more than 10,000 temples in India and more are being built. There



are many towns and villages in India where old temples are not being properly looked after because Jains have migrated elsewhere. Jains have accumulated large funds for dev-dravya and less for other purposes. e.g. welfare of the people.

The new generation is asking questions about the fairness of this rule. New ideas have started to emerge whereby Jains have increasingly started to open up hospitals and educational centres with the blessings of monks and nuns. This is proving to be a very positive move forward by the Jain community both in India and abroad.

Q. Surely, Jain religion is very hard; its strict code of conduct makes it very difficult to practice. Jainism is not for a man working in the City and having a busy life...

A. Jainism is as strict as you perceive it to be. Religion is of course very personal. Jain Āchāryas say that you have to practice the religion yatha-shakti (as per your capacity) and according to the desh-kala (place and time). One can interpret this to mean that Jainism allows you to walk the path of gradual progression provided your heart is pure and conscious is clear

Q. How can I observe the rule of 'not to eat anything after sunset' (Ratri- bhojan parityag or Anāthami) in England. In the month of December, sun sets here at 3.45 p.m. in the afternoon whereas I come home after 6.30 p.m.

A. It is quite true that even if you want to practice anāthami you may find it very difficult because of the timings of sunset in the UK. The sun sets at about 9.45 p.m. in the month of June, whereas it can be as early as 3.45 p.m. in the month of December. Just because the sun sets at 9.45 p.m. does not necessarily mean that one should eat as late as this in the summer. Similarly, in December it would be very difficult to stop eating before 3.45 p.m. because of your job. Considering these two points one should make up one's own mind regarding a suitable year round time to eat. (My advice is based upon the fact that something is better than nothing).

Q. I do not understand the rituals and I think they are unnecessary. Surely this is not true Jainism.

A. First of all we must consider what do we mean by rituals. Have you seen the scenes of Opening of the Parliament in the House of Commons? They stick to their precise timings and method with utmost discipline and age-old routine. Religious rituals are somewhat like that event. When you want to pray or worship in a mass you must devise a proper method and decide the exact time and also which sootras you want to recite. This brings discipline into people. Nowadays people have started criticising this because everything is followed very rigidly and the language in which old verses are recited is no longer in common use. If you understand the meaning of the verses you will see that they are indeed very good. The method adopted is fair and keeps the community spirit alive.

45 Jain Agamas (Deravasi)

First 11 are Anga-sutras

1. Acharanga
2. Sutrakritanga
3. Sthanaga
4. Samvayanga
5. Vyakhyapajnapti
6. Gnata-dharma-katha
7. Upasaka-dashanga
8. Antakrut-dashanga
9. Anuttar-uppatika-dashanga
10. Vipaksutra
11. Drishtivada

Now 12 Upanga Sutra:

1. Auppatika
2. Rajprasniya
3. Jivabhigama
4. Pragnapana
5. Jambudwip-pragnapti
6. Surya-pragnapti
7. Chandra-pragnapti
8. Niravalika
9. Kalpavatamsika
10. Pushpika
11. Pushpachulika
12. Vrishnidasha

Then 4 Mool-sutras

1. Avashyakasutra
2. Dasavaikalika
3. Uttaradhyayansutra
4. Pindniryukti

6 Chhed Sutras

1. Nishitha sutra
2. Mahanishitha sutra
3. Brihtkalpa
4. Vyavah sutra
5. Dasha shrut skandha
6. Panchkalpa

Ten Prakirnaka

1. Aaturpratyakhyan
2. Bhaktaparigna
3. Tanduvaicharika
4. Chandravedhyaka
5. Devendrastava
6. Gani-vidya
7. Mahapratyakhyan
8. Chatursharan
9. Veerastava
10. Samstaraka

And last two are Nandi-sutra and Anuyoga-dwar

Sthankvasi Sect believes in 32 agamas.
Digambar books have been mentioned inside.

Names of 24 Tirthankaras of the present time-cycle

1. **Rusabhadeva or Ādināth**
2. **Ajitnāth**
3. **Sambhavanāth**
4. **Abhinandana**
5. **Sumatināth**
6. **Padmaprabh**
7. **Suparsvanāth**
8. **Chandraprabh**
9. **Puspadanta or Suvidhināth**
10. **Sitalanāth**
11. **Sreyamsanāth**
12. **Vasupujya**
13. **Vimalanāth**
14. **Anantanāth**
15. **Dharmanāth**
16. **Shantināth**
17. **Kunthunāth**
18. **Aranāth**
19. **Mallināth**
20. **Munisuvrata Swāmi**
21. **Namināth**
22. **Nemināth**
23. **Parsvanāth**
24. **Mahavir, Vardhamān**

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GLOSSARY OF IMPORTANT WORDS

Ārati or Aarti	Ritual of waving a lamp, divo in front of an image of God.
Āchārāṅga	First in the list of Āgam scriptures Āgam Scriptures as per Shvetāmbara tradition/
Āchārya	Head spiritual teacher and head of a group of monks
Adatta	things/objects not given to oneself.
Aghāti	Types of karmas which can not be destroyed
Ahimsā	Non-violence
Ajiva	Non-living things
Akbar	Mogul emperor born in AD 1542.
Akhātrij	Third day of the month of vaishakh in Indian calendar
Akshay tritiyā	Same as above, Jain Holy Day, day on which first Tirthankara Rushabhdev broke his fast and accepted sugar-cane juice.
Anāthami	Rule of not eating anything after sunset
Anekanta vada	Theory of many sided approach. Philosophy of understanding others' view points
Anu vrata	Minor vows
Anga	First group of scriptures, inner limbs.
Ansan	Things one eat, mainly solid foods
Aparigraha	Non acquisition
Ardha	Māgadhi Ancient language of scriptures
Arhat	An enlightened soul same as Arihant(a)
Arihant(a)	As above
Asad	Non truth
Āshrava	flow of karma (karmik particles) towards soul
Asteya	Non stealing
Ātma	Soul
Avadhān	Paying attention to the different things simultaneously. One hundred avadhan is considered a big achievement
Āyambil	Festival of penance where only limited and restricted food is taken.
Bandh	Binding of karma particles
Beej	seed, special letter(s) in combination of mantra
Bhagvān	'God' though not creator
Bhārand	Name of a bird who has sharp, watchful eyes
Bhāv	Feelings
Bhāvana	As above, there are 12 bhāvanas or subjects for meditation
Bhinnamāls	Name of town, sub caste of Jains

Brahmcharya	Celibacy
Chaitya	Temple, place for meditation
Chakra	Centres in body. Meditation points
Chandragupta	Name of a king of Maurya dynasty
Charananuyogā	Type of scriptures, more to do with practice.
Chaturvidh sangha	Jain order consisting of monks, nuns, laymen and laywomen
Chhed sootra	Types of scriptures
Chyavan	Conception
Dasā	Sub caste of Jains
Das Lakshan Parva	Digambara sect follow this festival where in 10 virtues are 'worshipped'
Derāvāsi	Those who believe in temple worship
Dev-dravya	A fund collected for temple building or restorations only.
Dharma	Religion, duty
Digambara	One of the main sects of Jains, see Shvetāmbara
Dikshā	Initiation
Dhyāna	Meditation, contemplation
Dravya	Material, substance
Dravyānuyogā	Types of scriptures
Dwidal	Food having dual life
Gautam	Disciple of Bhagvān Mahāvīr
Ghāti	Karmas having a vitiating effect.
Gītā (Bhagvad Gītā)	Hindu Holy book
Hemchandrāchārya	Jain monk, scholar 11th century
Hirvijaysoori	Another Jain monk, 16th century
Janma	Birth
Jāvadshāh	Name of a rich merchant who donated immense wealth during famine.
Jina	Spiritual victor
Jiva	Life
Jiv-Dayā	Compassion towards all living beings
Jyotishika	Stellar objects (gods)
Kand-mool	Root vegetables
Karma	Action, matter which binds the soul
Kalpa sootra	Holy book which consists the biography of Bhagvān Mahāvīr in detail and other Tirthankaras in short.
Kalyānak	Day of a particular celebration, auspicious day
Kausagga	Jain form of meditation wherein the feelings of attachment with one's own body evaporates.
Keval Gyān (Gnān)	Omniscience
Khādim	Dry fruits and similar things

Kumbh	Jar
Kumārpāl	Name of a king, a patron of Jainism in 11th century.
Lesyā	Thought complexion, degree of purity expressed in the tinge of colour
Lonkāshāh	Founder of Sthānakvāsi sect
Mahābhārat	Hindu epic
Mahāvratā	Major vows
Mantra	Verse, holy hymn
Meru	Name of the mountain
Mithyātva	False belief
Moksha	Final emancipation, same as Nirvāna
Moorti-poojak	Those who worship idols, images
Mudrā	Sign
Mul sootra	Types of scriptures
Nām or Naam	Name
Namaskār	Bowing down
Namokār	Bowing down
Navakār	Nine pada or sentences
Navnāt	Mixture of nine castes, mostly Jains but some non-Jains as well.
Navpad- oli	Festival when nine 'pada' (places, objects) are worshipped whilst doing ayambil-penance
Nirjarā	Shedding off karmas
Nirvāna	See moksha
Pachchakhān	Restrictions and vows observed for a limited period
Padmāsan	A lotus posture
Pālitānā	Pilgrim place in Gujarāt state, India.
Panjrāpoles	A place where sick, invalid animals are kept and being looked after.
Pān	Liquid food (not paan which means leaf)
Parikar	Decorative carving around an idol
Pārmānu	An indivisible particle of matter
Pārsva	23rd Tirthankara
Paryushan	A religious festival of Jains, usually falls in August/ September.
Pātanjali	Founder of Hindu yoga system
Pooja	Worship
Pravachansār	A holy book by Kundkundāchārya
Pratikraman	A ritual of repentance
Rājul	A princess who was to marry Nemkumar. Nemkumar however did not marry her and became a monk who is known as Nemināth, 22nd Tirthankara.
Rāmāyan	Hindu epic

Rushabhdev	First Tirthankara
Sādhū	Monk
Sāmāyik	Ritual meditation lasting approximately 48 minutes.
Samvar	Stoppage of flow of karma- particles.
Samvat	Year or era
Samvatsari	Annual (last day of Paryushan festival)
Samyag (or	Right or enlightened vision/faith (likewise samyag gyan is enlightened knowl-
samyak) darshan	edge
Sangha	and samyag charitra is right and enlightened conduct)
	Jain order consisting of laymen, lay women, monks and nuns, sometimes
	referred to as Jain people.
Sanlekhnā	Ritual invitation to death
Sanyam	Self control
Satsang	Getting together for devotional singing or learning religious books.
Satya	Truth
Shalya	Sting
Shilā	Abode
Shraman	Name given to a tradition of non-violence
Shrāvak, Srāvak	Layman
Shrāvikā, Srāvikā	Lay woman
Shukla	Bright, highest state
Siddha	Liberated soul(s)
Sruta	As heard, scriptures
Shvetāmbar	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
Sthānakvāsi	Sect which do not believe in temple worship
Swādhyāy	Study groups
Swādim	Certain digestive products eaten after meal
Tantra	Science of mantras and yantras
Tapa	Austerities
Tattavārtha sootra	A holy book compiled by Umāswāti. This book is accepted by Shvetāmbaras as
	well as Digambaras.
Tejo lesyā	Heat producing, burning lesya
Terāpanthi	A sect within Jainism
Tirtha	Pilgrimage place, also termed as sangha
Tirthankara,	Founder of an order of Jain sangha
Tiryanch	Animal and plants

Tripitaka(s)	Buddhist holy books
Upādhyāya	Spiritual teachers
Upāṅga	Subsidiary holy books, scriptures
Uttarādhyayan sootra	One of the scriptures
Vandan	Bowing down
Vaniā(s)	Merchants
Vanik(s)	As above
Vardhamān	Name given to Bhagvān Mahāvīr.
Varganā	Particles (of karma)
Varshitap	Penance-lasting one year
Vitarāga	Without attachment and aversion
Yagna	A ritual where fire is lit and offerings made into the fire.
Yaksha	Semi Gods
Yakshini	Semi- Goddess
Yantra	Diagram used in worship, Mandala

Books by Vinod Kapashi

1. In Search of the Ultimate (E)
2. Illustrated Jainism (E)
3. Jainism and... (E)
4. Tattavārtha-Sootra (E)
5. Hem-Siddhi (G)
6. Ahimsa-Dharma (G)
7. Pardeshman Jain-Dharma (G)
8. Jainism First Step (E)
9. Jainism Level-1 with Dr K Desai and Dr A Shah (E)
10. Nava-Smarana (E)
11. Nava-Smarana - Gujarati
12. Animesh, Gujarati Novel
13. Je Me Khoya Hata Palvar Gujarat Novel
14. From Haiku to Zen

