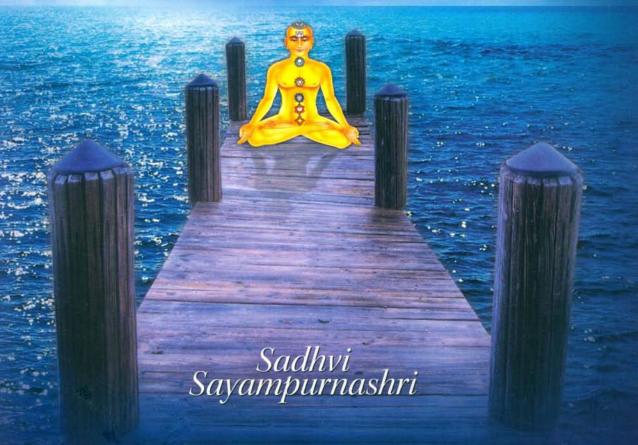
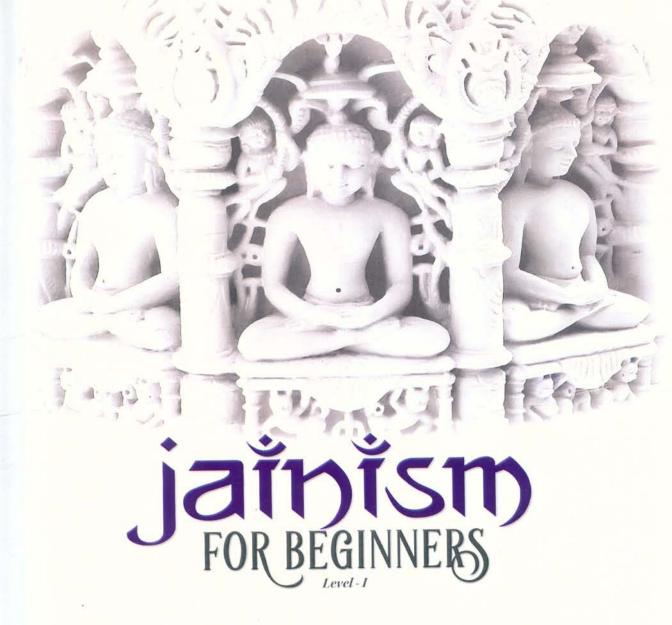


JATOTSTO FOR BEGINNERS





Jainam Jayati Shasanam



- SADHVI SAYAMPURNASHRI -

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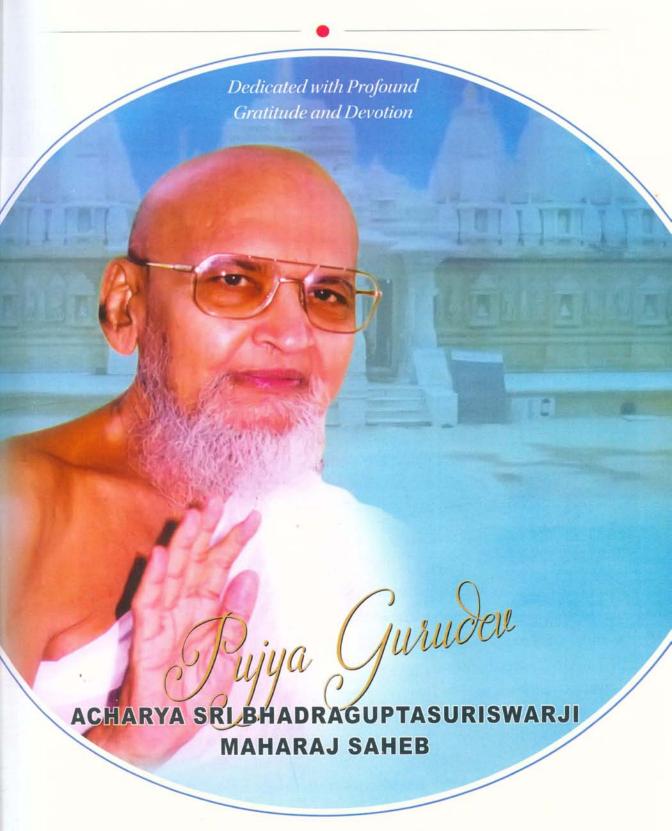
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Who is the guiding star and light of my life's journey.

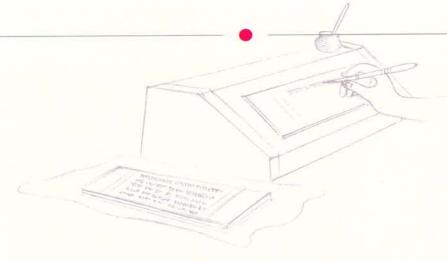
Acknowledgement

This matter was prepared with the inspiration of Panyas Vishwakalyanvijayji Maharaj Saheb. (Presently Acharya Vishwakalyansuriji Maharaj Saheb). He asked me to prepare some basic matter regarding Jainology for youngsters. Nowadays young generation get their education through English medium. But, just due to language problems, it becomes difficult for them to understand their own religion, its principles and its practices.

Though I am not an authority for this subject, I tried to compile the matter of Jainism from various sources, especially I took material from:

- Science of Atma, Karma and Dharma (Acharya Bhadraguptasuriji M.S.).
- · Jaina Books (Pravin K. Shah)
- Guidelines of Jainism and Jaindarshan (Muni Bhadrabahuvijayji M.S.)

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Right Vision, Right Knowledge and Right Conduct are pathway towards liberation. The following family have taken a very great opportunity to support and assist in spreading the basic doctrines of Jainism by publishing these books. *Bhawribai Gewarchandji Surana*, *Diya*, *Ashna*, *Nishra*, *Juhi*. BANGALORE

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July 2015

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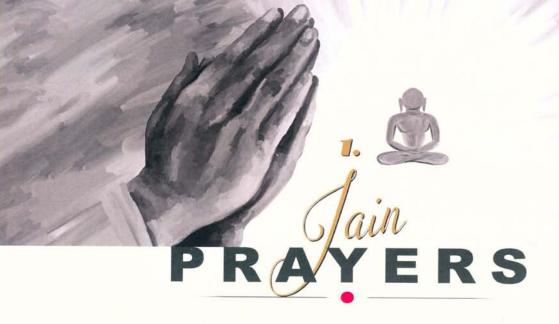


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नवकारमञ

navakara mantra

नमो अरिहंताणं नमो सिद्धाणं नमो आयरियाणं नमो उवज्झायाणं नमो लोए सव्वसाहणं एसो पंच नमुक्कारो सव्वपावप्पणासणो मंगलाणं च सव्वेसिं पढमं हवई मंगलं

Namo Arihantanam. Namo Siddhanam. Namo Ayariyanam. Namo Uvajjhayanam. Namo Loe Sayvasahunam. Eso Pancha Namukkaro. Savvapavappanasano. Mangalanam Cha Sawesim. Padhamam Hayai Mangalam.



bow to the Arihantas (Tirthankars). perfected souls, who have enlightenment reached

by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.



I bow to the Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.



I bow to the Acharyas, who are the head of Jain congregation, and who preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

I bow to the Upadhyays, who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.



I bow to all Sadhus and Sadhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.



To these five types of great souls I offer my prayer. Such Prayer will help to diminish my negative vibrations and sins. Offering this Prayer is the most auspicious of all benedictions.



चतारि मंगलं

chattari mangalam

चत्तारि मंगलं, अरिहंता मंगलं, सिद्धा मंगलं, साहू मंगलं, केवलिपण्णतो धम्मो मंगलं। चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा, सिद्धा लोगुत्तमा, साहू लोगुत्तमा, केवलिपण्णतो धम्मो लोगुत्तमो। चत्तारि शरणं पवज्ञामि, अरिहंते शरणं पवज्ञामि, सिद्धे शरणं पवज्ञामि, साहू शरणं पवज्ञामि, केवलि पण्णत्तं धम्मं शरणं पवज्ञामि,॥ Chattari mangalam, arihanta mangalam, Siddha mangalam, sahu mangalam, Kevalipannatto dhammo mangalam.
Chattari loguttama, arihanta loguttama, Siddha loguttama, sahu loguttama, Kevalipannatto dhammo loguttamo.
Chattari saranam pavajjami.
Arihante saranam pavajjami, Siddhe saranam pavajjami, Sahu saranam pavajjami, Kevalipannattam dhammam sharanam pavajjami.

I take refuge in the four entities of the universe. I take refuge in the *Arihantas*. I take refuge in the *Siddhas*. I take refuge in the *Sadhus*. I take refuge in the religion explained by the *omniscient*.

There are four *auspicious* entities in the universe.
The Arihantas are *auspicious*.
The Siddhas are *auspicious*.
The Sadhus are *auspicious*.
The religion explained by the omniscient is *auspicious*.



There are four *supreme* entities in the universe.
The Arihantas are *supreme*.
The Siddhas are *supreme*.
The Sadhus are *supreme*.
The religion explained by the omniscient is *supreme*.





दर्शनं देवदेवस्य, दर्शनं पापनाशनम्। दर्शनं स्वर्गसोपानं, दर्शनं मोक्षसाधनम्॥

Darshanam devadevasya darshanam papanashanam, Darshanam svargasopanam darshanam mokshasadhanam.

The vision and reflection of the Tirthankar's idol is the destroyer of all sins. It is a step towards the heavens, and is a means to the liberation of the soul.

शिवमस्तु सर्वजगतः, परिहतनिरता भवन्तु भूतगणाः। दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः॥

Shivamastu sarvajagatah, parahitanirata bhavantu bhutaganah, Doshah prayantu nasham, sarvatra sukhibhavatu lokah.

May the entire universe attain bliss; may all beings be oriented to the interest of others; let all faults be eliminated; and may people be happy everywhere.

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे। मित्ती मे सव्व भुएसु, वेरम् मज्झ न केणइ॥

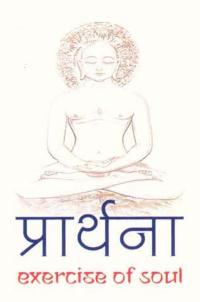
Khamemi savvajive, savve jiva khamantu me, Mitti me savva bhuesu, veram majjha na kenai.

I forgive all souls; may all souls forgive me. I am on friendly terms with all; I have no animosity towards anyone.

उपसर्गा: क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः। मन: प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥

Upasargah kshayam yanti, chhidyante vighnavallayah, Manah prasannatameti, pujyamanejineshware.

All the troubles disintegrate, the shackles of obstacles break, the mind achieves a blissful state wherever and whenever the Lord Jineshwars are worshiped.

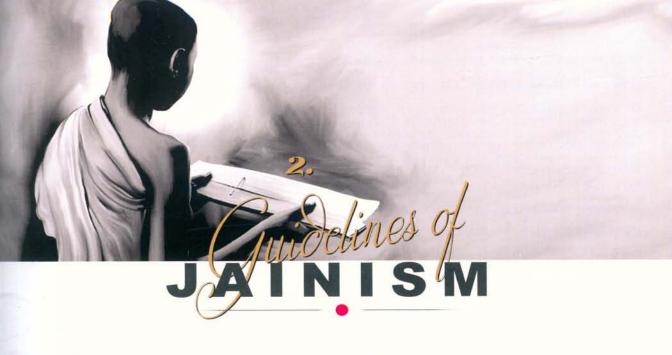


अनंतज्ञानी अंतर्यामी, जय हो त्रिभुवनस्वामी अनंतकरुणा के हे सागर, करुणाका में कामी अनंतशक्ति के हे मालिक, भवकी भ्रमणा टालो मुज मन मन्दिर में प्रसन्नताकी झिलमिल ज्योत जलाओ

Oh Omniscient One!
Oh All-pervasive One!
Oh supreme Lord of the three worlds!
May you have victory!
Oh thou ocean of compassion!
We aspire for your invaluable compassion!
Oh thou Lord of limitless power!
End our aimless wanderings on the ocean of life.
Kindle the light of peace, in our hearts!
Keep it burning bright in our hearts!

A seven year old girl's prayer: "O thou great chief, light a candle in my heart, that I may see what is therein, and sweep the rubbish from thy dwelling place." Prayer is not only about one-sided talking, it invites us to "Be still", and to listen, and in listening to know.







Before we understand the meaning of the Blain Dharma, it is absolutely necessary that we should have a thorough knowledge of the Word, dharma or religion because for thoùsands of years, innumerable wrong notions about dharma have been nourished and held by people. Dharma or religion is neither a cult nor a creed; not is it a reserved system of any community. Dharma is not entirely related either to an individual or to a society not is it confined to any area. Dharma is the essential nature of an individual or an object. Shraman Bhagawan Mahavir has explained the meaning of dharma clearly thus.

Vatthu Sahavo Dhammo

Dharma is nothing but the real nature of an object. Just as the nature of fire is to burn and the nature of water is to produce a cooling effect, in the same manner, the essential nature of the soul is to seek self realization and spiritual elevation.

If we examine the matter thus, we find that dharma acquires different definition in different contexts but here is a simple and clear meaning of it. Dharma is the name that can be given to all the elaborate codes of conduct and ideologies that enable life to attain nobility and spiritual exaltation. Dharma can be the only means to understand and realize the true meaning of life. Dharma in its real sense is that which leads the soul on the path of felicity, peace and spiritual bliss; and imples it to be active

and progressive. The great Jineshwars have defined dharma thus:

Arhat Dharma: The dharma of Arihants or the destroyers of the inner enemies namely rag-dwesh.

Anekanta Darshan: The ideology that is comprehensive and is not limited to a single point of view. It teaches to see the things with multiple point of views.

Vitaraga Marg: The dharma that has been expounded by the Paramatma who is devoid of all attachments and hatred.

Thus Jainism is known by various names.

2. whois jin

A Jin is one who expounds the Jain dharma! Jin means Victor! Conqueror! The ultimate and absolute aim of life is salvatioin–Mukti! Deliverance! Two powerful impediments to the attainment of salvation are attachment and hatred. These two have been considered the inner enemies. They are the two enemies that entangle the Soul (Atma) in the cycle of birthand rebirth. Such passions as desire, anger, miserliness, arrogance and envy are but the offspring or the manifestations of the two passions, namely attachment and hatred. One who attains an absolute victory

over these enemies is known as Jin. He is also known by other names.



3. whois jain

The devotee of Vishnu is called a Vaishanav; the devotee of Shiva is called a Shaiva; the follower of the Budhha is called a Buddhist: the follower of Christ is called Christian. In the same manner, the follower of Jineshwar is known as Jain. Hence this dharma has become current, established and renowned under the name of the Jain dharma. One who follows the path shown by Jineshwar is a Jain.

Such a man is a Jain to whatever nation he may belong; to whatever sect or creed he may belong in whatever philosophical context he might have been born or brought up. The Jain dharma is not a religious sect or creed. Anyone can adore and follow this dharma irrespective of his caste and creed. This living dharma is meant for all.



This dharma is absolutely independent, unique and systematized among the religions of the world. It has its own philosophy, it has a code of conduct tested

by time. It has a unique outlook and wisdom. By means of dharma it is possible to see and examine the nature and real dimensions of every object in this universe. There is no definite day or date for commencing to live according to this dharma. Moreover this dharma does not have any seer who first preached and expounded it. The jain dharma has been in existence from times immemorial. In relation to time that which undergoes changes according to the passage of time, naturally through the passes of gradual evolution and gradual decline. This process of development and decline continues in the endless and boundless flow of time.



5. the arrangment of — aara — the phases of time

Time has mainly two phases, namely Avasarpini the phase of decline and Utsarpini the phase of evolution. Avasarpini means that phase of time in which there takes place a gradual decline. During this phase, age, body, strength, happiness, intelligence etc, decline. On the contrary during the phase called Utsarpini which means the time of progress and development, happiness,

strength, body etc. attain progress. The development and decline take place with respect to society but not with respect to the individual. When the Utsarpini phase reaches its highest limit the Avasarpini phase commences and when the Avasarpini phase reaches its highest limit the Utsarpini commences. This cycle of time has to keep revolving thus. There is no end whatsoever to the revolution of this wheel. That is why it has been named the wheel of time. It has to be revolving. Each of these phases has six aspects and each is known as Aara – wheel of time.

- Susham Susham Kal
 the phase of absolute happiness.
- Susham Kal the phase of happiness.
- Susham Dusham Kal
 the phase of much happiness and some sorrow.
- Dusham Susham Kal
 the phase of much sorrow and some happiness.
- 5. Dusham Kal the phase of sorrow
- 6. Dusham Dusham Kal the phase of absolute sorrow.

All of us are at present moving in the fifth phase called Dusham, the phase of sorrow.



(One who reveals the dharma)

Twenty four Tirthankars are born in every Utsarpini phase and Avasarpini phase. They, by means of their endeavour, become absolutely enlightened; they become devoid of attachments; they become Jins; and for the spiritual welfare of all creatures in the Universe, they establish and expound the philosophy, all this happens in the fourth aara. Because they establish the philosophy, they are called Tirhthankars. One definition of Tirth or Sangha or society is Chauvanno Sangho Tittham. This four fold society of Sadhus, Sadhvis, Shravaks and Shravikas is together called Tirth.



The twenty four Tirthankaras in their respective periods preach the great dharma and showed a clear and straight path for the achievements of dharma. The essential form of Jain dharma has been the same from the time of Bhagwan Rishabhdev upto the time of Bhagwan Mahavir. The ultimate achievement of dharma has been Mukti or Moksha or absolute deliverance. The practice of the austerities like nonviolence and truthfulness(which is known as five vratas) has become the real means for the attainment of Mukti or salvation. In the practice of these austerities, there may be degrees of variations and at times such variation have taken place. But the essential form of the Jain dharma has not changed in the period of any Tirthankara and such a change will never take place. Shraman Bhagwan Mahavir restated the same eternal truth as was preached by Tirthankar Bhagwan Rishabhadev. The same message is today known as Jain dharma. The twenty

four Tirthankaras appeared in the time that has been passing. Bhagwan Sri Rishabhdev Adinath the first Tirthankar appeared in the third phase of the wheel Susham Dusham the time of much sorrow and some happiness. The twenty three later Tirthankars in their respective periods revitalized the same path as had been shown by him.

achievement

The path of achievement relating to the Jain dharma has been divided into two kinds on the basis of the ability and strength of the individuals. One is the acceptance of the life of an ascetic for the sake of ones spiritual prospective and this is an arduous path of attainment. The other kind is that of house holder. He accepts partial vows.

renunciation

This means to be completely detached from all sinful actions caused by all kinds of delusions. In accordance to their ability and means for religious and social activities, they render manual service and they also render service to society with magnanimity.

A spiritual aspirant's prayer: Irrespective of my thinking, belief, desire or conviction. O Lord, let thy will be done!!



SY MBOLS

1. om

Om means completeness - It is a symbolic word meaning infinite, the perfect, and the eternal. The very sound is complete, representing the wholeness of all things.

Upon attaining absolute knowledge or omniscience, the body of the Arihanta emanates Om (called the Divine Sound-Divya Dhwani). It is an involuntary, spontaneous, and melodious sound that all humans, animals, and heavenly beings can understand as a sermon, in their own language.

Om sounds like Aum, which is the seat of the five benedictions (salutations of supreme beings) and is made up of five sounds and letters: a. a. a. u and m:

- The second "a" represents Ashariri (Siddha, a liberated soul who does not have a physical body).
- The third letter "a" represents Acharya (an ascetic who is the head of a Jain congregation).
- The fourth letter "u" re pre s ents Upadhyaya (an ascetic teacher).
- The fifth letter "m" represents Muni (Sadhus or Sadhvis who practice Jain principles).

The Om represents a salutation to the five revered personalities in the Jain religion. Om is a shortened form of the Navakar Mantra.

10

_ JAIN SYMBOLS



2. hrim

The word Hrim is a seed mantra. It is called Hrimkar mantra. It is a mystical symbol representing the invisible sound, infinity & divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating energy of Tirthankars.



3. arham

The word ARHAM is a mantra representing all vowel and consonant sounds used in the Sanskrit alphabet. The first vowel in the Sanskrit alphabet is "a" and the last consonant is "h." Therefore, while meditating on this mantra, one focuses on the silent sound of the universe.



4. swastika

The Swastika is considered as an auspicious and a pious symbol. The red arms of the swastika represent the four possible states (gatis) of rebirth: human, heaven, hell and animal.

1. Human beings (Manushya)

Jains believe that one can attain liberation only by being born as human being. Humans have the ability to think and reason. Their ability to eliminate karma through self-control (Sanyam), austerity (Tapa) and meditation can lead them to liberation.

2. Heavenly beings (Devas)

Heavenly beings have superior capabilities and more material pleasure compared to human beings. This life of pleasure is not permanent. They cannot adopt restraints or eliminate all attachments (*Raga*) or aversions (*Dvesha*).

Therefore, there is no liberation from the heavenly life and such heavenly beings will have to be reborn as human beings in order to attain liberation.

3. Hellish Being (Naraki)

As a hellish being in 'Narak' one is continuously fighting, causing more suffering to others and living in misery. Such a life is therefore unsuitable for spiritual pursuit.

Thus, out of these four *Gatis* (realms) it is only from a human life, through spiritual pursuit, can one free oneself from the cycle of birth and attain liberation.

These four states are represented clockwise starting from the upper left corner on the *Swastika*. Our aim should be liberation from these four states of rebirth.

The three green dots above the swastika represent the *three jewels* of *Jainism* - *Samyak Darshan*, *Samyak Jnan & Samyak Charitra*. This represents the Jain path of *liberation*.

At the very top there is a small yellow crescent called Siddhashila, a place for liberated souls. The yellow line above the crescent represents a Siddha or a liberated soul. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of Liberation or Moksha.

4. Animal and Plant Beings (Tiryancha)

Living beings in *Tiryancha* category include animals, birds, and all types of plants. These are viewed as living beings of a lower consciousness. Although some animals may be capable of a certain degree of thinking, overall there is a great degree of passivity and dependency in their life. In short, their life is not conducive to attaining liberation or *Moksha*.

jain symbol



This universal Jain symbol is a combination of various symbols, each having a deeper meaning. It was adopted during the 2500 Nirvana celebration of Lord Mahavir.

The outline of the symbol is defined as the Universe or Loka. The Swastika is

explained on the previous page. The raised hand means 'stop'. The word in the center of the wheel is "Ahimsa meaning non-violence. These two symbols remind us to stop for a minute and think twice before starting any activity. This gives us a chance to analyze our activities to be sure that they will not hurt anyone by thoughts, words and deeds.

The wheel in the hand shows that if we are not careful and ignore these warnings, then just as the wheel goes around, we will repeatedly go through the cycle of birth and death. The text underneath the symbol, "Parasparopagraho Jivanam" translates to "Living Beings (souls) Render Service to One Another".



6. arati

The Arati has 5 lamps. The flame is lit on a cotton wick soaked in Ghee. The Arati is waved in a circular motion in front of a Tirthankar idol at the end of a ritual ceremony and also at night before the temple closes. The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of the Arati

dispels darkness, signifying the overcoming of negativity through virtue, fear through courage and ignorance through knowledge.

The 5 lamps symbolize:

Panch Parmesthi-Arihanta, Siddha, Acharya, Upadhyaya, Sadhu.

Five types of jnans or knowledge:

Matijnan, Shrutjnan, Avadhijnan, Manah Paryavjnan, Kevaljnan.

Five great vows:

Ahimsa, Non-stealing, Truthfulness, Celibacy, Non-possesion.



7. mangal deevo

Mangal deevo has a single wick lamp that is lit and waved in a circular motion right after the Arati. The flame is lit on a cotton wick soaked in ghee. When the wick is lit, it illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

The single lamp is also a symbol of kevaljnan (infinite knowledge) and liberated souls.

IAIN SYMBOLS_

Fanchans EMBLEMS



A Tirthankar's idol (murti) represents the qualities and virtues of the Tirthankar and therefore all idols are similar in structure.

Each Tirthankar's idol has emblem (lanchhan) that distinguishes them from the other Tirthankars. When a Tirthankar is born, He has a particular mark on His right thigh. This birthmark is in the form of a speck. This symbol can be found on the base of the idol to identify that Tirthankar.

The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses. In the picture, the lanchhan of a lion is clearly visible at the base, showing that it is the idol of Mahavir Swami, the twenty-fourth Tirthankar.

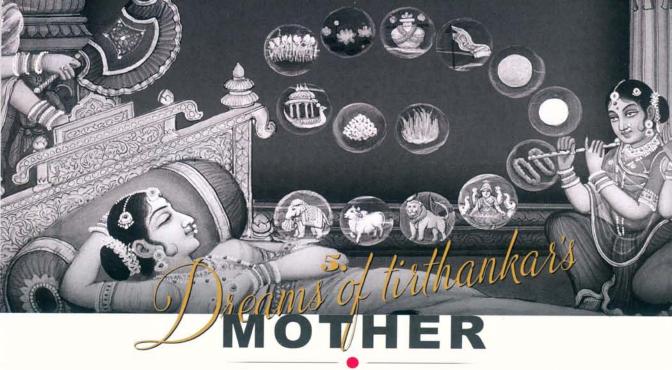
třrthankars — and symbols —

No.	Name	Symbol
1	Rushabhadev-Swami or Adinath	Bull
2	Ajitnath	Elephant
3	Sambhavnath	Horse
4	Abhinandan-Swami	Monkey
5	Sumatinath	Curlew Bird
6	Padmaprabha-Swami	Red Lotus
7_	Suparshvanath	Swastika
8	Chandraprabha-Swami	Crescent Moon
9	Suvidhinath or Pushpadanta	Crocodile
10	Shitalnath	Shrivatsa
11	Shreyansnath	Rhinoceros
12	Vasupujya-Swami	Buffalo
13	Vimalnath	Pig-Boar
14	Anantnath	Eagle
15	Dharmanath	Vajra
16	Shantinath	Deer
17	Kunthunath	Goat
18	Aranath	Nandavarta
19	Mallinath	Pot
20	Munisuvrat-Swami	Tortoise
21	Naminath	Blue Lotus
22	Neminath	Conch Shell
23	Parshwanath	Snake
24	Mahavir Swami	Lion



Keep the mind and heart open and turned inward and upward so that when the touch comes from within or the flow from above you may be ready to receive it.

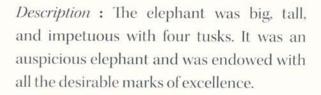




At the conception event (Chyavana Kalyanak) each Tirthankar's mother dreams about 14 dreams



oi. elephant



Meaning: This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that the child would guide the spiritual chariot with its four components, monks, nuns, laymen and laywomen.



02. bull

Description: The bull was noble, grand, and had a majestic hump. It had fine, bright and soft hair on its body. Its horns were superb and sharply pointed.

Meaning: This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help to cultivate the religion.

os. lion

Description: The lion was magnificent and his claws were beautiful and well poised. He had a large well-rounded head and sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well shaped. The Queen saw this lion descending towards her and entering her mouth.

Meaning: This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.



оч. goddess lakshmř

Description: Goddess Lakshmi is the goddess of wealth, prosperity, and power. She was seated on a lotus and wore many rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.

Meaning: This dream indicated that her son would enjoy a great wealth and splendor, that is samyak darshan. He would be a Tirthankar, the supreme benefactor of all.

05. garland

Description: A pair of beautiful garlands was descending from the sky. They smelled of mixed fragrances of different flowers. The flowers bloomed during different seasons. The whole universe was filled with their fragrance.

Meaning: This dream indicated that the fragrance of her son's teachings would spread throughout the universe, and all would respect him. The garland also reflects deshvirti.



06. moon



Description: It was a very auspicious sight. The moon was at its full glory. It bright as a star. It awoke the lilies towas as full bloom.

Meaning: This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.

07. SUN

Description: The sun was shining to destroy the darkness. It was as bright as the flames of a forest fire. The sun rose and ended the evil activities of the creatures that thrive during the night.

Meaning: This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. His teachings would destroy anger, greed, ego, lust, and pride from all the living beings.



08. flag



Description: A large flag was flying on a golden pole. The flag fluttered softly and auspiciously in the gentle breeze. It attracted everyone's attention. A radiant lion was pictured on it.

Meaning: This dream indicated that her son would carry the banner of religion. He would reinstate the religious order throughout the universe.



Description: The vase was filled with clear water. It was a magnificent, beautiful, and bright vase. It was

decorated with a garland.

Meaning: This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.

10 lotus lake

Description: Thousands of lotus were floating in a lake, and they all bloomed and opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.

Meaning : This dream indicated that her son would be beyond worldly attachments. He would help liberate living beings that were tangled in the cycle of birth and death. It also reflects blissfulness.

ocean

Description: Its water rose in all directions to great heights. The wind blew and created waves.

Meaning: This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and would escape from a worldly life, which is the ocean of birth and death. This would lead his soul to Moksha (liberation).



The powerful name is - "God. The sweetest word is - "Bless" The loving alphabet is - "You". The greatest sentence is - God Bless You.





celestřal plane

Description: The plane resounded with celestial music. It was saturated with the pleasant and spiritual aroma of incense.

Meaning: This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son's spiritual teachings.

heap of jewels

Description: It was a mixture of all types of gems and precious stones. These jewels were heaped over the earth and they illuminated the entire sky.

Meaning: This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.

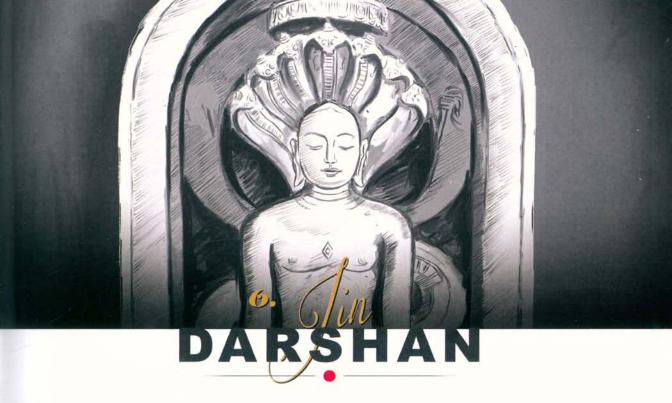
smokeless fire

Description: The fire burned with great intensity, but there was no smoke.

Meaning: This dream indicated that her son would reform and restore the religious order. Furthermore, he would burn or destroy his karmas and attain salvation.

The order of the first three dreams varies with the Tirthankars: 1st Tirthankar-Bull, Elephant, Lion; 2nd to 23rd Tirthankars-Elephant, Bull, Lion; 24th Tirthankar-Lion, Elephant, Bull.

In summary, the indication of all these dreams is that the child to be born would be very strong, courageous, and filled with virtues. He would be very spiritual and would become a great religions leader. He would reform and restore the religious order and guide all the creatures of the universe to attain liberation. He would also be liberated.



why should we have a darshan of the lord?

Te are Jains. Our duty in life should be to become true and faithful followers Jineshwar Paramatma. Bhagawan because our ultimate objectives is to enable our Atma (souls) to attain the state of Vitarag (One who has conquered attachments and hatred) Therefore, it is absolutely necessary to have a thorough knowledge of the lineshwar Paramatma, Moreover how can we live without having a darshan of the Lord if we have in our hearts, love, affection, and devotion for the Parmatma. Of course, at present it is not possible to meet the Lord actually. Therefore, we should have a darshan of the idol of the Paramatma; salute it and



glorify it because it gives us the message that we too should be *Vitaragi*.

Of course, every day we go to temple to have a *darshan* of the Paramatma. But often on account of our ignorance of the proper and prescribed way of worshipping the Lord, our darshan of the *Lord* does not create in us a fascination of him.

how should we have - darshanof the paramatma?

ome, let us learn the right and simple method of having darshan of the Lord. Know the right way of having a darshan of the Lord so that our soul by having a darshan of the Paramatma may dive into a deep experience of delight and our hearts, our minds and our whole being might dive in this ocean of sublime serenity.

When we leave our house to have darshan of our Lord, we have to take some precautions:

- Our body should be clean, pure and healthy. There should be no laziness or indolence in our body.
- Our dress, our clothes should be neat and clean. While going to the temple, we should not wear or carry any articles made of hides and skins. We should not wear sandals or shoes while going to the temple. If it is absolutely necessary, we should at least not wear leather made foot wear.
- After leaving the house, while going to the temple, we should not allow any thoughts or problems of the worldly life to enter our mind.
- · While going towards the temple we

- should be silent and keep meditating on the image of the Paramatma.
- We should keep thinking of the benefactions of the Paramatma that are bestowed upon us. We should sing with perfect concentration the songs of prayer or glorification addressed to the Paramatma. Our minds, our hearts, our intellects must be plunged in His Divine love.



- While approaching the temple, on seeing the towers of the temple and the flags flying high on the towers, we should with folded hands, bend our heads in deep devotion for the Paramatma. We should salute him uttering the expression, "NAMO JINANAM" (I bow to the Jin)
- As soon as entering the temple say three times Nisihi, Nisihi. Nisihi, we take a vow by uttering Nisihi that after entering the temple, we will not entertain worldly thoughts, we will not speak of worldly things and that we will not engage in any wordly activities or propensities.

- First of all, go to the room in the temple where the sandal paste is kept. Make a Tilak with the paste on your forehead. between the two eye-brows, exactly on the spot called Agnachakra, in the form of an almond or the flame of a candle-light. By making that Tilak on the forehead, we vow to carry out the command of the Paramatma and we also make a determination of inaugurating the Agnachakra or opening the pinpoint of pure knowledge through the Darshan of the Paramatma. Among girls and women, the custom is to make a round vermilion mark on the forehead in the place of Tilak.
- After this if the idol of the Paramatma is in front of you fold your hands over your head in the form of an Anjali and salute the Lord saying "Namo Jinanam"
- Then straight proceed to perform a circumambulation in the circular passage (if it is provided in the temple) and begin this circumambulation from the right hand side of the idol of the, Lord. We should perform three circumambulations thus because we desire from the Lord three benefactions namely:
 - 1. Samyak Darshan (Right Faith)
 - 2. Samyak Jnan (Right knowledge)
 - 3. Samyak Charitra (Right Character)

- If we keep circumambulating around some entity, some day we too attain to the level of that entity or atleast the desire to attain to that level appears in our mind.
- While performing the circumambulation we should not talk on the contrary, we should keep reciting some beautiful and interesting hymns of prayer.
- While we are performing the circumambulation whenever we see the image of the Paramatma we should salute the Lord, Perform three circumambulations in this manner.



- method - of having a darshan

hile having a darshan of the lord, if you stand in the front of the lord, those standing behind you will have difficulty in seeing the lord. Therefore, Stand in a side and have a darshan.

- 1. Bending the head
- 2. Bending the chest
- 3. Bending from the waist, salute the Lord

Then Sing song of prayer and glorification with devotion for the Lord overflowing from the heart and also by singing some hymns from Ratnakar Pachchisi or from Bhaktamar Stora our hearts and minds overflow with the delightful emotion of devotion.



Tubhyam Namastri Bhuvanartiharaya Nath! Tubhayam Namah Kshititalamal Bhushanaya Tubhayam Namastri Jagatah Parmeshwaraya Tubhyam Namo Jin Bhavodadhi Shoshnaya

Salutations to thee who are the destroyer of the sorrows of the three worlds
Salutations to thee who are an ornament to this world!
Salutations to thee who are the Supreme Lord of the three worlds!
Salutations to thee who are the destroyer of the ocean of Samsar!

Then we should stand in front of the

Sancto-Santorum (Garbhagriha) and have a darshan of the idol of the Paramatma.

- Men should stand on the right side of the image and women should stand on the left side of the image.
- Keep looking at the idol 'of the Paramatma with deep concentration.
- Keep looking intently at the eyes of the Paramatma, who is absorbed in supreme self control. Be silent, be quite, dive into the depths of those eyes, you will experience a new delight and a new freshness.



Do not offer a Khamasamana to the gods & goddesses, (those who are installed to safeguard the Jin Shasan) but since they are members of the same faith as you, so in order to respect them, bow your heads and salute them but if the idol of the Paramatma is found along with them, then offer a Khamasaman also. Often we find the idol of Neminath along with the idol of Ambika Devi, the idol of Bhagwan Rishabhdev along with that of Chakeshwari Devi and the idol of Bhagwan Parshwanath along with the idol of Padmavati, installed in temples.



at the time of japa performing japa

If you want to perform a Japa (recitation of the name of the Lord or praying to a diety) carry it out in the manner described below, reciting mantras (hymns)

- Spread on the ground a clean woolen cloth as a seat.
- Sit in the lotus posture or squat in a relaxed posture with folded legs. Do not bend your chest. Keep your face also straight.
- Count the beads of the garland NAVKARWALI with the front edge of the right thuwwmb holding the garland in your right hand over the four fingers. Take care to see that the garland does not touch your nails.
- The garland should not go below the navel or above the nose moreover it should be at a distance of three inches from the chest.

- Do not use garland of plastic beads. You may use cotton beads, sandal wood beads or beads made of gems. While performing the Japa keep your eyes fixed either on the Paramatma or between your eyebrows or on the edge of your nose or you may also close your eyes but you should never glance this way or that way.
- While performing the Japa do not drop the garland of beads. Do not keep it on the the ground. Keep it either on the table or in a case.

Why should we ring the bell and when?

A fter having a darshan of the Paramatma, while going out of the temple you must ring the bell in order to express the delight that you have experienced on account of you having had a darshan of the Paramatma and of you having worshipped him. But you must take care to see that your ringing the bell does not disturb others offering prayers to the Lord and who are worshipping him. Moreover you should not ring the bell loudly.

how to come temple

A fter this you must leave the temple without turning your back towards the Lord. In other words you must retreat placing your feet backwards.



ashta prakari

Ve Jains perform many types of Pujas for various religious and social ceremonies, with each Puja symbolizing different aspects of the religion. One should understand the meaning and purpose and reflect upon the proper aspects while performing the Puja rituals.

In *Jain Puja*, we do not offer material to Tirthankars (God) with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve ourself spiritually.

Obeisance, worship, and devotion to God are done with different types of materials and with spiritual reflection. Use of these materials and recitation of religious sutras constitutes Dravya Puja, whereas reflection on a *Tirthankar's* qualities constitutes Bhava Puja. The sutras sung while performing the Dravya puja provide the seed thoughts for Bhava Puja. The full benefit to the soul occurs through Bhava Puja.

"Ashta" means "eight," "Prakari" means "types," and "Dravya" means "material." Eight types of materials are used in various Jain Pujas. Following is the list of materials used in pujas: Jal (Water), Chandan (Sandalwood), Pushpa (Flower), Dhoop (Incense), Deepak (Lamp), Akshat (White Rice), Naivedya (Sweets), and Fal (fruits).

Simple daily puja or special occasional puja involve offering of the same eight materials.

Examples of special Pujas are : *Snatra Puja, Pancha Kalyanak Puja, Siddha-Chakra Pujan & Antaraya Karma Puja, etc.*

ashta puja



The first three pujas are called "Anga Puja". They are done by Oblating (Abhisheka) the idol and offering Chandan (sandalwood) paste, and Pushpa (flowers). In these pujas, the devotee physically touches the idol. Hence the devotee is required to cover the mouth first and then touch the idol for puja.

The remaining five pujas are known as "Agra Puja". They are done in front of the idols using *Dhoop* (incense), *Deepak* (lamp), *Akshat* (rice), *Naivedya* (sweets), and *Fal* (fruits). The idol is not touched in these pujas, so there is no need to cover the mouth.

"Bhav pooja" is doing chaityavandan, singing song etc.



The materials (i.e., flowers, water, lamp, fruits) used in puja involve some

violence to one-sense living beings. Hence, Jain ascetics (*Sadhus and Sadhvis*) do not perform any Dravya puja. They fully practice all the five great vows. They live totally in nonviolent manner and do not possess any material items that they can use in puja". They engage in spiritual reflection and only do *Bhav Puja*.

The *Dravya puja* is meant for laypeople. Commonly, lay people spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujas and other temple related rituals help lay people to move from their routine social life to a spiritual life.

In the initial stage of spiritual development a person needs idol to pray, and offering of puja materials. Hence minimum violence to one-sensed living being is accepted for the lay people for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (*Deepak*, *Dhoop*), fruits, and sweets in puja rituals and also in daily life to minimize the violence to one-sensed living beings.

With regards to offering flowers, it is suggested that a clean sheet be laid under the *(flower)* plant the night before and only naturally fallen flowers be used in puja offering. This method minimizes the

violence and limits the quantity of flowers used in puja.

If the production of the puja materials involves violence to mobile living beings (two to five-sensed living beings), then Jain scriptures prohibits all use of such materials even by Jain laypeople. Jainism is a rational religion. The scriptures provide the fundamental principles of truth.

recommendations

- Do not wear silk clothes in puja and other religious rituals. Silk is made by killing millions of silk worms. Wear cotton clothes.
- Do not wear ornaments consisting of pearls. Pearl are derived by killing oysters.
- Do not use silver or gold foil (varakh) for idol decoration. Varakh is produced using cow intestines.

preparation for puja

- Bath prior to performing puja.
- 2. Wear clean clothing in which you have not eaten anything.
- Keep a large and a clean piece of cloth which can be folded eight times known as "Mukhkosh", used to cover nose and mouth while performing 'Anga' puja.

ashta puja



jal puja

hile oblation puja (Abhishek) of the idol, one should pray to God that; "May the impurities of my karmas get washed away from my soul."



chandan puja

Chandan symbolizes tranquility (calmness) in our soul. To achieve the tranquility (coolness) in our soul we worship the idol of Arihanta with the sandalwood



paste because tranquility resides in Arihanta and his face is also tranquil.

PLACES OF CHANDAN PUJA

- 1. Right Toe
- 8. Left Shoulder
- 2. Left Toe
- 9. Top of Head
- 3. Right Knee
- (centre)
- 4. Left Knee
- 10. Centre of Forehead
- 5. Right centre of Arm 11. Centre of Throat
- 6. Left centre of Arm
- 12. Centre of Chest
- 7. Right Shoulder
- 13.Navel



pushpa puja

symbolizes conduct. ushpa conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination. We should live our life like flowers, full of love and compassion towards all living beings. By offering fragrant flowers to Arihanta we reflect upon to live our life like flower.



dhoop puja

Ty placing incense (Dhoop) in front of the idol, one should pray that, "Oh Lord, destroy the bad odour of Mithyatva (false vision) and just as smoke of Dhoop moves upwards, similarly may my soul also be uplifted."



deepak puja

symbolizes the light eepak knowledge. Deepak puja is offered to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from Karma.



akshat puja

The unbroken rice also called as Akshat, a kind of grain which is non fertile is used for Akshat puja. While doing this puja one should pray that, "Oh Lord, through this Akshat puja may I end my cycle of life and death."



naivedya puja

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihanta' give me the permanent state where there is no desire of food. The ultimate aim in one's life is to attain a life where no food is essential for our existence. That is the life of a liberated Soul who lives in Moksha forever in ultimate bliss.

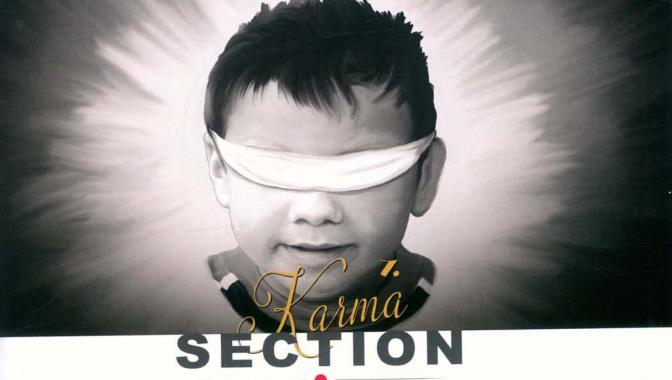
fal puja

Fal is a symbol of Moksha or Liberation. This last Puja symbolizes the ultimate achievement of our life. By reciting the virtues of Tirthankars we remind ourselves that these same virtues are also possessed by us and by taking the path of the Tirthankars we can also achieve Nirvana.

Bhaav Puja: Doing chaitya vandan, stuti, connecting oneself with paramatma is Bhav Puja.



Life is a journey from impurity to purity from hatred to cosmic love, from death to immortality from imperfection to perfection, from slavery to freedom, from ignorance to eternal wisdom, from pain to eternal bliss, from weakness to infinite strength. Its only the 'Tirthankars' - the dwine soul which act as purifying agents to reach the destination; to cross the worldly ocean to reach the goal from Humanity to Divinity. Saluting the twenty four Tirthankars firstly, early in the morning after rising is very auspicious and invigorates the whole day ahead.



introduction

The doctrine of *Karma* is the most important doctrine in the Indian thought. In this world there is evident inequality in the status and the experience of individual men. Some are happy while others are miserable. Very often the virtuous lead miserable life and the invirtuous are happy. Several attempts have been made in the different philosophies of the world to find out an adequate solution to the problems of inequality of life. The Jain philosophers presented the theory of Karma as a possible solution to the inequality of life.

Jain Dharma presents a very significant far-sighted and fascinating discussion on the Karma philosophy. The discussion is such that it enables us to understand thoroughly the process of karma binding the soul.

KARMA SECTION



(Law Of Cause And Effect)

- The Soul is like a magnet.
- · Karma is like iron particles.
- Our kashaya (anger, greed, deceit and ego) attract these particles to the soul which get bound to the soul. Due to this continuous accumulation of karma, the soul has to pass through the cycles of birth and death.
- Our goal is get rid of all previously attracted particles and stop attracting

new particles like demagnetization.

- We do this through knowledge, equanimity, tolerance, penance, selfcontrol, forgiveness, repentance, reverence, compassion, meditation and renunciation.
- The real nature of soul is pure but since time immemorial Karmic particles have enveloped the soul, thereby vitiating its purity. These karmic particles affecting the soul are called Karmanvarganas.

Here we will have a brief sketch of the eight Karmas.



In Section I, the original qualities of the soul are shown.



In Section II, the karma that covers the soul and the reason behind it is depicted and lastly.



In Section III, how the particular Karma can be discarded and its result are discussed.

KARMA SECTION

Science of atma eight qualities of atma





anantinani

The Atma is an ocean of intelligence.
The Atma is an ocean of knowledge.
All types of intelligence are found in the Atma.
All types of knowledge are found in the Atma.
The Atma can know everything though far away.
The Atma can know every thought of every mind.
The Atma can know everything all over the world.

The Atma knows all the cities and villages of the world.

The Atma knows all the mountains, and ocean of the world.

The Atma knows and understands every living creature of the world.

Nothing is hidden from the Atma.

Nothing is unknown to the Atma.

The Atma knows not only this world of ours but also other worlds.

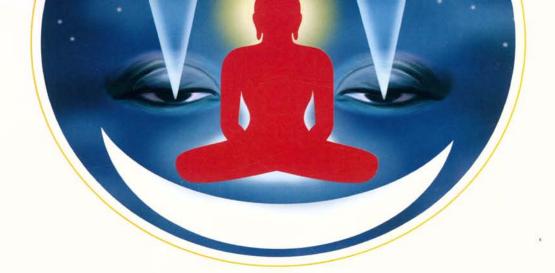
The Atma knows all about the sun, moon, planets and stars.

The Atma knows all about angels and devils.

The knowledge of the Atma is as vast as infinite.

The knowledge of the Atma is as deep as Bottomless.

KARMA SECTION.



anant darshani

Just as the Atma knows everything, the Atma sees everything.
The Atma can see everything even without eyes.

The Siddha who is free from all Karmas has no body.

Then how can there be eyes?

The atma sees the blue sky and everything of the world.

Mountains are no barriers to the Atma.

Walls are no barriers to the Atma.

Darkness in no barrier to the Atma.

The Atma can see every other soul.

The Atma can see every Karma.

The Atma can see every object with a form or without a form.

The Atma never sleeps and never dreams.

The Atma simply watches everything in the world.

The Atma gets joy in simply watching.

If we could be like the Siddha Atma

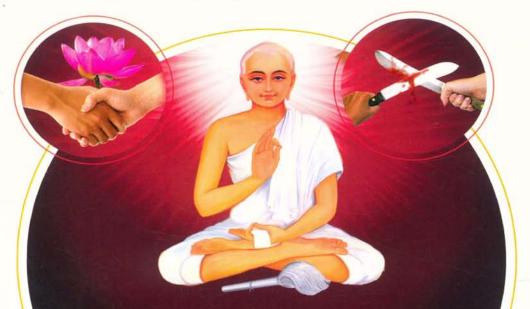
How nice would it be! How joyful would it be!

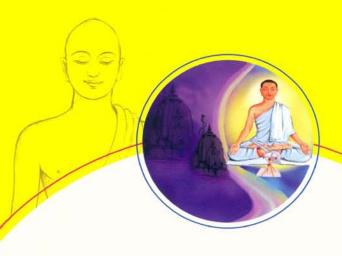




vitarag

The Atma is never angry.
The Atma is never proud
The Atma never cheats.
The Atma is never greedy.
The Atma never laughs or cries.
The Atma is never pleased or displeased.
The Atma is not afraid of anything.
The non-attached Atma is called Vitarag.
The Vitarag Atma does not love or hate anybody.
The Vitarag may have or may not have a body.
No worldly thing can attract the Vitarag.





anant shakti

When the Atma becomes non-attached it has infinite powers.

It has no disability or weakness.

It has no greediness

It never gets tired, never wants anything and never fails.

In the pure Atma there is infinite power and limitless Capacity.

The pure Atma is completely submerged in infinite bliss.

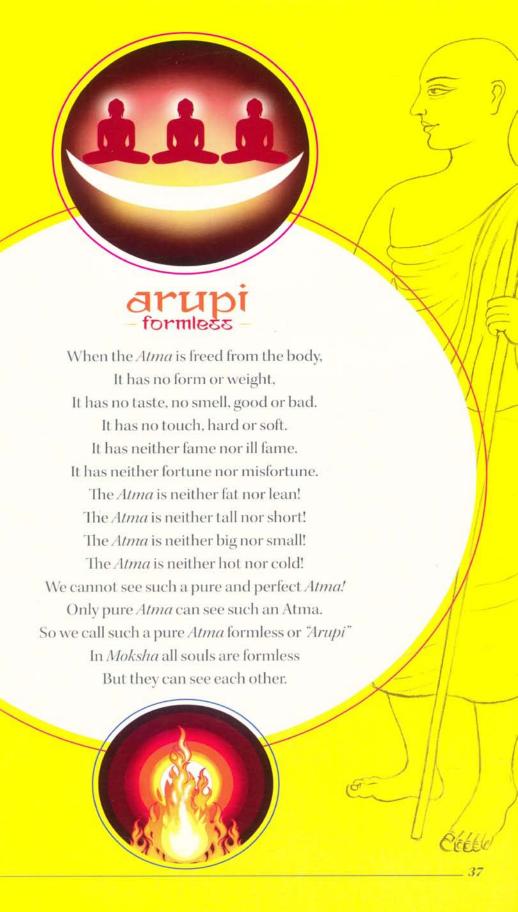
as a result of infinite virtues.

The Atma never gets bored, and the bliss of the soul never grows less.

By worshipping and meditating upon such almighty Atma

our Atma also can become mighty.





KARMA SECTION.



akshay sthiti

The Atma is immortal

The formless Atma has neither birth nor death.

The real nature of the Atma is that it is never born and never dies.

But in this world every soul must be born and must die.

The bodiless Atma, which has reached

Moksha is never again

in the cycle of birth and death.

Such an Atma never feels the pain of birth or the fear of death.

The place where there is no birth and no death is called Moksha.

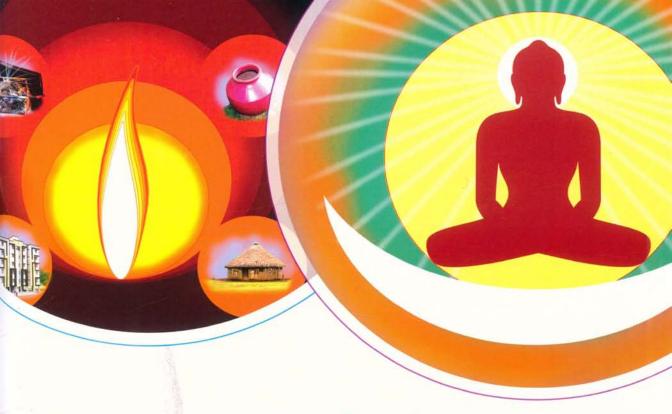
There is no suffering or pain in Moksha.

It is a place of tranquility and bliss.

All Atmas in Moksha are immortal.

We can also attain Moksha

We can also be immortal by purifying our Atma.



aguru-laghu nor high nor low

The formless & immortal Atma is neither high nor low.

In 'Moksha', there is no difference between the touchable and the untouchable In 'Moksha', there is no difference between the big & small In Moksha, the Atma is not rich, the Atma is not poor the Atma is not wealthy

the Atma is not a king, the Atma is not a slave

In Moksha all Atmas are equal

There is no respect or insult

There is no ego and no pride

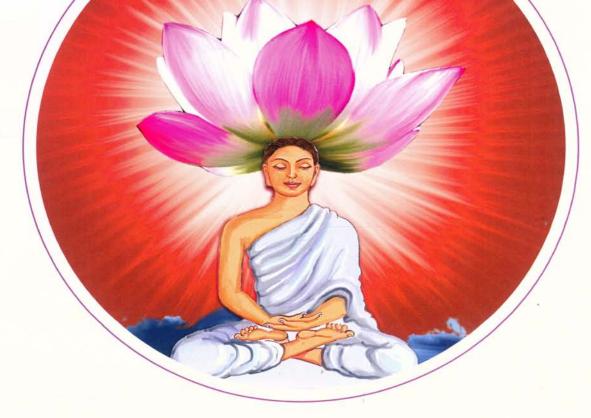
The knowledge of all the Atmas is equal

The power of all the Atmas are equal

The virtues of all the Atmas are equal

The place where there is no difference between

the high and low is called "Siddha Shila" It is also called Moksha.



ageless

The pure Atma has no disease, has no pain, has no illness.
The pure Atma never becomes old, never feels sorrow,
never feels bored, never feels uneasy.

The pure Atma is ever youthful, is very healthy, is very happy.

Youthfulness, health & pleasure are of the soul forever & ever and not of the body.

Youthfulness, health and pleasure of the body do not last forever.

We all pay homage to the pure and perfect
Atma that is free from worry, disease and difficulty.
We all pay homage to the pure
Atma that is free from illness, grief







Jnanavaraniya Karma is compared to piece of cloth tied around the eyes. (Concealment of our knowledge)

Some are more intelligent,
Some are less intelligent,
Some are foolish,
Some are stupid
What is the reason for this?
The reason is *Jnanavaraniya Karma*.
Some are clever in their studies
Some are dull in their studies
Some do not learn anything
What is the reason for this?
The reason is *Jnanavaraniya Karma*.
This Karma does not allow us to
know things that are far away
This Karma does not allow us to

know the minds of others.

This Karma does not allow us to know all about the world.

In spite of your hard work you are not able to remember a lesson or a poem, why?

Though you know the answer well, you are not able to give them; why?

Though you are eager to understand a subject or a talk, you are not able to understand it why?

For all these the reason is

Jnanavaraniya Karma.

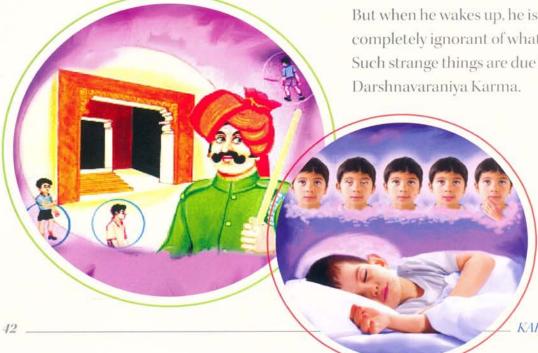
KARMA SECTION _____

darshanavaraniya

Darshanavaraniya Karma is compared to watchman of the King (an obstruction to our seeing)

This Karma,
Diminishes the power of
the eyes to see objects.
Diminishes the power of
the ears to hear sounds.
Diminishes the power of
the nose to smell fragrance.
Diminishes the power of
the tongue to taste eatables.
Diminishes the power of
the skin to feel the touch of objects.
You are not able to see
the other side of the wall.
You are not able to see
the other side of the hill.

You are not able to see beyond the clouds. You are not able to see anything beyond the world. For all these Darshanavaraniya Karma is responsible. On account of this Karma. Men sleep: Some sleep lying down, Some sleep sitting, Some sleep even standing. While in deep sleep: Some one walks. Some one eats with relish. Some one suffocates another. Some one even kills another. But when he wakes up, he is completely ignorant of what he did. Such strange things are due to Darshnavaraniya Karma.



mohaniya

"Mohaniya Karma" is compared to alcoholic drinks (Concealment of Truth or Reality)

On account of the influence of this Karma, Men cannot understand the supreme God,
They cannot follow the true Guru,
They cannot accept the true religion.
Also Men believe that,
the true is false and the false is true,
the unreal is real and the real is unreal,
On account of the influence of this Karma,
Someone gets angry,
Someone becomes proud,
Someone deceives another,
Someone becomes greedy.
What incites all these?
It is Mohaniva Karma.

This Karma makes,
Someone laugh, Someone cry,
Gives someone pleasure,
Gives someone pain,
Sometimes frightens us,
Sometimes leads us on the wrong path,
Sometimes makes us fight and
Sometimes makes us cheerful.
It is because of this Karma,
That there are doubts about Religion
and Guru and there is no faith in God.
Among all Karmas the Mohaniya
Karma is the most dangerous and
most difficult to overcome.





antaraya

"Antaraya Karma" is compared to finance minister of king (Obstruction to happiness)

You have plenty of money, food and clothes to give others.

There are many in need of these.

But you do not like to give anything to anybody, why?

It is on account of Antaraya Karma.

Though you do your best to earn money & though you try hard to get food, make efforts to get a house, you do not succeed in all these.

You should realize that the Antaraya Karma is against you.

Though you have a lot of delicious things to eat, you are not able to eat.





Though you have a lot of selected clothes to wear, you cannot wear them.

Though you have a very fine house to live in, you are not able to live in it.

Though you have an affectionate mother and a good grandma, you cannot live with them.

Do you know the reason for all these?

It is the same Antaraya Karma.

This Karma does not allow you to perform any penance or

any service or to be engaged in devotion.

This Antaraya Karma makes you lazy and weak.



"NAM KARMA" is compared to painter (Obstruction to personality)

Someone has a beautiful body.
Someone has an ugly body.
Someone is strong and healthy.

Someone is weak and thin.

This is due to Nam Karma.

Someone is black

Someone is white

Someone is yellow

Someone is red

Someone is fat

Someone is bony

Someone is tall

Someone is short

This is the work of Nam Karma.

When someone speaks

in a sweet voice, we like it.

When someone speaks

in a rough voice, we do not like it.

When someone comes to our house,

we feel happy.

When someone comes to our house,

we get annoyed.

And this is due to Nam Karma.

Sometimes one gets a good status, respect and fame in society.

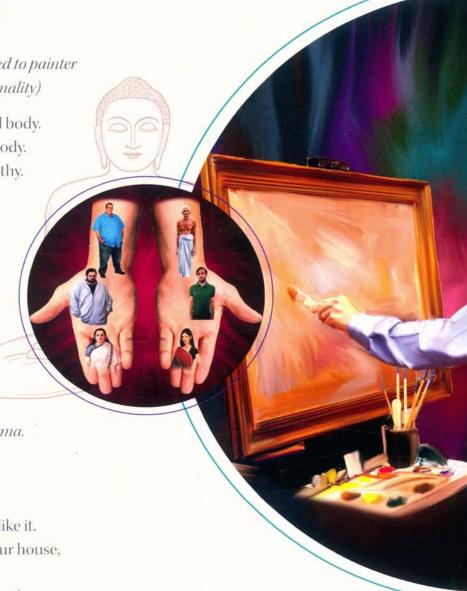
But sometimes one meets with ill-fame, disrespect and insult in society.

Sometimes one earns only abuses.

Sometimes one gets a fortune Sometimes one is chased by misfortune, wherever he goes.

Beauty and complexion, Strength and Shape, Form and structure.

All this is the work of Nam Karma.





gotra

"Gotra Karma" is compared to potter (Controller of high and low rank in society)

In the world: Someone is born high Someone is born low Why? Do you know? It is due to this

Gotra Karma.

By the influence of high *Gotra Karma*, one becomes forward and high in society. By the influence of low *Gotra Karma*, one becomes backward and low in society. By the high *Gotra Karma*, one gets reputation, power, respect in society. Owing to low *Gotra Karma*, one gets blame, contempt and insult in society. A high or a low place in society is the result of this *Karma*.

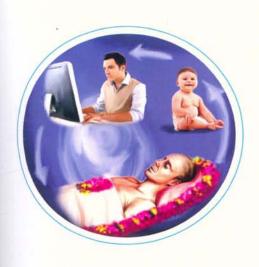
One can be high as well as low in the same life at different periods.

How does one become bound by this Karma? He is bound by this Karma by being proud of his physical beauty, power, caste, intelligence, knowledge and wealth.

This *Karma* also binds one who despises others and treats others with contempt.







ayushya

"AYUSHYA KARMA" is compared to prison house (Determination of Age and Life)

ne who has earned the Ayushya (age) Karma of the Devagati (divine world), becomes an angel or a Deva. One who has earned the Ayushya Karma of the Manushya Gati mankind, becomes a human being. One who has earned the Ayushya Karma of the Tiryancha Gati (world of birds, animals plants) becomes a bird or an animal or a plant. One who has earned the Ayushya Karma of the

Naraka Gati (hell), goes to hell.

He who strictly follows the discipline and rules of religion, earns the life of a Deva.

He who is charitable, merciful and performs the religious activities, earns the life of a human being. He who cheats and deceives others, earns the life of a bird or an animal or a plant.

He who is violent, criminal & kills another, goes to Hell. Owing to this Karma,

One has to be born, has to live and die in this world. The age limit in the next birth is determined in this life. Once it is fixed it cannot be changed.

One has to be born in the next life only in that world as determined by Ayushya Karma. One has to live there for the period fixed by Ayushya Karma and then die. So goes the cycle of birth and death.

vedaniya

"VEDANIYA KARMA" is compared to knife smeared with honey (Controller of physical pleasure and pain)

There are two types of Vedaniya Karma.

"Shata Vedaniya" – feeling well

"Ashata Vedaniya" – feeling ill

Shata Vedaniya gives one pleasure

Ashata Vedaniya gives one pain.

On account of Ashata Vedaniya Karma,
one becomes a victim of Cancer, Cholera,
Typhoid, T.B., Cardiac troubles etc. etc.

One gets fever, headache, stomachache,
ulcers and other types of ailments.

One acquires the Ashata Vedaniya Karma
by giving pain to others, harassing others,
killing others.

One earns the Shata Vedaniya Karma by making others happy, helping others, giving them protection and peace.
Would you like to be happy?
Then try to acquire Shata Vedaniya Karma.







BE HONEST

What I say I don't feel
What I feel I don't show
What I show isn't real
What is real, lord, I don't know...

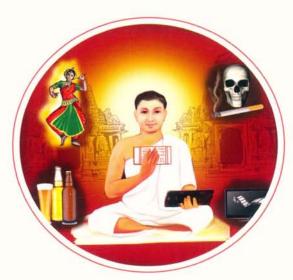
What I need I don't have
What I have I don't own
What I own I don't want
What I want, lord, I don't know...



Section III

science of dharma





gyanavarniya karma

Knowledge is divine light. The absence of knowledge is deep darkness.

Study with humility.

Do not forget what you have studied.

Study silently

Study with attention.

Study new lessons everyday

Increase your knowledge.

Give reverence and respect to your teacher.

Go to religious school regularly.

Do not throw your books

& note books carelessly.

Do not fold your books &

note books and do not spoil them.

Do not sit on your books and note books.

Do not get bored with acquiring knowledge.

Keep the things which are connected with your studies in a proper condition.

You are a student so,

Keep off bad habits

Keep off fashions (clothes, footwear,

accessories with written words.)

Your speech must be clean.

Your writing should be neat and legible.

Your conduct also must be good.

Give respect to learned people.

Keep your books in order.

Give books to others for reading.

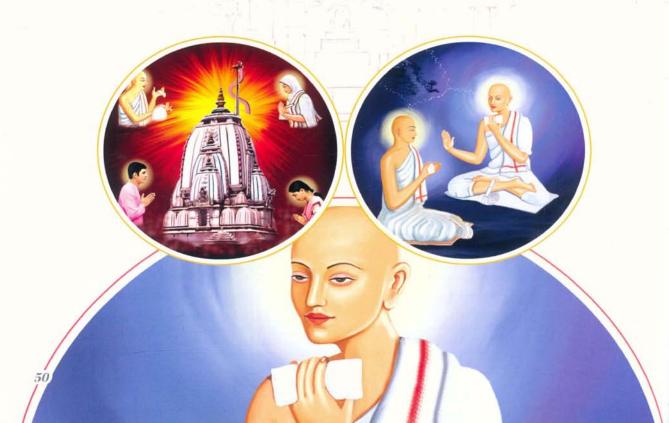
By worship of knowledge Gyanavarniya

Karma can be removed.

darshanavaraniya karma

Have faith in "Vitarag Parmatma"
Be respectful to Guru Maharaj.
Be loyal to the Sangh and the Dharma.
Do not criticize Temples.
Do not insult Sadhus and Sadhvijis.
Do not insult Shravaks and Shravikas.
Bear in your mind calmly the following:
I will be humble follower of
Jin Shasan (Jain Religion)
which has shown to the world
the real good path of happiness.

I will serve my 'Jin Sashan' till my last breath.
I will help others to follow them.
I will go on "Tirth Yatra"
I will stay at the Pilgrim center.
I will serve the Guru Maharaj
I will always be alert and work for the peace of four folded Jain Sangh.
By the worship of faith the
Darsanavaraniya–Karma is removed.





worship of virtues destroys mohaniya karma

If somebody gets angry, you keep cool.
If somebody is proud, you be humble.
If somebody is greedy, you be generous.
If somebody is a cheat, you be sincere.
Do not laugh too much.
Do not cry too much.
Do not be displeased.
Do not get irritated.
Do not tease others.
Do not make fun of others.
Do not harm or hurt others.
Every day go to the Temple for the

Every day go to the Temple to worship the God.
Every day say prayers & sing the praise of God.
In case you get angry –
Keep quite,
Be silent,
Do not Speak,
Chant Navkar Mantra
Go away from the place.
But do not get angry.
Thus by practicing & acquiring these virtues, the Mohaniya Karma can be removed.

vedaniya karma

Some times you should do Upvas. Upvas means abstaining foods and drink. Only boiled water can be drunk and that too during day time only. Some times you should do Ayambil, eating only nonspicy, non-fatty food once in a day at one sitting. The diet should not contain vegetables and fruits. Some times you should do Ekasana. One should sit down and eat one meal a day. Some times you should do Biyasana. One should sit down and eat two meals a day. During every Jain Penance one should drink only boiled water and that too before sunset. Eating and drinking between sunset and sunrise is prohibited. Eat less than what you need. Give up an item that you like most. Tolerate with a will when something goes wrong with you.

Practice to sit calmly with concentration everyday for some time.

Be humble before your elders and superiors.

Study some religious texts daily.

Serve the poor and the sick.

Meditate on the supreme Navkar Mantra.

Do not eat after the sunset.

Do not eat root vegetable and non-eatables.

Do not eat in hotels or on pavements.

Eat while sitting.

Drink while sitting.

Do not forget the proverb:

"Eat to live and not live to Eat"





be balanced to destroy low -

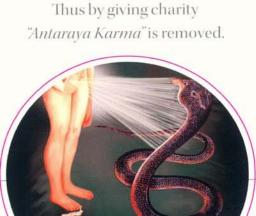
Do not boast of yourself
Do not insult others
Do not boast thus
I am mighty
I am handsome
I am full of knowledge
I am intelligent
I am religious
I am wealthy etc.
Do not insult or mock at others.
Do not sayHow weak he is?
How ugly he is?

How idiotic he is?

How much crazy he is to eat.
Do not insult others in such a way
We earn only low Gotra Karma,
by self praise and contempt for others.
By such behavior we have to take
birth at a low moral level for may lives.
In every birth we have to face sorrows
like weakness, ugliness, poverty, failures.
Be impartial with all,
Behave respectfully with all.

- worship of charity destroys - antaraya karma

Do not stop other from giving charity. Do not be jealous at other's happiness. If someone has a bungalow, If someone has good food If someone has good clothes, If someone has plenty of money, Do not be jealous of them. Somebody does penance, Somebody does service, Somebody practices devotion, Somebody takes vows. Do not obstruct them. Share your knowledge with others. Save other living creatures from suffering and pain. Give food and clothes to Sadhus and Sadhvijis. Always you must be happy after giving charity. Do not be proud after giving charity. Give charity to the poor and needy. Give help to others. One does not get poorer



by giving charity.





ashubha nam karma



feeling of your parents.

Do not forget the help given by others.

Do not cheat others.

Do not betray others.

Be merciful to the poor.

Thus, the worship of purity helps to acquire, *Shubh Namkarma*which gives us good personality etc.

your own house. Whatever the situation, do not hurt the





conduct

We should take vows and act accordingly.

The following vows should be observed

The vow of 'Gyan-panchami'—

one type of austerity

The vow of 'Maun-ekadasi' one type of austerity

The vow of 'Varshi-tapa'alternate fasting for entire year

The vow of 'Navpad Oli'nine Ayambil in Chaitra and Aso months of Indian Calender

> *'Vardhaman Ayambil'* tap one kind of austerity.

> > 'Attham-tap',

fasting for three days continuously.

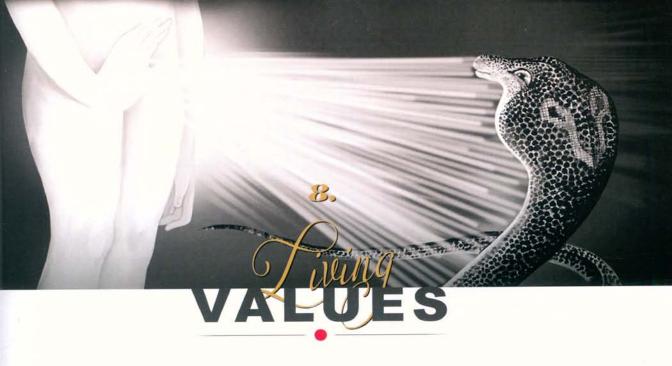
If one wants to do all the Vratas or anyone of them, one should go to the Guru Maharaj to seek instructions for the Vratas.

Then only one should perform them.

You are all children now.

Perhaps you cannot observe all these vows, but you have to follow the few rules given below:

- Bow down to your parents every day. Worship God daily. Count Navkarmantra 108 times daily.
- Do not steal. Do not smoke. Do not abuse others. Do not tell lies and do not hurt anybody. Do not go to cinemas. Do not watch TV and Videos. Do not eat betel leaves and betel nuts. Do not chew tobacco.
- Avoid the use of powder, cream, nailpolish, lipstick, eyebrow colouring and makeups.
- You should take vows voluntarily, before the Guru Maharaj to follow the above rules of conduct.
- Some times if unknowingly or by a mistake you break the vows go to the Guru Maharaj and get a pardon and atonement.



forgiveness

A nger (Krodha) is one of our most common weakness (kashaya). We feel angry when we do not get what we want or when we are hurt because of what someone said or did. Can anger be eliminated? Anger can be difficult to eliminate, however its expression can be controlled. Everyone has the capacity to control their behavior if they really choose to.

For example, an adult is speeding on the expressway and yelling at the person in front of them for being too slow! A police officer stops the adult for speeding, What will the adult do? Will he get angry at the police and scream at him? Or at being caught speeding, will he speak very politely and respectfully? A person who was angry earlier can become very polite as soon as they faces a situation that he need to be calm in!

As a child you may complain about another child who takes away your toy or pencil and you may fight with that child. But if you are called to the Principal's office would you get angry and fight with the child there, or would you talk politely to the Principal? We tend to get angry in many unwarranted situations and with people who care about us and who will put up with our behavior. If we become considerate to this we can avoid life long scars and not hurt family and friends that we care for the most.

According to Jain Philosophy, the way to eliminate anger is by replacing it with "forgiveness".

A teacher once told each of her students to bring a clear plastic bag and a sack of apples to school. For every person they refused to forgive in their life's experiences they had to choose an apple, write the name of the person and date on it, and put it back in the plastic bag. Some of their bags became quite heavy within a few days.

Then they were asked to carry this bag with them everywhere for one week. They had to put it beside their bed at night, on the seat next to them in the car, next to their desk at school. They even had to take it with them to their friends' houses.

The hassle of lugging this sack everywhere with them made it clear what

weight they were carrying. They had to pay attention to it all the time and not forget it by leaving it in embarrassing places. Naturally, within a couple of weeks the apples became rotten and it turned into a nasty, smelly slime. This, in turn, made them unpleasant company.

It did not take long for each of the students to figure out that getting rid of the apples was much more important than carrying them around.

This is a great metaphor for the price we pay for keeping our anger and pain! Too often we think of forgiveness as a gift to the other person.

Forgiveness is clearly for us!



The winner is always a part of the answer; The loser is always a part of a problem.

The winner always has a plan; The loser is always has an excuse.

The winner says "Let me do it for you"; The loser says "That's not my job".

The winner sees an answer in every problem; The loser sees a problem in every answer.

The winner sees a green near every sand trap; The loser sees a sand trap near every green.

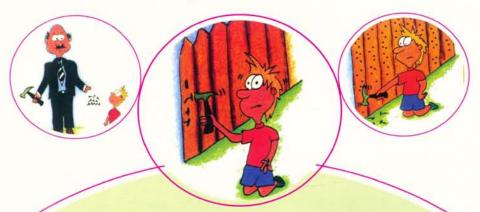
The winner says, It may be difficult but its possible'; The loser says, 'It may be possible but its difficult'.

The winner says sun is source of life; The loser says sun is scorching.

The winner says half glass is full; The loser says half glass is empty.



- the story of an -



A little boy had a bad temper.

He frequently had fights with his sibling and friends. His parents would receive many complaints about his behavior from school and friends. His parents thought long and hard of helping him to understand that anger is not good. Finally, his parents came up with an idea.

His father took him to the fence in the backyard and gave the boy a hammer and a bag of nails. His father told him that every time he lost his temper he must hammer a nail into the fence, The first day the boy had to drive 27 nails into the fence!

Over the next few weeks, as he learned to control his anger, the number of nails that he needed to hammer in daily gradually went down. He discovered that is was easier to hold his temper than to walk to the fence and drive those nails in.

Finally, the day
came when the boy did
not lose his temper at all. He
told his father about it and his father
suggested that he should now pull out
one nail for each day that he was able to
hold his temper. The days passed and the
young boy was finally able to tell his father
that all the nails were gone. He could now
control his temper and not get angry about
anything!

The father took his son by the hand and led him to the fence. He said, "You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger they leave a scar just like these nails did. It does not matter how many times you say "I am sorry", the wound will still be there. A verbal wound is as bad as a physical one. Friends are very rare jewels indeed, we should never hurt them.

- chandkaushik

This is a story about Mahavir-Swami when he was a monk. He used to meditate, fast and perform penance. He travelled from place to place and from village to village.

Once, Mahavir-Swami decided to go the village of Vachala. On his way there lived a poisonous cobra named Chandkaushik. All the people of the nearby villages lived in absolute terror. It was rumored that Chandkaushik could kill just by casting his evil glance upon a person.

When the villagers learned about Mahavir-Swami's intentions to pass through the forest they tearfully requested him to use another route.

Mahavir-Swami had no fear and practiced supreme nonviolence and compassion. He had no hatred towards anyone and considered fear and hatred as violence of the self. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on Mahavir-Swami's face. He didn't deviate from his routeeven after the

villagers warned him of the danger.

After a little while he noticed the beautiful green land fading and uninhabited, deserted land coming into view. Seeing burnt trees and plants he thought that this was the land of the poisonous cobra. Therefore, Mahavir-Swami stopped here to meditate. Feelings of peace, tranquility, and compassion flowed through Mahavir-Swami's heart.

Chandkaushik sensed that someone had come near his land so he came out of his burrow. To his surprise he saw a man standing there. He became furious that a man dared to come this close to his territory. He started hissing to threaten Mahavir-Swami but he did not know the tranquility of Mahavir-Swami. He became angry, came closer to the human, and swayed his head, ready to strike. He saw no sign that the man would run away or even felt threatened.

This made Chandkaushik very angry and he blew poisonous venom towards Mahavirswami several times. The venom did not affect Mahavir-Swami nor it disturbed his meditation. Chandkaushik was not ready to see no effect of his venom. Now he concentrated all his power and bit Mahavir-Swami's toe. When he looked at the man he was astonished to see the calmness on Mahavir-Swami's face.

In addition, he saw pure, white like milk flowing from his toe instead of red blood.

Mahavir-Swami opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and seemed to be saying to him, "Understand,

Chandkaushik, and realize what you are doing!!!" There was love and affection in Mahavir-Swami's eyes.

Chandkaushik became calm and he felt as if he had seen such a person before. Suddenly, a miracle occurred and he visualized incidences from his previous lives. This is known as Jatismaran Jnan. In the past life he was a very angry person and because of his anger he became a cobra in this life.

Chandkaushik realized the truth of life and the result of anger and ego to a person. He bent his head and lay down on the ground.

Mahavir-Swami
preached the message of
compassion to all living beings.
Chandkaushik peacefully
retreated to his hole. There he
spent the rest of his life in physical
and mental peace. When he died
he went to heaven.

Peace and harmony in society comes from the feeling of love and equality for all living beings. This is Mahavir-Swami's Concept of nonviolence.

"Ahimsa is not merely non participation in destructive activities; It principally manifests itself in constructive activities and service which leads to the upward growth of man (any soul)."

humility

A ccording to jain philosophy ego
(Mana) has no place in our lives. The
Jain aphorism, 'Parasparopagraho Jivanam' means
'All life forms are interdependent for their existence'.

The belief, I deliver a great speech therefore I am a great speaker, is an arrogant way of looking at things. Less importance should be given to I, ME, and MYSELF. In the Jain world view, the correct way of looking at this should be. You are the listener, which is why I am the speaker:

I am because you are. This type of thinking reflects humility and cooperation. It is a statement of friendship and love.

Humility is true respect towards all. Humility is a natural quality of the soul; with other virtues like knowledge, faith, contentment, forgiveness, etc.

Humility is easily achieved if one stays away from the eight types of ego: 1) Pride of knowledge 2) Pride of wealth 3) Pride of Family 4) Pride of Race 5) Pride of Power 6) Pride of Excellent Attainment 7) Pride of Austerity 8) Pride of Body.

Unity, peace and prosperity increase when we show humility

towards all life forms. Popular sayings like "Pride comes before a fall", "One who bows is liked by all", show that ego and pride are vices appreciated by nobody. In contrast, humility is welcomed everywhere as a great virtue.

Just as trees rich in fruits, hang low to provide fruit to the passerby and monsoon clouds full of water come down towards earth as rain, we should develop a natural tendency for benevolence. Whatever great work we may accomplish will be undone if we are full of ego and pride about our achievements.

bahubali

Rishabhadev, the first Tirthankar had 100 children. Bharat was the oldest son and Bahubali was the second. All the other children took Diksha with Him when Rishabhadev renounced the world. Bharat wanted to be the sovereign of all kings. Hence, he travelled home after conquering all the kings of India. However, he soon realized that his younger brother Bahubali was not under his rule. Hence, he sent a messenger to Bahubali, the King of Takshashila, to accept his superiority. He hoped that Bahubali would surrender to him without a fight.

Bahubali, however, was not prepared to accept his brother as a sovereign king. When Bharat came to know of this he was very angry. He ordered his army to march towards and invade Taksha-shila.

The armies of both brothers were strong and war between the two was sure to result in a large-scale bloodshed. The counselors on both sides tried to prevent their masters from resorting to war; but neither of them would give up his ground. The war seemed inevitable and both brothers brought their armies face to face with each other. Every one shuddered at the prospect of the heavy casualties that would result due to the imminent war.

At last the counselors explained to their masters that the point at issue pertained to the determination of the superiority between the two. Instead of going to a large-scale war for that purpose they may better resort to a fight



Just as we need food for our body to nourish it, so we need food for the nourishment of our mind. When our mind does not get good thoughts, positive ideas, which are its nutrition, it becomes weak. And just as a weak body becomes the victim of any disease or virus, in the same way a weak mind can become the victim of any influence.

It becomes impressionable, and wherever it goes, it takes on the colour of that influence. It doesn't have its own special way of thinking.

A weak mind is more dangerous than a weak body. If somebody has a weak body, it is noticeable, and he can take vitamins, proper food, or yoga postures to strengthen it. But if the mind becomes weak, it is not so easily noticed.

Ultimately, the strength of the mind helps strengthen the body; and together they help the soul on its eternal journey.





Diseases of soul are more dangerous and more numerous than those of the body.



between two brothers. Only that would avert unnecessary bloodshed. Since both the brothers were agreeable they suggested that they might engage in a straight duel and whoever was found superior would be declared as the victor. *Bharat* and *Bahubali* both agreed. Accordingly, the duel



took place in which Bharat tried to beat Bahubali by using different types of equipment at his command. Bharat, however, was not successful in beating his brother. How could he bear his defeat knowing that he intended to conquer all of India? He became desperate and ignored the rules that were agreed upon for the duel. He thus hurled his miracle wheel, the Chakraratna, at Bahubali, Howerver, as the miracle wheel was not meant to hurt blood relatives, it came back without hurting Bahubali.

Bahubali became mad at Bharat's violation of the rules of the duel. He therefore thought of smashing the elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled with the idea of Bharat's imminent death.





However, all of a sudden, Bahubali thought, 'What am I doing? Am I going to kill my elder brother for the sake of worldly possessions that my revered father has willingly abandoned and which my other brothers have given up?' He shuddered at the prospect of the imminent death of Bharat. Within a moment he changed his mind. He saw the evil in killing his brother whom he used to respect. As proud as he was how could he ever lower his raised hand? How could he accept Bharat as a sovereign king? He therefore used his hand to pull out his hair as a symbol of giving up everything and renouncing the worldly life.

Bahubali became a monk on the battlefield and decided to join the congregation of his father, the first Tirthankar, Rishabhadev. Soon he realized that as a monk he would be a junior monk and he would have



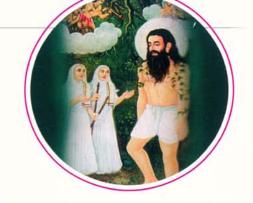
to bow down to his younger brothers because they were senior to him. Again his ego stopped him going to them. Since Kevali monks do not bow down to other monks. He decided to remain in the battlefield in meditation until he attained Keval-jnan because Kevali monks do not need to bow down to other monks. He began to practice hard penance and remained deeply engrossed in meditation for many months. Creepers grew around him and entwined his body. Birds built their nests in his matted hair and beard.

Rishabhadev had two daughters named Brahmi and Sundari. They had become Sadhvijis many years ago. They asked Tirthankar Rishabhadev, "Where is Bahubali at present? Has he attained Kevaljnan, the highest enlightenment?"

Bhagawan Rishabhadev replied, "No, he has not attained Keval-jnan. He is still in meditation. An obstacle prevents him from attaining enlightenment."

They asked him what that obstacle was. "Well, shallow pride works as an obstacle in this case. He is required to offer his salutations and obeisance to monks senior to him, including all his younger brothers. However, he does not want to do this. The moment gives up his ego he will attain the divine light."

Both the Sadhvijis went to the place where their brother, Bahubali, was meditating. They began to recite hymns and Stavans before him. They requested their brother to get down from the back of the big elephant because you cannot attain



Kevaljnan riding on an elephant. They sang this through the day and continued to sing through the night.

At last Bahubali heard their song. Consciousness was slowly returning to him. He began to think, "Am I riding an elephant? Where is that elephant? The Sadhviji's can't be wrong!"

The Meaning of the whole song became clear to him. He realized that his ego (pride) was the elephant. One cannot attain eternal bliss without giving up ego. He then looked within. He rooted out his ego. He now had self-realization. He regretted the ego that had blurred his vision.

As soon as Bahubali steped out to see Bhagwan Rishabhadev and his younger brothers, all the obstacles blocking the eternal light vanished. He attained 'Keval-jnan'.



An oak tree and a reed were arguing about their strength. When a strong wind came up, the reed avoided being uprooted by bending and learning with the gusts of wind. But the oak stood firm and was torn up by the roots.



honesty

Honesty means always speaking the truth. Honesty means not taking things that do not belong to us. Some people lie, cheat or steal to get away from difficult situations or people. When people do that and are caught they feel ashamed. If they are not caught they are always scared of being found out and they feel guilty. For example, you go to school without doing your homework and the teacher asks you if it is done. If you lie you are worried about what will happen if the teacher finds out. There is a feeling of

shame and sadness in dishonesty. Instead, if you are honest and you admit that it is not done, the teacher may get angry and upset, but would be happy to see that you are an honest person. You can apologize and do your homework the next day.

Being honest is being truthful in thoughts, words and deeds. You have to have good thoughts, to say what you think and to do what you say. When thoughts, words and deeds become one a persons character becomes strong and unshakable. To live a life of truth:

I.
We should make sure
our thoughts are good.
Always have good and happy
thoughts, Forgive the faults
of others and remember
that no one is perfect,
including us.

2. Say what you think.

Never think one thing and say something else. Nevertheless, while speaking the truth always remember to say it in a polite manner without hurting anyone. Prefer to remain quite if your speech, though honest, may hurt others.

3.

Do what you say.

Say you will do something, even if it is a small thing.

You should do it. You should be the same in your thoughts and your actions. If you are transparent like that you will be happy and at peace. A person who speaks the truth is trusted and loved by others.

Everyone likes to be friends with a truthful person. However, a person who lies slowly loses all his friends because nobody likes or trusts a person who tells things that are not true. Truth is simple. When we lie, we have to worry about covering up one lie with another. Being honest is saying it just the way it is. It is so simple. Honesty and truthfulness give us strength and peace. Deceit creates weakness and fear. Telling a lie weakens the mind because each time we lie we get an uneasy, sick feeling withing us. When the truth is spoken the conscience and the mind are together.

The first set of values to crumble under the pressures and demands of life are honesty and truthfulness. When we lay a strong foundation for inner growth, we can withstand the temptations and compromises surrounding us. Truth is a means to inner strength, peace and the trust and love of others. Having a conscience, only say the truth Never tell alie, Even when no one is watching Say what you think, Think about what is right.



As I give, I receive.

As we outflow our loving energy, we make room for more and more to flow into us. And the more you share of yourself, the more you seem to get from the world, because of the outflow-inflow principle. As you outflow, you create a space into which something must inflow. Giving becomes its own reward. Remember always that you can't continue to give unless you are equally open to receiving. Giving also includes giving to yourself.



woodcutter

Once upon a time out in the green, silent woods near a rushing river that foamed and sparkled as it hurried along, a poor woodcutter worked hard to make a living for his family. Every day he would trudge into the forest with his strong, sharp axe over his shoulder.

He always whistled happily as he went because he was thinking that as long as he had his health and his axe he could earn enough to buy all the food his family needed.

One day he was cutting a large oak tree near the riverside. The chips flew fast at every stroke and the sound of the ringing axe echoed through the forest. By and by, the woodcutter thought he would rest for lunch. He leaned his axe against the tree and turned to sit down. Just then he tripped over an old, gnarled root and before he could catch it, his axe slid into the river!

The poor woodcutter gazed into the river trying to look for the axe. But it was very deep in that part of the river. The river flowed over the axe.

"What will I do?" the woodcutter cried.
"I've lost my axe! How will I feed my children now?"

Just as he was talking to himself, a beautiful lady rose from the flowing river. She was the fairy of the river and had come to the surface when she heard the woodcutter's sad cries.

"Why do you weep?" she asked kindly. The woodcutter told her what had happened. At once, the fairy sank beneath the flowing river and reappeared with an axe made of silver.

"Is this the axe you lost?" she asked the woodcutter.

The woodcutter thought of all the fine things he could buy with all that silver! However, as the axe was not this, he shook his head and answered, "My axe was made of metal and wood."

The water fairy laid the silver axe on the riverbank and slid into the river again.

In a moment, she rose and showed the

woodcutter another axe. "Maybe this one is yours?" she asked. The woodcutter looked and gasped in surprise. "Oh, no!" he replied. "This one is made of gold! It is worth many more times than my axe."

The water fairy laid the golden axe on the bank. Once again she went below the surface. Up she rose. This time she had the missing metal axe.

"That is mine!" cried the woodcutter.
"That is surely my axe!"

"It is yours," said the water fairy, and so are the other two axes. They are gifts from the river because you were honest and told the truth."

That evening the woodcutter walked home with the three axes on his shoulder. He sang happily as he thought of all the good tings he would be able to do because of his honesty. He and his family would be able to live happily and comfortably.



As you walk, count your breath-inhalation and exhalation and anchor your mind on your prana or basic rhythm of life until you get to a particular tree, lamppost or a building. This will increase concentration and calm your mind. Better still, combine a mantra and repeat it over and over again immersing yourself in its sound. As you continue with the mental chanting, the sound energy created will influence your brain waves expressing the totality of the mind and bringing emotions under control. When chanting is on , the ego is absent. Sound waves created by the mantra will influence the brain and you will experience an inner calm illuminating your mind and making you a more positive and compassionate person.

Hans of Rajpur,
India was a very fair and just
king. He was honest and practiced
nonviolence in his daily life.

hans

On Mount Ratnasringa there was a beautiful temple dedicated to the first Tirthankar, Rishabhadev. King Hans decided to pay

homage to that temple. He asked
his council of ministers to look
after the kingdom during
his prolonged absence and
left with the members
of the royal household
on the spiritual mission.

A few days after King Hans
departed King Arjun, a
neighboring king, attacked
Rajpur. After a fierce
battle, King Han's army was
defeated and many of his
generals lost their lives fighting
for their kingdom. King Arjun

gained control of the palace and the treasury. He occupied the royal throne and enforced his authority over the entire kingdom.

> King Hans heard the story of this defeat on the way to the temple. The king's courtiers were very upset and advised the king to return to the city.

The king said, "I have given up the control of kingdom and am on a spiritual mission. That is the only thing we should be thinking about. Let us continue on our journey to the temple."

The king's courtiers were unhappy about the king's decision and worried about the safety of their families at home. One by one everyone left the king. However, one faithful servant followed the king.

On the way to the temple the king and his servant got lost in the forest. Now, concerned for their safety, the king took off his royal robes and jewellry and gave them to his servant. While walking through the forest the king and the servant somehow got separated.

As the king walked further into the forest he saw a deer running. Soon thereafter a hunter came running with a bow in his hand and asked the king if he had seen the deer. The king thought that if he told the truth the deer would be killed. Therefore, he decided not to answer the question and talked of irrelevant things. The hunter was very upset with the king's answers and left. After a while the king was tired and decided to rest under a tree. While he was resting he overheard a group of people who were hiding in the bushes. They were talking about robbing some monks and shravaks who were traveling through the forest. Having heard this, the king was concerned about the safety of the monks. While he was thinking about what he could do, some police officers approached him and asked if he had seen any suspicious people who looked like thieves.

The king was again in a dilemma of whether to tell the truth or to lie. He was concerned that someone would be hurt: if he told the police the truth, the thieves would be harmed; and if he did not then the monks would be harmed. He though, "If by telling the truth someone is going to get harmed or be killed then telling that truth is not good. Truth is supposed to protect and not harm anyone." He

said, "My friends, you are asked to guard the monks. Why not go and look after those monks and worry about the thieves if they confront the monks." The police officers felt better and left to join the monks.

The thieves who were hiding in the bush heard all this. They were amazed at the mercy shown by this stranger. They came out, thanked the king for saving their lives, and told him that they were at his service. The king advised the thieves, "My dear friends, give up harassing people and this fugitive life and be good citizens." The thieves promised that they

would not harm and rob anybody anymore and would give up stealing.

Soon thereafter a group of soldiers came asked him if he had seen King Hans. The king asked, "What do you want from King Hans?" They explained that they were the trusted men of King Arjun and they had orders to arrest King Hans and kill him. King

Hans thought for a while and said,

"I am King Hans. Carry out your duty as commanded by your king." After that, he closed his eyes and stood in meditation.

All at once a
Deva (angel god)
appeared and said, "Oh,
king! I am overwhelmed
by your truthfulness and
compassion. I have captured

King Arjun as prisoner and I have given control of your kingdom back to your ministers. Today is a great day for worship and the temple is too far from here. There is no way you would be able to reach the temple in time. My chariot is at your service. Please let me take you there."

King Hans was surprised by the miraculous turn of the events. In the company of the Devas he reached the summit of Ratnasringa in time of worship. The angel god then escorted him to his kingdom. King Hans pardoned King Arjun and released his soldiers immediately. Then King Hans, once again, ruled the city of Rajpur and the people were happy under the rule of their benevolent king.



Greed (Lobha) is the cause of many of our problems. We want more and more. There is no end to this greed of possession. No matter how much we have-we still want more!

Striving for more or doing better is not bad or wrong so long as it is done for the right reasons. That is, so long as it is for the purification of the soul and not for worldly gains and benefits.

If greed is not balanced with contentment it causes competition. No matter how many materialistic things you possess you will always find somebody with more money, a bigger house, a better car, etc. Pursuit of worldly gains is futile because ultimately it leaves you with greater dissatisfaction. Once the desire to acquire what so-and-so has arises within you that burning desire can never, be fulfilled as there is always going to be someone who has more than you.

Contentment is remaining satisfied with what one has while being subjected to various longings and temptations in day-to-day life. Contentment is basic to our soul, so when we become greedy it gives rise to

sorrow and dissatisfaction. When a person is content they experience true mental peace, ease in life and a state of mind free from worries and tension. He does not want bigger, better and more things all the time. A person can choose between an endless trip of greed or a path leading to contentment and happiness. Let us consider the following scenarios:

A person worked hard and saved money for many years to buy a house. He would say, "After I buy a house I will be content. I will not want anything else." After a few years he was able to buy a house. As soon as he entered the house he decided that he cannot stay in an empty house and said. "As soon as I furnish the house I will not want anything else." Then he decided to get married and have children. Then he needed house cleaners and maids to look after the house and the children. Then he noticed that his neighbors and friends had bigger houses. Now he wanted to keep up with the them. He decided, "After I buy a bigger house I will be content. I will not want anything else." Then the cycle started all over again!

greedy spider

Long, long ago there was a spider that was very fond of eating. He ate so much that he was as round as a ball! One day he heard that Unokwa, the rabbit, was giving a feast. But nobody would tell him where the feast was. They were afraid that he would gobble up all the food and ruin this party as he had done with many other parties. Then the

spider heard that Mimbakwa, the elephant, was giving an even bigger feast.

The spider was very angry that he was not invited.

Then he heard that Zingege, the goat, was giving one of her famous parties. Spider asked everyone but nobody

would tell him where the

parties were to take place.

At last spider called his three sons and he spun a long thread for each one and tied the thread around their waists. Then he tied the three threads to his large round body and said, "Each one of you go in a different direction. If you see a party, give a tug on the

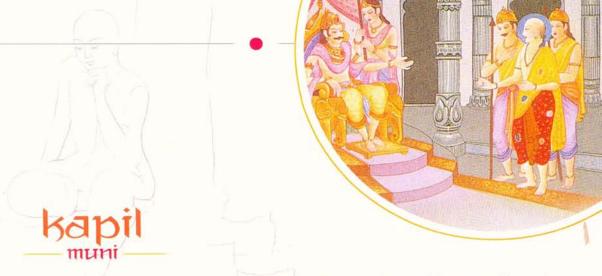
The first son went north and found the rabbit's party. he gave a tug on his thread. The

second son found the elephant's party and gave a big tug. The spider could not decide where to go first. Just then the third son found the goat's party and he gave his thread a mighty tug. The spider mouth watered at the thought of going to all three parties. However, the three sons pulled him in three different directions. Pull! Pull! Pull!

The threads pulled tighter and tighter and tighter and the spider's waist grew smaller until that he fainted and fell. When he woke up all three parties were over. The rabbit said, "You see Spider, you have missed all three parties because of your greed." Spider said, "I know."

I will not be greedy again. I should not have wanted more and more." Since that day, the spider eats only enough to satisfy his hunger and is no longer greedy.

The opposite of greed is contentment. If the spider had been content with what he had he would not have wanted everything and the other animals would have invited him to their parties.



In ancient times King Jitshatru was the King of Kaushambi, India. A learned man named Kashyap Shastri lived in the city. He was a royal Priest and was held in great reverence. He and his wife, Shridevi, had a son named Kapil. Being the only son his parents thoroughly spoilt him. He therefore lived a careless and luxurious life and did not pay much attention to his studies. Consequently, when his father died the king appointed another knowledgeable person as the royal Priest. Shridevi was very disappointed that her son could not achieve the status of the royal Priest. Once Kapil saw tears in his mother's eyes and inquired about the cause of her grief. She replied that if he had been as learned as his father he too would have attained the rank of the royal Priest.

Kapil had great respect for his mother. He realized his foolishness in not studying seriously. He said that he was willing to undertake his studies and be as learned as his father. His father's friend, Indradatta, was very knowledgeable and had always

been willing to educated him. Kapil's mother requested Indradatt to educate Kapil and he wilingly accepted Kapil as his student.

As a student Kapil had to get his food by going for alms. That, however, took too much time and that affected his studies. Later the school arranged with Manorama, a Brahmin widow, to provide for Kapil's boarding and food. That arrangement gave Kapil enough time for his studies and he could make good progress. Unfortunately, however, Kapil chose another path.

Manorama was young and attractive. Over a period of time they fell in love with each other. Studies were almost forsaken as Kapil spent most of his time with her. As they badly needed money to eat and live, Manorama told him that the King of Shravasti gave two grains of gold to the first person to bless him everyday. She therefore advised him to go to the palace early in the morning and bless the king. Kapil agreed to do so.

LIVING VALUES

Kapil could not sleep at night. He started dreaming of all the things he could do with two grains of gold! Deep in thought he lost track of time and started walking towards the palace. A guard saw him walking around at midnight and arrested him thinking he was a thief.

In the morning Kapil was presented to the royal court. The king noticed the fright written on his face and thought that he might not be a thief. He therefore asked Kapil to explain why he had to come to the palace at midnight. Kapil explained that he was very poor and hoped the gold would help to buy food. In order to get him out of his miserable condition the king offered to grant him whatever he desired. He was extremely glad and speechless upon hearing this.

The king asked him to sit in the adjoining garden and to think of what he desired.

Kapil went to the garden and began to think about what he should ask for so that he can live happily. Two grains of gold that he had been looking for was very insignificant. He thought that he should ask for enough so he will never have to worry about earning money.

His thoughts took him from 2 grains of gold to a point where he wanted to ask for the whole kingdom and still wanted more.

He thought, "I came here to get two grains of gold and the kindness of the king has led me to the idea of turning him into a

beggar. What nonsense! No, this is not fair! At last, the direction of his thoughts changed. He came to his senses and realized that his desires and greed were out of control.

His entire perspective of the world had changed by then. He fully understood how attachment and the wildness of greed could lead one astray. He reflected, "I came here to Shravasti to gain knowledge but attachment for Manorama made me forsake it. That attachment has led me to worry about the future and that in turn led me to get two grains of gold. The kindness of the king inflamed my greed to the extent of desiring the entire kingdom! How insatiable are one's desires? The more a person gets the more he desires. The sense of accumulation knows no limits!"

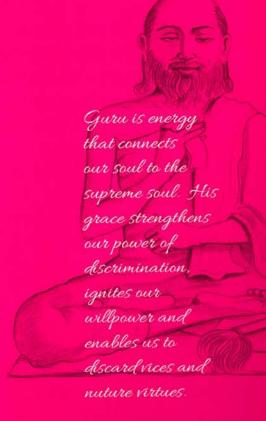
The fire of greed burning within me will never be extinguished by increasing my desire for wealth and grandeur.

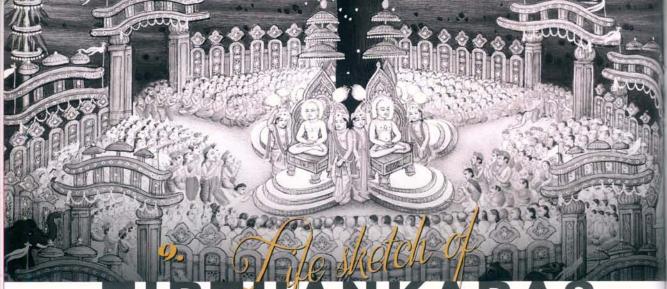
He had a vision of a vulture carrying a piece of food in its beak. All the vultures chased and attacked it. Weakened by the attack the vulture dropped the food from its beak. The other vultures stopped chasing him and rushed to the fallen food.

He thus realized that desire and attachment do not lead anyone to happiness. He also realized that even though desires are insatiable, they could be controlled by a strong sense of detachment. He fully realized that the right way of gaining enduring happiness is to stay detached. As the concept of detachment took a strong hold over him the Karma that were obscuring his perception started melting away. He thought that it was time to get rid of all desires. He decided that he would not ask anything from the king.

As he went back to the court the king asked him what he had decided to ask for. Kapil replied that he did not want anything. The king was very surprised and asked him the reason for that. Kapil narrated how his mind had gone to the extent of asking for the entire kingdom and how he could calm it down by getting rid of all his desires and greed. Then he said that he felt content with the sense of detachment that he had developed. Kapil left the court with a feeling of detachment that shortly afterwards led him to omniscience. He is known as Kapil Kevali.







TIRTHANKARAS



Timeisinfinite where there is no beginning or end. It continuously migrates from periods of progress to periods of decline, and one period follows another. According to Jain tradition, a period of progress, known as Utsarpini or the ascending order, is marked with all around improvements such as longer life span, prosperity, and overall happiness. On the other hand, a period of decline, known as Avasarpini or the descending order, is marked with all around detoriation and decline such a shorter life span, and general gloom. These two periods together make one time cycle.

Each Utsarpini and Avasarpini is divided into six eras called Aras, meaning the spokes of a wheel. The present time is the fifth Ara of the Avasarpini period. It is also known as Dusham (Unhappy) Ara. Hindu tradition calls it Kaliyuga.

Until the end of the third Ara of the current Avasarpini, people were leading a more natural and simple life. The population was small and nature was bountiful. Nature provided all the necessities for human beings so they did not have to exert much effort for obtaining the necessities of life. Trees provided shelter and enough leaves and bark for covering their bodies. With the help of the branches, they could erect huts for protection from rain and extreme weather.

When they felt hungry, they could pick fruit from the trees and bushes. There was enough flowing water for cleaning their bodies and quenching their thirst. As such, there was no struggle for existence or rivalry for survival, and people spent their lives in peace.

The people lived in tribes and had a leader known as a kulkar or king. Towards the end of the third Ara, there lived a Kulkar named *Nabhiraya*. He could peacefully manage the community of that time. In due course, his beautiful wife, *Queen Marudevi*, gave birth to *Rishabha*.

The world's conditions started changing after Rishbha was born. There was an increase in population and nature no longer remained as bountiful as it used to be. This gave rise to a struggle for the acquisition and accumulation of the necessities of life. A sense of jealousy and envy also arose in its wake. Nabhiraya,

tried to restrain the struggle to the utmost possible extent. In due course, as Rishabha grew to

as the leader of the community,

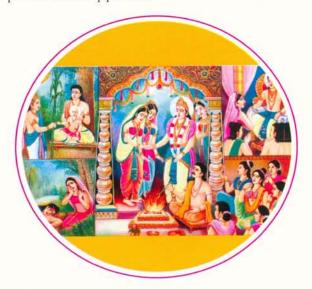
be a bold, intelligent, and enthusiastic young man, Nabhiraya entrusted the management of the kingdom to him.

Rishabhawasavisionary, athinker, and an inventor. He foresaw that the struggle for survival would become worse unless some system of producing the necessities of life was created. He realized that people could make an effort for obtaining what they need from nature instead of relying exclusively on natural bounties. Being the genius that he was, he evolved the art of crop cultivation and taught people how to grow food and fiber. Thus, he ushered in what we call the age of material civilization. To make the lives of people more comfortable, he taught them how to make utensils, cook food, build houses, make clothes, cultivate land, and to raise animals like cows and horses. He also developed different arts and crafts whereby a variety of articles could be made from wood, metal, and stone. Thus

the first city named Vinita came into existence.

This city was later known as Ayodhya.

Rishabha was married to Sumangala and he was also married to another woman named Sunanda who had lost her husband. Rishabha sanctified the system of marriage and institutionalized family life. Thus, a social order was evolved and Rishabha, as the first acknowledged ruler of human society, came to be known as King Rishabhadev. He ruled for a very long time and laid down equitable rules and regulations for ensuring peace and safety within his realm. People of the kingdom loved Rishabhadev for providing peace and happiness.



Rishabhadev had 100 sons. The eldest two, Bharat and Bahubali, were well known. He also had two daughters, Brahmi and Sundari. These four children were experts in different arts and crafts. Bharat became a brave warrior and a capable ruler. Jain literature indicates that India was named 'Bharat' after him. Bahubali, true to his name (Bahu means arm and Bali means mighty).

was known for his exceptional arm strength. Brahmi was a very educated girl. She evolved the art of writing and developed the Brahmi script in which most of the scriptures were written. Her sister, Sundari, cultivated an exceptional talent in mathematics.

Rishabhadev had every reason to be proud and happy with his achievements. However, one incident occurred to make him change his way of thinking. Once while he was watching a dance, the dancer suddenly collapsed and died. Rishabhadev became very disturbed by this incident. He started pondering over the death of the dancer and realized that every phenomenon and every situation in the universe undergoes changes and that no situation remains permanent. He decided to renounce worldly life in search of lasting happiness and distributed his kingdom among his children. He gave Bharat the city of Vinita and entrusted the city of Takshashila to Bahubali. To the remaining 98 sons, he distributed other parts of his vast kingdom. Then, he renounced all his possessions and became a monk in search of the ultimate truth. Four thousand of his associates and followers also joined him in renunciation.

As a monk, Rishabhadev traveled from place to place. He remained in a state of continuous meditation and did not think of food or water. Since Rishabhadev remained deeply immersed in meditation he could



not guide his followers on how they should live their life as monks. His followers could not fast like him and they did not want to go back. They were confused and started behaving on their own accord. They decided to live on fruits and vegetables obtained from the nearby jungles.

After sometime, Rishabhadev could see their miserable condition. Jain monks are not supposed to pick any fruits and vegetables from trees by themselves but go to lay people's house for alms (for food). He therefore decided to demonstrate the way a monk is supposed to live. Rishabhadev started going from house to house for alms in silence. However, people did not know what to offer. Rishabhadev was once their beloved king. They offered him ornaments, their girls, their homes, and other valuable items but no one thought of offering food. As a result, Rishabhadev had to continue fasting day after day.

After undergoing fasts for 400 days (thirteen months and nine days), Rishabhadev passed by a sugarcane farm located near the town of Hastinapur. The farm belonged to his great grandson, Shreyans. He offered sugarcane juice to his Great Grandfather. Thus, Rishabhadev ended his long fast with sugarcane juice. It was the third day of the bright half of the month of Vaisakha known as Akshaya Tritiya Day.





Keep your thoughts positive because
Your thoughts become your words,
Keep your words positive because
Your words become your behaviour.
Keep your behaviour positive because
Your behaviour become your habit.
Keep your habits positive because
Your habits become your values.
Keep your values positive because
Your values become your Destiny.



This day usually falls in the month of May. In commemoration of this event, people observe a similar austerity known as Varsitapa for 400 days. As it is not possible for people to fast that long, they fast on alternate days; and at the end of 400 days, they break their fast with sugarcane juice on *Akshaya Tritiya (Akhatrij)* day.

After years of rigorous austerities and the search truth. Rishabhadev attained Keval-jnan while meditating under banyan tree on the 11th day of the dark half of Falgun (which usually falls in March). This is known as the ultimate enlightenment and the attainment Omniscience. In order to guide people towards the right path, he established the fourfold religious order comprising of monks (Sadhus), nuns (Sadhvis), laymen (Shravaks), and laywomen (Shravikas). This order is known as the Jain Sangha.

Pundarik Swami, the son of King Bharat became the head of the monks and Brahmi and Sundari headed the order of nuns. As a founder of the religious order known as Tirtha, Rishabhadev guided people towards the right path, he established the fourfold religious order of monks comprising (Sadhus), nuns (Sadhvis), laymen (Shravaks), and laywomen (Shravikas). This order is known as the Jain Sangha. Rishabhadev is the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Adinath

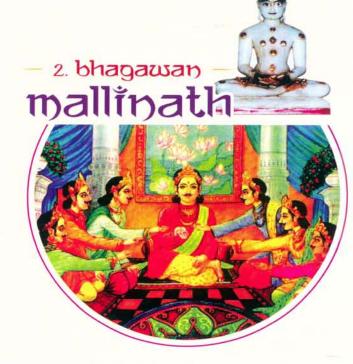
the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Adinath (Adi means the first or the beginning and Nath means the Lord). Thereafter he lived long and taught the truth about everlasting happiness.

Along with the rules of ascetic life, Bhagawan Rishabhadev taught the noble and moral ways of a householder's life. The popular jain period of austerity, known as Varsitapa, is observed in commemoration of the 400 days of fasting that Rishabhadev did before receiving food from a layperson. Offering pure food to a sadhu is one of the noblest acts for a layperson. In this manner, even if we cannot follow the ascetic life, we can show our reverence by offering food to a sadhu. Our scriptures have praised Dana Dharma (donation) of Shreyans generously.

A long time ago King Mahabal ruled over the city of Veetshoka in Maha-videha region of Jambudvipa. King Mahabal had six very close childhood friends. All seven of them were so close that they did everything together. Non of them did anything without seeking the advice of the others.

Once a well-known Acharya named Dharmaghosh-Suri came to Veetshoka city. King Mahabal and his friends went to listen to his sermon and were very impressed. Mahabal realized that extreme misery and pain exists in living a worldly life. He decided to renounce worldly life and shared his desire with his friends. His friends also agreed to renounce their worldly life along with him. King Mahabal and his six friends became monks and disciples of Dharmaghosh-Suri.

As monks, these seven friends observed austerities and restraints together. Unknown to his friends however, Mahabal had an intense desire to make every living being free from suffering and to guide them towards liberation. This desire leads to the acquisition of the Tirthankar-Nam-Karma. To achieve his objective, Mahabal secretly observed longer austerities. Because of this intense



penance, Mahabal acquired Tirthankar-Nam-Karma. At the same time, because of this secrecy he acquired the karma that he would be born as a female in the future.

All of them continued to observe ever-increasing throughout austerities their lives. At the end of their lives, all of them attained a heavenly abode. After completing the heavenly life span, Mahabal and his six friends were born as human beings in different places. During this time, King Kumbha was ruling over the city of Mithila, India. He had a Oueen named Prabhavati. She was pregnant and saw 14 pious dreams indicating the arrival of a Tirthankar soul, Since Mahabal had earned the Tirthanar-Nam-Karma and a female gender his soul descended into the womb of Prabhavati and was born as Princess Malli.

A few years later, Queen Prabhavati had a son named Malladin. The six friends of Mahabal were reborn as princes in different kingdoms and in due course became powerful kings of the cities of Hastinapur, Ayodhya, Champa, Kashi, Kampilypur and Shravasti; All these cities were located in the present states of Uttar Pradesh and Bihar.

Kumbha and Oueen King Prabhavati lovingly raised their children Malli and Malladin, Princess Malli was exceedingly charming and beautiful and grew up to be a very attractive girl. Malladin respected his elder sister. King Kumbha wanted to give them the best education and therefore entrusted their training to highly respected teachers who taught them all the required arts and crafts, Princess Malli mastered all the fine arts and became a very talented and accomplished princess. Malladin learned all the martial arts and became a bold and brave youth.

King Kumbha decided to establish an art gallery in Mithila. A marvelous building was constructed for this purpose and all the well-known artists were invited to make their artistic contribution to the gallery.

An artist from Hastinapur had an exceptional ability and possessed a special power to prepare an accurate portrait of

part of his or her body. He once happened to see the toe of princess Malli and from that, he drew an accurate portrait of princess Malli on the wall. The portrait was excellent and displayed every minute detail of the princess. It was so lifelike that when prince Malladin came to see the gallery and looked at the portrait he felt as if his sister was standing there and actually folded his hands as a token of respect.

When he realized that it was merely a portrait, he was puzzled as to how the artist had obtained such minute details of his sister's body. He was told of the special power and the talent that the artist possessed. It was no doubt a very rare accomplishment. However, the prince foresaw the dangers of such talent. He therefore wanted to prevent the use of that special power. The artist was asked to abandon his art in return for a suitable reward. The artist refused and insisted upon his freedom of artistic expression.

In order to prevent the misuse of the artist's talents the prince ordered that the thumb of the artist be cut off. The artist was very angry and displeased and decided to take revenge.

The angry artist returned to Hastinapur without one thumb. He found another artist who

could draw a portrait of princess Malli according to his instructions. In time he prepared a yet more attractive portrait of Malli and presented the portrait to the king of Hastinapur (who was

once Malli's close friend in their previous life). The king was very impressed by the portrait. He fell in love with Malli and decided to make princess Malli his wife. He sent a marriage proposal to King Kumbha of Mithila.

In the same manner the kings of Ayodhya, Champa, realized that due to their deep Kampilypur and Kashi. Shravasti also learnt of the exceptional beauty of princess Malli and all of them sent their proposals to marry her. After considering these proposals, King Kumbha did not find any of the proposals suitable for Malli and rejected them all. This angered the six kings and they decided to conquer the city of Mithila in order to get princess Malli. King Kumbha boldly faced them with all his might but he could not withstand the combined strength of the invading forces. He retreated back to his kingdom and closed the gates of the

When princess Malli came to know of the situation and the problems he contemplated on the issue. Gifted with an enlightened mind, she realized that the root cause of the problem lay in her earlier life. She recalled her life as King Mahabal and all the events of that life, she

affection for her in their previous life all the six kings coveted to be near her. decided Malli

that since she was the cause of the problem she should find a solution. She requested her father not to worry and leave everything to her. She remembered that the palace had a hall with six doors. Behind each door

she arranged beautifully furnished rooms. The doors of the hall were fitted with a fine screen through which people sitting in the rooms could look into the hall but they could not see what was happening in the other five rooms.

city. The invading forces then laid siege on Mithila. The city could not withstand the siege from the six kingdoms. This was indeed a big problem.



Princess Malli commissioned a lifelike statue of herself so that anyone looking at the statue would believe that it was the princess herself. The inside of the statue was hollow with a hole at the top, which could be covered tightly. The statue was placed in the middle of the hall and a maidservant was asked to put a morsel of food twice a day within its cavity and to close its top immediately.

Then she requested her father to send invitations to all six kings to come to the hall to meet her. The plan was to invite them to the hall in the evening and have them wait in the room assigned to them. At the appropriate time all the kings came and occupied their respective rooms. As they glanced through the screen they immediately noticed the beautiful statue of Malli. Each of them thought it was Princess Malli herself and anxiously waited to go inside. They also noticed that Malli was far more beautiful than they had expected and fell more deeply in love with her.

As they were waiting, princess entered the hall through a secret tunnel and standing behind the statue opened the top. The food that was put in the statue had rotted and emitted a foul odor. The smell was so obnoxious that the kings had to cover their nose. Thereupon Malli presented herself and asked why they could not stand the smell of the person



whom they loved so much. They admitted that they could not bear the foul odour.

Malli then explained that the food she ate was the same in the statue. The food in her body did not stink because her soul prevented the rotting. However, when her soul would leave the body, her body too would start to decay. It is the nature of the body to degenerate, decay, and disintegrate. Malli asked the kings, "What is the purpose of being attached to a body when it is destined to rot eventually? Is it not worthwhile to pursue something that will last forever?"

As the kings stood there in amazement, she explained that they were seven very close friends and had done everything together. Upon hearing this they recalled their past lives and what they had renounced. This raised an acute sense of detachment for the short-lived worldly life. All of them decided to renounce the world in order to enhance their spiritual pursuit that they had left undone in the earlier life.

Very elaborate arrangements were made for the renunciation ceremony of Princess Malli. She gave up everything and adopted self-initiation at a place known as Saha'sramravan. She destroyed all of her destructive Karma (Ghati Karmas that affect the nature and quality of the soul) in a very short time and attained Keval-jnan (omniscience) on the very same day. She became the 19th Tirthankar of the Jain religion. Thereafter she travelled throughout the country for a long time to show the

path of liberation to others. Ultimately, she attained liberation on Mount Sametshikhar.

The Shvetambar tradition believes that Tirthankar Mallinath was a female and the other 23 Tirthankars were male. Idols of Tirthankars represent the qualities of the Arihantas and not their physical body. Hence, the physical appearance of the idols of all the Tirthankars is the same without any indication of male or female gender.

This body is a mere vessel that holds soul. Upon death, the soul simply moves to This body is a mere vessel that holds soul. Upon death, the soul simply moves to another body unless one attains liberation from the cycle of birth and death. One needs to realize that this veil of skin and flesh is mortal. Physical beauty is deceptive and temporary. Princess Malli made this point through the statue and the rotten food. The importance of our human life is that it is a means of attaining liberation from the cycle of birth and death. One needs to rise above the physical aspects of life and use this life to progress spiritually so that the soul can attain liberation.



Day and night, go on telling yourself over and over 'I am atma' - 'शुद्धात्मद्रव्यमेवाहं' wheather someone speaks in favour of me or against me, I don't care. I am I. Why should I worry about the opinions of other people? I don't want to be restless sad or bitter. I just want to be 'Be'. Hammer this thought into your consciousness.



— 3. bhagawan neminath

Long time ago, the Yadava clan had settled on the banks of the River Yamuna in India. Mathura and Sauripuri were the major centers of the Yadava community. They are located in the present-day state of Uttar Pradesh. The Yadava king, Samudravijay, was ruling over Sauripuri with his wife, Shivadevi. Lord Neminath was born to them and was named Nemkumar. When he was in his mother's womb, she dreamt of a series of black jewels, called Arista. He is therefore also known as Aristanemi.

King Vasudev, the younger brother of king Samudravijay was the king of Mathura. He had two queens. Queen Rohini had a son named Balram (Padma) and Queen Devaki had a son named Shri Krishna. Both Balram and Shri Krishna were the ninth Baldev and Vasudev as per jain Tradition. Shri Krishna is the incarnation of Lord Vishnu (God) in Hindu religion.

During this time hunting was a favorite sport and gambling was considered a respectable activity. Animals were sacrificed on the altar in religious ceremonies, and non-vegetarian diet was very popular. Also at this time, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive king Jarasangha of Magadha were the worst. King Jarasangha was Prativasudev as per Jain tradition.

In order to protect the people and get away from these everyday problems, various kings of the Yadava clan, including Samudrav ijay, Va su dev, Ugrasen, and Shri Krishna migrated from Mathura and Sauripuri to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvarka on the seacoast near the Raivatak (Girnar) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful and unconquerable.

Ugrasen became the king of Junagadh, situated on the other side of the foothills of Mount Girnar. By his wife Dharini, he had a daughter named Rajimati or Rajul. She was a very beautiful and graceful young girl. Many prince were eager to marry her. However, when she came to know of Nemkumar she became captivated by him and desired to marry him. King Ugrasen sent a request of

Rajul's engagement to Nemkumar. After considerable effort, friends and family persuaded Nemkumar to get engaged to Rajul. With much hesitation, he agreed. Everyone was happy as Nem and Rajul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony. For King Ugrasen, the wedding of his beloved daughter was a once in a life time occasion. He made elaborate wedding arrangements. On the wedding day, a large number of people joined the gorgeous wedding ceremony. Nemkumar mounted his chariot, specially decorated for the wedding. When the procession was approaching their destination, he heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large fenced areas and cages full of wailing animals and birds. Filled with sympathy and compassion, he asked the charioteer why those animals and birds were kept in bondage.

The charioteer informed him that the wailing sound was coming from the birds and animals that were to be slaughtered for the wedding dinner. Nemkumar could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds. He started thinking about how to prevent such violence. 'Can there be a way of life that would extend peace and security to every living being? he asked himself. As

LIFE SKETCH OF TIRTHANKARAS _

he thought deep into the matter, it was clear to him that he should explore a way for the well-being of all. He visualized that after marriage he might get too involved in worldly life. Then it would be hard for him to embark upon such an exploration. He realized that the present was the right time for him to explore the truth that would lead to the happiness of every living being. Therefore, he decided not to get married.

Everyone on the bridegroom's side was taken aback by his decision. His friends and close relatives tried to dissuade him from his decision. He calmly explained that his mission was to explore freedom from misery for all living beings. He further explained that, "As these animals are prisoners in their cages, we all are prisoners in the cages of Karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages. Happiness is in freedom, not in bondage. I want to find

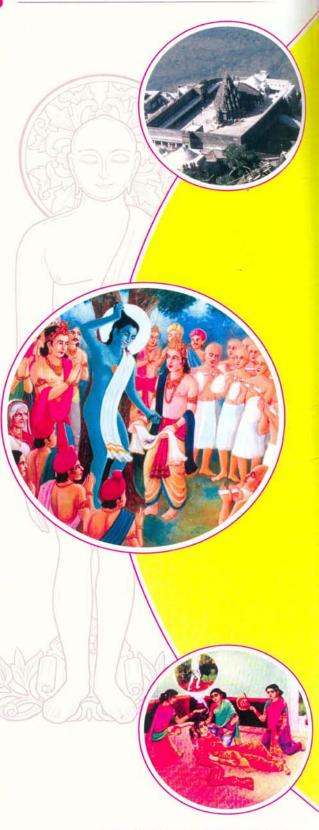


the path of breaking this bondage of Karma and embrace eternal bliss. Please do not stop me." Then he asked the charioteer to turn back.

After returning to his kingdom, Nemkumar spent one year donating all his belongings to the poor and the needy and then left his royal palace and went to the Raivata garden. Under an Ashok tree, he took off all his ornaments and the royal dress, and pulled out five fistfuls of hair. He became an ascetic along with one thousand people. Shri Krishna, deeply touched by this incident, blessed his cousin and wished him success in his mission.

Monk Nemkumar went to mount Girnar. He stood motionless, intensely meditating, trying to find the cause of all unhappiness. He realized that ignorance of the true nature of the self led to wrong perception, and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep into the self.

After spending fifty-four days in deep spiritual meditation at Mount Girnar, Neminath destroyed all his Ghati Karmas which were obscuring the true nature and power of the soul. He attained Keval-jnan and became an omniscient. He established the four-fold religious order (This Chaturvidha Sangha is known as a Tirtha) and became the twenty-second Tirthankar



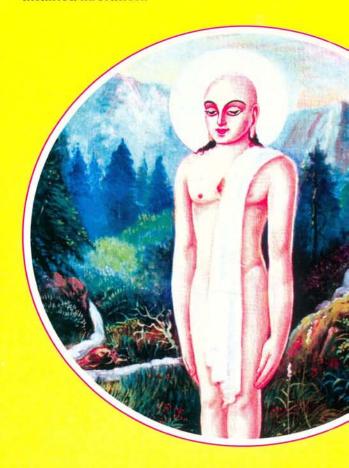
of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.

At the time when Neminath decided to renounce his worldly life. Rajul was being adorned by her girl friends. She was eagerly waiting for the arrival of her Nemkumar as the bridegroom. Then they heard the news that Nemkumar had turned back. No one could understand his decision. Rajul was in utter grief. A calamity had overtaken her all of a sudden! Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumar for putting their beloved friend in such a miserable condition. Some advised her to forget the unpredictable Nemkumar and look for another suitable match. In her heart, Rajul had accepted Nemkumar as her husband. She could not even think of any other person taking his place. She did not like anyone cursing Nemkumar or speaking poorly of him.

She had some spiritual orientation also. When she came to know of the cause of his renouncement, she was able to overcome her grief. She realized that Nemkumar had left for a commendable purpose. She could appreciate his mission. She thought that the best way for her was to follow his footsteps.

She absorbed herself in religious practices. When Rajul heard that Neminath

had become an omniscient she went to the Samavasaran along with many of her friends and took Diksha. She absorbed herself in meditation and penance and spent the rest of her life as the head of the nun's order. In the end, after destroying all her Karmas she attained liberation.



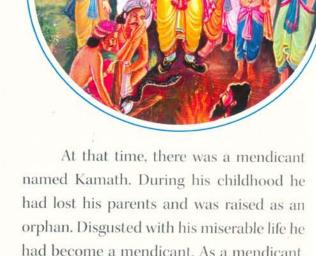
Bhagawan Neminath's life is a good example of compassion towards animals. The killing and torture of animals on his acount rekindled his passion for the search for complete freedom from misery. Rajul was a noble princess who appreciated Nemkumar's search for truth and happily followed him.

4. bhagawan

parshwanath

bout 3000 years ago, King Ashvasen was ruling over the Kingdom of Varanasi also known as Banaras, in India. The city is situated on the banks of the holy River Ganga. He was a benevolent and a popular ruler and lived peacefully with his Queen, Vamadevi, On the 10th day of the dark half of the month of Margashirsh (which usually falls in December) Queen Vamadevi gave birth to a son. Once, during her pregnancy, she had observed a snake passing by. The passing of that snake made quite an impression on her. In memory of that incident, her newborn son was named Parshwakumar, because in the Sanskrit language 'Parshwa' means 'near by or in the vicinity'.

Parshwa grew up in the midst of wealth and happiness and became a very attractive young man known for his courtesy, bravery, and valor. His reputation was well-known in all the kingdoms and many kings were eager to have their daughters marry him. Prince Parshwa-kumar was married to Prabhavati, a princess from a neighboring kingdom. The wedding ceremony was performed with much splendor and parshwa-kumar enjoyed a blissful married life with Prabhavati.



He practiced severe penance and performed rituals called Panchagni (five fires). He came to Varanasi to perform the Panchagni (five fires) ritual. Many people were impressed by his ritual and penance and therefore worshiped him.

he had no material possessions and lived on

the charity of others.

When Parshwa-kumar heard about Kamath's ritual, he realized the violence towards living beings involved in a fire. He came to Kamath and tried to dissuade him from lighting the sacrificial fire. Kamath denied that any life was at stake because of his ritual. However, by extra sensory perception, Parshwa-kumar sensed a snake trapped inside one of the burning logs. He asked his men to remove the log and chop it carefully. To everyone's surprise, a half-burnt snake came out of the burning piece of wood. Parshwa-kumar recited the Namaskarmantra for the benefit of the dying snake. The snake was so badly burnt that he soon died. After death, the snake was reborn as Dharanendra, the king of heavealy gods of the Nag kumars (heavealy gods or angels that look like snakes) in heaven.

Instead of feeling remorse or pity for the snake, Kamath was very annoyed by the interference of Parshwa-kumar but was powerless at that time. He resolved to seek revenge. Kamath began observing an even more severe penance and at the end of his life he was reborn in heaven as Meghamali, the god of rain. Observing the miseries that living beings had to experience in their worldly life, Parshwa-kumar developed a high degree of detachment towards worldly possessions and relationships. At the age of 30, he renounced all his possessions and his family and became a monk. Later on, he was known as Parshwanath. He spent most of his time meditating in search of the ultimate truth. Once, while he was in meditation, Meghamali saw him from heaven. He recalled how Parshwakumar had interfered in his ritual and penance in an earlier life and saw his chance for revenge.

Using his supernatural powers, he brought forth all kinds of fierce and harmful animals such as elephants, lions, leopards, and snakes to attack monk Parshwanath. However Parshwanath, immersed in deep meditation, remained peaceful and untouched. Then Meghamali tried a new tactic and brought forth heavy rains.

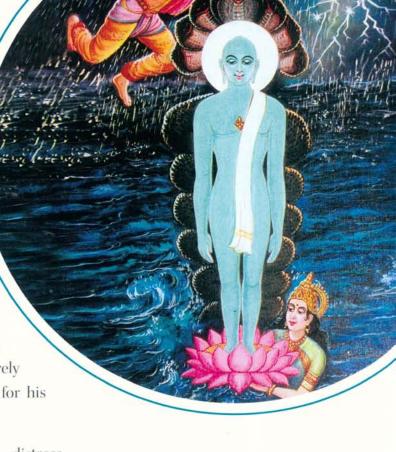


rainwater touched the feet of The Parshwanath and started accumulating. The water rose up to his knees, then to his waist, and in on time reached his neck.

that

Dharanendra noticed Parshwanath, his benefactor was going to drown in the rising floodwater. Immediately Dharanendra descended and placed a quick growing lotus flower below Parshwanath's feet so that he could float on the water. Then he spread his fangs over the head and sides of Parshwanath in order to protect him from the pouring rain. All of Meghamali's efforts to harass Parshwanath were in vain. He was disappointed and realized that he was unnecessarily creating trouble for the graceful, merciful Lord. He withdrew all his supernatural powers and fell at Parshwanath's feet with a sense of deep remorse. He sincerely begged the Lord to forgive him for his

During that period of distress, Parshwnath had been in meditation. He had not been aware of Meghamali's attacks or Dharanendra's protection. Parshwanath had developed perfect equanimity. He did not have any special affection for Dharanendra for the protection he had extended or hatred for Meghamali for the distress he had caused. Developing a higher purity of consciousness, he ultimately attained omniscience on



the 84th day of his renunciation. That was the 4th day of the dark half of the month of Falgun (that usually falls in April).

evil acts.

Parshwanath then began preaching true religion. He reinstated the Tirtha or religious four-fold order and became the 23rd Tirthankar of the Jain religion. He attracted many followers. He had ten Ganadhars, the principal disciples of Tirthankars. His parents and his wife Prabhavati renounced the world and became his disciples as well. Thereafter, he lived long enough to spread true religion and attain nirvana at the age of 100 at Sametshikhar. This hill is located in the state of Bihar and is the most famous place of pilgrimage for Jains.

Parshwa-kumar demonstrated a very keen sense of nonviolence and detachment from all material possessions and from relationships with people. These are the qualities essential for attaining self-realization. He showed us that one should be detached and impartial regardless of whether a person is our wellwisher or enemy. We may not always know and understand the reason why a person behaves in a strange way towards us, for it may be because of our Karmas from a past life.



Dear Friends, You must do it! Chant the Navkarmantra when you get up in the morning Bow down to your parents Go to the Temple for DARSHAN and POOJAN Offer prayer in the morning and evening Do "Vandan" to "Gurumaharaj" Take the vow of Navkarshi Do religious study at Pathshala Don't hurt the feelings of your mother Do not quarrel with your Brother and Sisters Do not abuse other nor use bad words Don't be angry with anybody. If you become angry ask for pardon or say. I am very sorry Always keep your face smiling and don't get sad Don't eat root vegetables and betelnut Avoid eating food in the night These things will keep you joyful and pleasant. All will love you. Everybody will shower affection upon you. What can be more for you than that everybody gives you love and affection?



Attitude

"The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company.... a church.... a home. The remarkable think is we have a choice everyday regarding the attitude we will embrace for the day. We cannot change our past....

we cannot change the fact that people will act in certain way.

We cannot change the inevitable. The only thing we can do is play on the one string we have and that is our attitude.... I am convinced that life is 10% what happen's to me and 90% how I react to it. And so it is with you.... We are in charge of our Attitudes."

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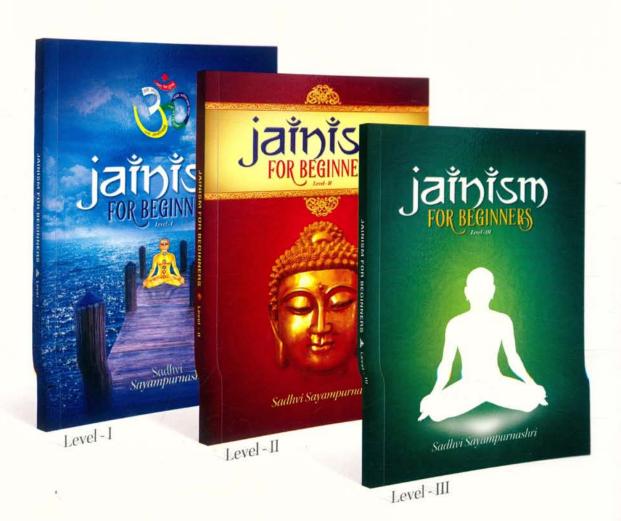


If you choose thoughts that will create problems and pains, that's rather foolish. Its like choosing food that always makes you ill. We may do this once or twice but as soon as we learn which food upsets our bodies, we stay away from them. It's the same with thoughts, lets stay away from thoughts that create problems and pain.



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