

jainism

FOR BEGINNERS

Level - III



Sadhvi Sayampurnashri



Jainam
Jayati
Shasanam

jainism

FOR BEGINNERS

Level - III



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Dedicated with boundless respect
and Gratitude to

Guruvarya - Sadhviji
Sulochanashriji Maharaj
Saheb

who

Carved my life with Values and
enriched me in various manner.



Dedicated with fond memories and
Gratefulness to Pujya

Sri Ba Maharaj Saheb
(Sadhviji Sri Shilpurna Shriji)
whose

melody and Fragrance will linger
in the song of my heart forever.

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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 Bhadruguptasuriji M.S.).
- Jaina Books (Pravin K. Shah)
- Guidelines of Jainism and Jaindarshan (Muni Bhadrabahuviyayji 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

*Sadhvi Sayampurnashri
Palace Gutthalli,
BANGALORE*

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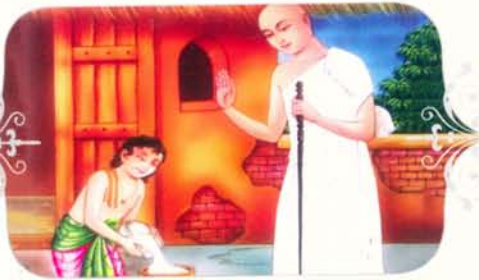
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Jain PRAYERS



तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ,
तुभ्यं नमः क्षीतितलामलभूषणाय ।
तुभ्यं नमस्त्रिजगतः परमेश्वराय,
तुभ्यं नमो जिन भवोदधिशोषणाय ॥

*Tubhyam nama-
sribhuvanartiharaya natha,
Tubhyam namah
kshititalamalabhushanaya,
Tubhyam namastrijagatah
parameshwaraya,
Tubhyam namo jina
bhavodadhishoshanaya.*

Lord, bow to you, the eradicator of misery of the three worlds; bow to you the adorable ornament on the face of the earth; bow to you, the Lord of the three worlds; *omniscient Lord*; bow to you, the destroyer of the sea of the life cycle.

आदिमं पृथिवीनाथ-मादिमं निष्परिग्रहम् ।
आदिमं तीर्थनाथं च ऋषमस्वामिनं स्तुमः ॥

*Adimam pruthivinatha-
madimam nishparigraham,
Adimam tirthanatham cha
rushabhaswaminam stumah.*

We adore *Lord Rushabhadev* who was the 1st king, who was the 1st to renounce all his *possessions* (everything) and who was the 1st *Tirthankar*.

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ॥

*Upasargah kshayam yanti, chhidyante vighnavallayah,
Ma nah pra s ann atameti, p u j y am ane j in eshware .*

all the troubles disintegrate, the shackles of obstacles
break, the mind achieves a blissful state wherever
and whenever the Lord Jineshvars are worshipped.

सर्व मंगल मांगल्यं, सर्व कल्याण कारणम् ।
प्रधानं सर्व धर्माणां, जैनं जयति शासनम् ॥


*Sarva Mangala Mangalyam, Sarva Kalyan Karanam;
Pradhanam Sarva Dharmanam, Jainam Jayati Shasanam.*

Victory to Jain religious order which is most auspicious, almost
all auspiciousness, Cause for all welfare and par-excellent
amidst all religions.

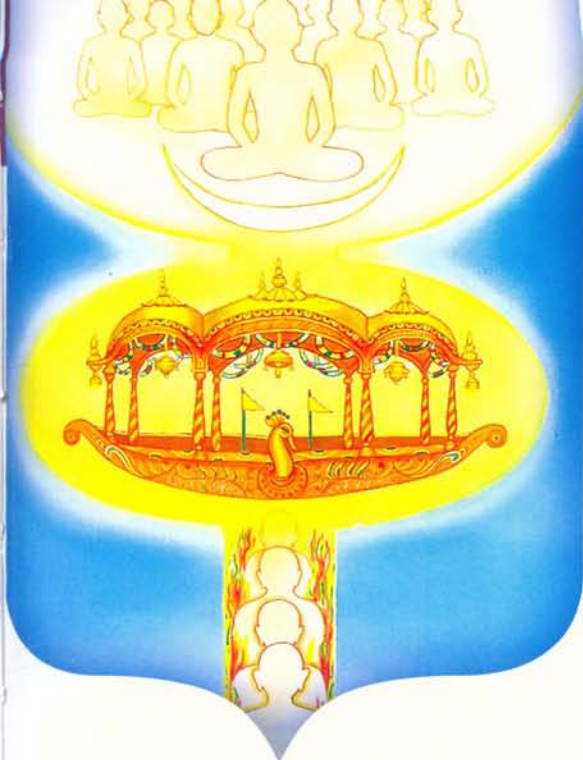
असत्यो मांहेथी प्रभु परम सत्ये तू लई जा,
ऊंडा अंधारेथी प्रभु परम तेजे तू लई जा,
महामृत्युमांथी अमृत समीपे नाथ लई जा,
प्रभो अंतर्यामि, तुज दर्शना दान दई जा.

*Asatyo Mahethi Prabhu
Param Satye Tu Laee Ja,
Unda Andhare Thi
Prabhu Param Teje Tu Laee Ja,
MahaMrutyuMathi,
Amrut Samipe Nath Laee Ja,
Prabho Antaryami,
Tuj Darshana Dan Daee Ja*

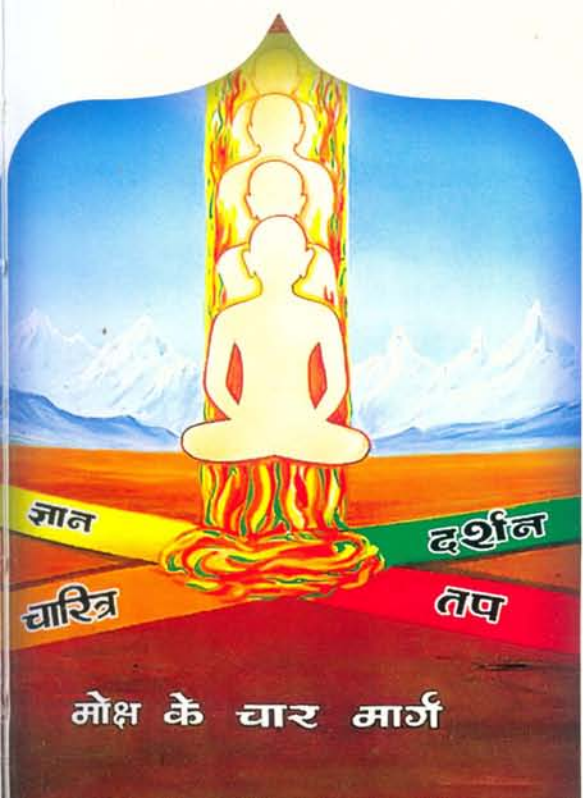
Oh lord ! Shift me from untruth to truth,
from darkness to light, from mortality
to immortality, with your exemplary presence
we can eliminate our inner enemies.


PRAYERS
EXERCISE OF SOUL





2 Path of LIBERATION



The ultimate goal of all life and conduct in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondage (karma) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain liberation (*Moksha*), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation and a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahavir and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, *Umasvati*, around the 1st or 2nd century A.D. reminded us of it again in the very first verse of his *Tattvartha Sutra*.

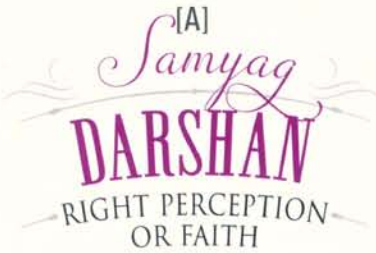
It reads:

"Samyag darshan jnan charitrani Mokshamargah."

This prescribes a path to liberation (*Moksha*), which consists of the following trinity (*Ratna-Traya*):

- Right perception - *Samyag Darshan*
- Right Knowledge - *Samyag Jnan*
- Right conduct - *Samyag Charitra*

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action & proper conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.



point of view, perception in the nature of the reality means to have a total faith in the preaching of Tirthankars and their scriptures, known as Agams.



Right perception or faith makes us realize the reality of life & the seriousness of our purpose in life.

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the fundamental elements of the universe and their relationships.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas, which defines the relationship between Soul and Karma.

Six Universal Substances are : Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time.

Nine Tattvas are : Soul, Non-living elements, Punya, Pap, Ashrav, Samvar, Nirjara, Bandh and Moksha.

Right perception is essential in recognizing right knowledge from wrong knowledge (Mithya Jnan). Both



The first step in the process of self realization is to discard superstitious beliefs and to adopt a rational attitude in life.

Right perception consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, ones own self, religious goal, and the path. One should analyze, examine test, verify, and then, if satisfied, be convinced of its truth and efficacy. From a practical

are mental processes. Right knowledge must be free from three main defects : doubt, delusion, and indefiniteness.



[C]
Samyag
CHARITRA
RIGHT CONDUCT

Soul's ultimate destiny is Moksha. Right conduct must ultimately lead to liberation. The main goal of a human life is to free one from attachment (Raga) and aversion (Dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

For practical purpose, right conduct comprises ethical codes, rules, and discipline which a human being is required to pursue for ultimate freedom.

This resolves into taking the five great vows of an ascetic or twelve limited vows of householder.

Five Great vows are :

Non-violence	- <i>Ahimsa</i>
Truth	- <i>Satya</i>
Non-stealing	- <i>Asteya</i>
Chastity	- <i>Brahmacharya</i>
Non-possession /	- <i>Aparigraha</i>
Non-attachment	

Right faith & right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and sub vows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

Understanding of Samyag Darshan, Samyag Jnan, and Samyag Charitra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three, SamyagDarshan, SamyagJnan and SamyagCharitra. At the same time because if we follow only one or two of them, they will not take us too far on the road of spiritual pursuit.

The trinity is necessary for a successful life. This threefold discipline helps us to realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.



Positive thinking without
positive actions ends in zero results.





Adharmastikāya - The Principle of rest



Ākāshāstikāya - Space



3 Living BEINGS

Six substances - Part I

Jīvāstikāya - Soul

The Upayoga, i.e., knowing quality increases and decreases like the waxing and waning moon



Kāla Dravya - Time

Youth

Operates on all things making new things old and old thing to decay

Child



Old Age/O

Cycle



Cot



Table



Dead body

Pudgalāstikāya - Matter

Chair



Car

All non-living things with form

Jain Philosophy does not give credence to the theory that the God is the creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed & will always exist in exact adherence to the laws of the cosmos, there is nothing but infinity both in the past & in the future.

The universe consists of two classes of objects :

- | | |
|--------------------|-----------------------------------|
| Living beings | - Conscious, Soul, Chetan, or Jiv |
| Non-living objects | - Unconscious, Achetan, or Ajiva |

Non-living objects are further classified into five categories :

- | | |
|------------------|------------------|
| Matter | - Pudgal |
| Space | - Akasha |
| Medium of motion | - Dharmastikaya |
| Medium of rest | - Adharmastikaya |
| Time | - Kal or Samay |

These six entities, five non-living & one living being, are described as aspects of reality in Jainism. They are also known as the six universal entities, or substances or realities.

These six entities of the universe are eternal but continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything transform into another form.

6 UNIVERSAL SUBSTANCES SHAD DRAVYAS

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

- Soul or Consciousness - Jiv - Living being
- Matter - Pudgal - Nonliving being
- Medium of motion - Dharmastikaya - Nonliving being
- Medium of rest - Adharmastikaya - Nonliving being
- Space - Akasha - Nonliving being
- Time - Kal or Samay - Nonliving being

LIVING BEING SOUL (JIV)

Soul's essential characteristic is consciousness. In Jainism, Jiv and soul are more or less described synonymously. When the spiritual or psychic status is described it is referred to as the soul, and when the physical structure is described, it is called Jiv.

The Jiv, which grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has knowledge and perception, attempts to self defend, and reproduces. These and many more qualities of the jiv are obvious through a physical body when the soul is present in it but when the soul leaves, these qualities cease. These qualities are external features and consciousness (Chetan) is the basic inner feature of the soul. This also helps us understand that the body and the soul are separate entities. Since the soul is flexible, it pervades the entire body it occupies. For example, the same soul can occupy the body of an ant or an elephant. Such bodies stay alive as long as there is a soul. A live body, or rather, a body with a soul is described here as a Jiv.

Soul or Jiv is the only substance, which has a capacity to possess knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. There are innumerable souls in the universe. Souls cannot be created or cannot be destroyed. The total number of souls remains same in the entire universe all the time. All living beings are classified into two major categories.

- Liberated or Siddha Jiv
- Non-liberated or Sansari Jiv

LIBERATED SOUL

SIDDHA

Liberated souls have no Karmas and therefore, they are no longer in the cycle of birth and death. They do not live among us, but reside at the uppermost part of the universe just above Siddhashila. They are formless and their shape exist in 2/3 size of the last existence as human. They have perfect knowledge and perception, and have infinite vigor and bliss. All Siddhas are unique but they are equal in their qualities and nature. There is no difference in their status.

WORLDLY SOUL

SANSARI

Worldly soul is defined as a soul that is covered by Karmic particles. Hence its qualities are different from the liberated soul as follows :

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body (plants, hellish, animal, human, or angel)
- Wanders in the cycle of life and death
- Suffers from birth, death, pain, and pleasure

- Doer of all kinds of Karmas (actions)
- Enjoyer of the fruits of the Karmas
- Innumerable number of worldly souls
- Capable of becoming free from worldly life

Jivas exist on earth, as well as in water, air, and fire, and are present all over the universe. Human beings, celestial beings, infernal beings, animals, fish, birds, bugs, insects, plants, etc., are the most common forms of Jiv with which we can easily relate. However, Jain scriptures states that there are 84 Lakhs types of birth places of Jiv in all. They are classified by the number of senses they possess. There are five senses in all, namely touch, taste, smell, sight, and hearing. Different types of Jivas possess a different number of senses. Based upon the number of senses and mobility, Jivas are further classified into different categories.

Based on mobility, all Jivas are divided into two broad categories :

- Non-mobile or Sthavar Jiv - those that cannot move on their own and have only one sense
- Mobile or Trasa Jiv - those that can move on their own and have two to five senses

एकेन्द्रिय



पृथ्वी, पेड़ इत्यादि

[5]

NON-MOBILE SOUL

STHAVAR JIV OR
ONE SENSED BEING,
OR EKENDRIYA JIV

Jiv having only one sense, the sense of touch, is called Ekendriya. They are further divided into the following five sub-categories.



a. Earth Bodied Jiv or Prithvikaya

Seemingly inanimate forms of earth are actually living beings, e.g. clay, sand, metal, coral, etc. They have earthly bodies, hence the name Prithvikaya,

which is derived from the Sanskrit term for earth, which is Prithvi.



b. Water Bodied Jiv or Apkaya

Seemingly inanimate forms of different types of water are living beings. Examples are dew, fog, iceberg, rain, etc. They have water bodies, hence the name Apkaya, which is declined from the Sanskrit term for water, which is Ap.



c. Fire Bodied Jiv or Teukaya

Seemingly inanimate forms of different types of fires are living

beings. Examples are flames blaze, lightening, forest fire, hot ash, etc. They have fire bodies, hence the name Teukaya, which is derived from the Sanskrit term for fire, which is Tejas.



d. Air Bodied Jiv or Vayukaya

Seemingly inanimate forms of air are actually living beings. Examples are wind, whirlwinds, cyclones, etc. They have air bodies, hence the name Vayukaya, which is derived from the Sanskrit term for air, which is Vayu.

e. Plant Bodied Jiv Vanaspatikaya

It is well known that plants grow and reproduce and hence they are accepted as living beings. Trees, plants, branches, flowers, leaves, and seeds are some examples of plant life. The Sanskrit term for plant is Vanaspati and therefore such Jivas are called Vanaspatikaya Jiv.

Jainism explains that innumerable souls (Vanaspatikaya Jiv) live in every plants, trees, fruits and vegetables. And a single cell of every plant contains one soul or many souls. Depending upon this, plant life is further divided into the following two sub-categories:



i) Pratyeka Vanaspatikaya Jiv

Pratyeka means each or one. Such plant lives have one soul exist in a single cell of a plant. Therefore, they are called Pratyeka Vanaspatikaya. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyeka Vanaspatikaya Jiv. Each plant of Pratyeka Vanaspatikaya possesses innumerable number of cells hence innumerable number of souls exist in every plant.



ii) Sadharan Vanaspatikaya Jiv

Sadharan means common. In such plant life many souls occupy the same cell or body making this type of plant life multi-organic. Therefore, such plant life is called Sadharan Vanaspatikaya Jiv. These kinds of plants have an infinite number of souls in a single cell and therefore are called "Anantakaya". Roots which grow under the ground such as potatoes, carrots, onions, garlic, beats, etc., belong to this category.

In summary Pratyeka Vanaspatikaya plant contains innumerable number of cells and each cell contains one unique soul. However Sadharan Vanaspatikaya plant contains innum-

erable number of cells, and its each cell contains infinite number of souls.

[6] MOBILE SOUL BAHU INDRIYA TRASA JIVA, MULTI SENSED BEING

Mobile Jivas have two, three, four or five senses and are divided into the following categories



a. Two Sensed Beings Beindriya Jiva

Two sensed beings have the senses of touch and taste. Examples are shells, worms, insects, termites, and microbes in stale food.

Argument wins the situation
but losses the person.
So never argue with anyone.



b. Three Sensed Beings Teindriya Jiva

Three sensed beings have the senses of touch, taste, and smell. Examples are bugs, lice, white ants, moths, insects in wheat, grains, and centipedes.



c. Four Sensed Beings Chaurindriya Jiva

Four sensed beings have the senses of touch, taste, smell and sight. Examples are scorpions, crickets, spiders, beetles, locusts, and flies.



d. Five Sensed Beings Panchendriya Jiva

Five sensed beings have all the five senses of touch, taste, smell, sight, and hearing. Examples are human beings, cows, lions, fish, birds, etc.

Why is this
KNOWLEDGE
IMPORTANT

Life can not exist without Food to eat and we cannot have food without some sort of violence. However, as Jains, we believe in minimizing violence. It is more harmful if we kill a life of a higher consciousness (more than one sense).

According to
JAINSIM

The degree of 'Himsa' is dependent on the development of the senses of the soul that is killed. Thus, killing

one soul having more senses is more violent and harmful than killing many souls with one sense and hence lower consciousness. Based on this belief, eating many vegetables is a less violent at than killing one animal for food. All foods, except vegetables, Fruits and grains are obtained by killing or harming a living being with two or more Sense. Therefore, Jainism Promotes consumption of only vegetarian Foods (Non-animal Products).

The following are four sub-categories of the Panchendriya Jiva,

Naraki (Infernal)	Jiva living in hell,
Tiryancha (Animals)	Elephants, lions, birds, fish, etc.
Dev (Celestial)	Heavenly beings,
Manushya	Human beings.

Among the five sensed beings some have minds and some do not. Those having a capacity of rational thinking are called Sanjni Panchendriya and those without it are called Asanjni.

SUMMARY

Among all of these Jiva the worldliest happiness is found in celestial beings, while the worldliest suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows.

They cannot attain salvation during that life. Animals possess limited restraint only and, therefore, they also cannot attain salvation directly. The human state of existence is the most preferable to attain salvation, because during that life one can use logic to the fullest extent, can perform austerities, and can live with restraint. Thus, only through the human phase a Jiva can attain salvation or Moksha.

[7]

PARYAPTI & PRANA

All Jivas have special attributes related to the body such as Paryapti (power), and Prana (vitality). The inert substance or Ajiva does not possess any such quality.

Following is the discussion relating Paryapti and Prana.

Bio-potential Power Paryaptia

Paryapti means a special power through which the Jiva takes in matter (Pudgals) like food and converts it into different kinds of energy. There are six kinds of Paryaptis:

- | | |
|-----------|----------------|
| 1. Food | 2. Body |
| 3. Senses | 4. Respiration |
| 5. Speech | 6. Mind |

When the life of Jiva is over, the soul along with Tejas (fiery body) and Karman (karmic) bodies leaves the current body and acquires a new body. As soon as a Jiva is conceived, the first thing it does is consumes food. The Jiva, with the help of Tejas body, digests the food. After this the Jiva gradually attains the power of acquiring a physical body and the power of senses. The activities of consuming food, developing a body, and forming and strengthening of sense organs goes on continuously. The body is formed in duration called the Antarmuhurta (within 48 minutes). Next, the Jiva, receives the power of respiration, and eventually the power of speech and mind.

Jiv	Paryapti
Ekendriya	4 (Food, Body, Sense, Respiration)
Beindriya, Teindriya, Chaurindriya, Asanjni Pancheindriya	5 (Food, Body, Sense, Respiration, Speech)
Sanjni Pancheindriya	6 (Food, Body, Sense, Respiration, Speech, Mind)

Depending upon the development of the Paryaptis the Jivas are also classified as (1) Paryapta Jiva, (2) Aparyapta Jiva. The Paryapta Jiva means that their corresponding Paryaptis

have developed to their fullest capacity. The Aparyapta Jiva means that their Paryaptis are not developed to their full capacity.



Depending upon the development of the Jiva, there are up to ten kinds of prans or vitality present in each Jiva.

These are :

1. Sparsha-indriya (Touch) : The ability to feel the sensation of touch
2. Ras-Indriya (Taste) : the ability to taste
3. Ghran-Indriya (Smell) : the ability to smell
4. Chakshu-Indriya (Vision) : the ability to see
5. Shravan-Indriya (Hearing) : the ability to hear
6. Mano-bal (Mind) : the ability to think
7. Vachan-bal (Speech) : the ability to speak
8. Kaya-bal (Body) : the ability to move the body
9. Shwasoswasa (Respiration) : the ability to inhale and exhale
10. Ayushya (Longevity) : the ability to live.

Jiv	Pran
Ekendriya	4 (Touch, Body, Respiration, Longevity)
Beindriya,	6 (Touch, Body, Respiration, Longevity, Taste, Speech)
Teindriya,	7 (Touch, Body, Respiration, Longevity, Taste, Speech, Smell)
Chaurindriya,	8 (Touch, Body, Respiration, Longevity, Taste, Speech, Smell, Vision)
Asanjni Pancheindriya	9 (Touch, Body, Respiration, Longevity, Taste, Speech, Smell, Vision, Hearing)

Jiv	Pran
Sanjni Pancheindriya	10 (Touch, Body, Respiration, Longevity, Taste, Speech, Smell, Vision, Hearing, Mind)

The reason we need to know these prans is because any injury, no matter how little it may be to any of these prans, is considered Himsa (violence). When we do Himsa, our soul accumulates bad karmas or Pap (sin). Therefore to prevent the accumulation of karma, observe Ahimsa (non-violence) related to all of these ten prans for all the categories of Jivas. The first vow of non-violence is very important for the householders, Sadhus & Sadhvijis. Now you may understand why we say "Ahimsa Parmo Dharma" (nonviolence is the supreme religion), because by observing Ahimsa we are protecting the vitality of the soul.

Whatever your dominant thoughts & feelings are, That becomes the direction of your magnet, and you attract more of it into your life, and repel the counter possibilities. If you are abundant conscious, then that's what you will attract into your life. If you are scarcity conscious, then that's what you will attract into your life.



4 Non Living BEINGS

Six substances - II



AJIVA NON-LIVING SUBSTANCES

Anything that does not have life or consciousness is Ajiva. Ajiva literally means without a soul and therefore, they cannot accumulate any Karma. They do not have birth, death, pleasure, or pain; they are Achetan (inert). Examples of Ajivs are: a box, car, fan, television, photo frame, iron, watch, etc.

Jain Philosophy has classified Ajivs into the following five categories:

- (1) *Dharmastikaya* (Medium of Motion).
- (2) *Adharmastikaya* (Medium of Rest).
- (3) *Akashastikaya* (Space).
- (4) *Pudgalastikaya* (Matter).
- (5) *Kal* (Time).

[1] DHARMASTIKAYA MEDIUM OF MOTION

Dharmastikaya is made up of two words: Dharma and Astikaya. The term Dharma here does not refer to religion, but means the medium of motion. Astikaya means collection of spaces. It denotes the medium of motion for things in the universe. In the absence of this medium, Jiva and other matters would be unable to move. This medium prevails in loka (cosmic space), but is absent in aloka (trans cosmic space)

Its primary function is to help in the movement of soul & matter. In a similar way water provides a medium for fish to move. It exists in the entire cosmic universe (*Lokakash*)



[2]

ADHARMASTIKAYA

MEDIUM OF REST

This word is also made up of two words: *Adharma* & *Astikaya*. Here again, *Adharma* does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, *Jivas* & other things would continuously move. This medium also prevails in *loka*, but is absent in *aloka*.

Its primary function is to help to rest the movement of soul & matter in a similar way. People rest in the shade of a tree. It exists in the entire cosmic universe (*Lokakash*)



[3]

AKASHASTIKAYA

SPACE

Akashastikaya is made up of two words: Akasha and Astikaya. Whole space in the universe is called Akasha. In Jainism, Akasha is divided into two parts: Lokakash (Loka or cosmic space) and Alokakash (Aloka or trans cosmic space). Jiva, Pudgal, Dharmastikaya' and Adharmastikaya exist only in Lokakash. Alokakash is an empty space and does not contain any Jiva, Pudgal, Kal, Dharmastikaya, and Adharmastikaya.

The qualities are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest
- Pervades everywhere (infinite)
- Supports everything and thus it is self supported
- Has no form, color, taste, smell & touch

- Does not perform any active action (inactive)
- Provides accommodation to soul and matter of their actions
- Is one and whole



[4]

PUDGALASTIKAYA MATTER

The word Pudgal is made up of two words: Pud means addition and Gal means division. In other words, what continuously changes by addition and/or division is called the Pudgal or the matter. All the matters in the universe are called Pudgals.

Matter is a nonliving substance. It is the only substance, which possesses a physical body consisting of mass and volume. Its qualities are as follows:

- Possesses a physical body
- Has qualities, which can be perceived by our senses of touch, taste, smell, sight, & or hearing
- Possesses colour

- Does not have consciousness
- Does not have any knowledge
- Are of infinite number

The smallest particle of matter is known *Paramanu* (atom). It occupies only one unit of space called Pradesha.

There are four categories of matter:



whole matter
Skandha

Any object, which has a mass of matter, is called Skandha. e.g. stick, stone, knife, a particle of sand



portion of matter
Skandha-Desha

Desha means a part, portion, or division. An undetached portion of Skandha is called Skandha Desha. When a part of the Skandha (Skandha Desha) is separated from the whole, it also becomes another Skandha. e.g. The hand of a statue is known as a Skandha Desha but when separated from the statue is known as Skandha.



smallest particle of matter
Skandha-Pradesha

The smallest undetached portion of Skandha, which cannot be further divided, is Skandha Pradesha.



atom

Paramanu or Anu

When the smallest portion of the matter is separated from its Skandha, it is called Paramanu or anu, Paramanu matter cannot be further sub-divided, cut, or pierced.



Karma or Karmic Matter

Karma Pudgal

Karma is one of the categories of matter. It is known as karmic matter (karma Pudgal). Karma particles are of very fine matter and are not perceptible to the senses. The entire universe is filled with such karmic matter. Karmic matter from eternity covers every living being. It is the karmic matter that keeps the soul from the realization of its true nature. It is due to karma that one feels pleasure and pain, reincarnates into different forms of life, acquires a certain type of physical body, and the duration of life.

[5]

KAL TIME

Kal means time, which measures changes in living beings and non-living substances. It is not the cause of such changes. A child becomes a young

person, a young person becomes an old person, and the old person dies. In other words, something, which is new, becomes old, worn, and torn over a period of time. All of these changes do not happen because of time. Kal is merely the measure of time, in which those changes occur. The past, present and future are different modes of time and are measured in terms of years, months, days, hours, minutes or seconds. According to what is commonly known for all practical purposes, a second is the smallest measurement of time. Jainism however, recognizes a very tiny measurement of time known as Samay, which is an infinitely small part of a second. Two views exist in Jainism with regards to time.



- 1) Time is an imaginary thing; it has no real existence
- 2) Time has a real existence consisting of innumerable time atoms.
- 3) The smallest indivisible portion of time is called Samay. Moment, second, minute, hour, day, month, year, etc. are the combination of Samays.

Innumerable Samays = One Avalika
(time required to blink an eye)

16,777,216 Avalikas = 1 Muhurt (48 minutes)

30 Muhurts = One day

15 days = One fortnight

2 fortnights = One Month

12 months = One year

5 Years = One Yuga

8,400,000 x 8,400,000 years = One Purva
(70,560,000,000,000 Years)

Innumerable years = One Palyopams*

10 x 10,000,000 x 10,000,000 Palyopams
= One Sagaropam

10 x 10,000,000 x 10,000,000 Sagaropams
= Avasarpini or Utsarpini (Half Cycle)

20 x 10,000,000 x 10,000,000 Sagaropams
= One Time Cycle

Time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (*Kalchakras*). Every time cycle is further sub-divided in two equal halves. The first half is the progressive cycle or ascending orders, called *Utsarpini*. The other half is the regressive cycle or the descending order called *Avasarpini*. Every *Utsarpini* and *Avasarpini* is divided into six unequal periods called *Aaras*. During

the *Utsarpini* half cycle; progress, development, happiness, strength, age, body, religious trends, etc., go from the worst conditions to the best. During the *Avasarpini* half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the best conditions to the worst. Presently, we are in the fifth Aara of the *Avasarpini* phase. When the *Avasarpini* phase ends the *Utsarpini* phase begins. The *Kalchakra* repeats and continues forever.

Each *Aara* is divided into six parts. The duration and the name of each part is as follows: The six Aaras are:

- *Susham Susham Kal* - Happy Happy (happiness all the time).
- *Susham Kal* - Happy (happiness).
- *Susham Dusham Kal* - Happy Unhappy (happiness with some unhappiness).
- *Dusham Susham Kal* - Unhappy Happy (unhappiness with some happiness).
- *Dusham Kal* - Unhappy (unhappiness).
- *Dusham Dusham Kal* - Unhappy Unhappy (unhappiness all the time).

6 parts of Declining Aara (Avasarpini) Time Cycle

1	Happy-Happy	4 x 10 ¹⁴ Sagaropams
2	Happy	3 x 10 ¹⁴ Sagaropams
3	Happy-Unhappy	2 x 10 ¹⁴ Sagaropams
4	Unhappy-Happy	1 x 10 ¹⁴ Sagaropams - 42000 years*
5	Unhappy	21000 years
6	Unhappy-Unhappy	21000 years

6 parts of Rising Aara (Utsarpini) Time Cycle

1	Unhappy-Unhappy	21000 years
2	Unhappy	21000 years
3	Unhappy-Happy	1 x 10 ¹⁴ Sagaropams - 42000 years*
4	Happy-Unhappy	2 x 10 ¹⁴ Sagaropams
5	Happy	3 x 10 ¹⁴ Sagaropams
6	Happy-Happy	4 x 10 ¹⁴ Sagaropams

Unhappy Aara which is present is the Aara began about 2500 years ago.

The heart generates the bodies most powerful and most extensive, rhythmic electromagnetic field. The hearts field permeates every cell in the body and radiates upto eight feet outside the body. The magnetic component of the heart is apporoximately five thousand times stronger than the brain's magnetic field. It can be detected several feet away from the body with sensitive magnetometers. So a person's real intention has far more potency than the act he may have performed.



5 Nav TATVA

Part I



[1]

JIVA LIVING BEINGS

- *Jiva & Ajivas are Jneya* (to be known)
- *Asrava & Bandha are Heya* (to be avoided)
- *Samvar, Nirjara & Moksha are Upadeya* (to be adopted)
- *Pap is Heya*
- *Punya is Upadeya* for the beginners & Heya for spiritually advanced person.

Punya is a meritorious deed done with a feeling of self-satisfaction & accomplishment (in other words with ego). However if the same deed done without the feeling of accomplishment & attachment (with out ego) is not Punya but the action or deed is considered as the true nature of a person (*Shuddha Bhav*). Hence *Punya* activity is considered *Upadeya* in the beginning stages of spiritual development to progress towards *liberation* (for laymen). For those who are active aspirants of liberation it is considered Heya, because such aspirants should not have the feeling of accomplishments & attachments to even meritorious deeds. Their activities or deeds are always be meritorious without the feeling of attachments to the activities. No *Karma* can attach to a person if his/her action is done without any attachments or feeling of accomplishments.

Some description of *Jiva* has been given in the earlier chapter while dealing with “*Shad-dravya*”. It should however be clear from the discussion thus far ; that the knowledge of these fundamentals or of anything else is meant for knowing the Self. This Self is variously known as *Jiva*, *Atma*, *Paramatma*, *Chaitanya*, *Brahma*, *consciousness*, etc., Thus soul being the focal point & ultimate objective of all knowledge, it would be useful to discuss it here at some length.

‘What is this soul after all?’

No one has ever seen it. Therefore atheists (people who do not believe in God), who refuse to believe in anything that cannot be perceived or grasped by senses, deny the existence of the soul. Most scientists contribute to this view. They think that the body is a biochemical composition & is made from a peculiar combination of genes from the parents. As long as the composition is active, it is said to be a living organism; & when the activity comes to an end, it is considered to be dead. But science does not clarify what exactly makes it active & why does the activity come to an end. It is a fact that when a person dies, his heart, kidneys & other limbs may still be active but the body is unable to use them & therefore they cease to function. If however, they are removed from that body in time, they can be transplanted in another

body & function effectively in the new body. Does it not mean that there was some sort of invisible energy that was activating in different limbs of the body while it was alive? That energy happens to disappear at the time of death & the presence or loss of that energy is the difference between life & death. Spiritual science calls that energy as soul.

There exist an infinite number of souls & every living body has a soul. (*Sadharan Vanaspatikaya* has infinite number of souls in one body). The soul is invisible & has no form or shape. It cannot therefore be experienced by the senses. It is an element of its own & cannot be created by any sort of combination or composition & can never be decomposed. It is eternal & lasts forever. From time to time, worldly soul resides in different organisms through which it manifests itself. This type of transmigration & new embodiment birth after birth has been going on since the time without beginning. Even though a particular body happens to be its temporary residence, soul tends to take it as its permanent abode & gets happy or unhappy depending upon the type of that body & its environment. Forgetful of its true nature, it aspires to get maximum happiness within the framework of its given embodiment & surrounding situations. This attachment

results from the delusion of the soul about its true nature. Attachment gives rise to the disposition of craving for the desirable & of aversion for the undesirable. These craving & aversion are the causes of the bondage of *Karmas*.

Every living being wants to be happy. The deluded sense of being one with the body however causes the soul to feel happy or unhappy depending upon the prevailing situation, as a consequence of its previous *Karmas*. Our ancient seers have dwelt deeply in search of true happiness. They tried to explore the Self by raising the question, 'Koham', which means 'Who am I?'. The appropriate answer that they obtained was 'Soham', which means that I am that (soul). They also perceived that the 'I' or the true Self is the source of true happiness & the abode of perfect bliss. They realized that lifeless matter does not have the property to make any one happy or unhappy & that happiness is the inherent property of the soul.

We however do not experience lasting happiness, because we do not realize the true properties of the soul. After thoroughly exploring the nature of the soul, the seers have concluded that the principal property of the soul that distinguishes it from lifeless matter is the capability to know or capability of being aware. None of the five lifeless

substances possesses that property. The scriptures have described this as

"Upayoga Lakshano Jivah"

it means the capability to know is the characteristic of the soul. This attribute is inseparable from consciousness & therefore it is its basic characteristic. As such, the soul should simply stay aware of any given situation without in any way reacting to it because none of the situations really belong to it. This would result in a sense of detachment to any extraneous influence, which will ultimately enable the soul to exist forever in ultimate bliss. It is not surprising that the seers have called this bliss as indescribable.

To sum up, the soul is pure consciousness. Infinite awareness & eternal bliss are its principal characteristics. Sanskrit words for eternity, consciousness & bliss are respectively Sat, Chit & Anand. Therefore a perfect soul is variously known as *Sachchidananda*, *Chidanand* or *Sahajanand*. It is intangible, invisible, colourless, odourless, tasteless, formless, & shapeless. It is therefore described by Neti, Neti (Not this, not that), it can however be experienced by dwelling deep within oneself.

AJIVA

NON-LIVING BEINGS

The description of *Ajiva* & its five categories has been discussed earlier. Jiva & the five categories of Ajivas are not in any way dependent on one another. Each of these six substances has potential to undergo changes in its own states. Other substances play the role of being instrumental in effecting the changes. For instance, *Dharmastikays*, *Adharmastikaya*, *Akasha* & *Kal* play the role of being instrumental in the change of location & time. Worldly soul does not try to identify itself with these four substances. The role of *Pudgal* on Jiva & of Jiva on *Pudgal* has been the source of a lot of confusion. Worldly soul does not realize that its embodiment & all its surroundings have resulted from its past Karmas. It tends to identify with all those situations ignoring the fact that they are momentary. This has been the root cause of continued bondage of Karma to the soul & resulting in transmigration. The discussion of Nav Tattvas will analyze the state of worldly soul & the factors that prevent or help in attaining liberation. Therefore *Pudgal* & particularly *Karma Pudgal*, will be discussed in detail.

PUNYA & PAAP

GOOD DEEDS & BAD DEEDS

Punya is acquired by meritorious or virtuous deeds & *Paap* is acquired by evil or vicious acts.

As long as the soul is embodied with Karma, it indulges in one or the other activity. This activity may be physical or mental or both. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even when he rests or sleeps. Every activity involves Karma & one has to bear the consequences sooner or later. If one undertakes meritorious activity with the feeling of attachment, he earns *Punya* or *Shubha* (wholesome) Karmas; if he indulges in evil activity, he acquires *Pap* or *Ashubha* (unwholesome) Karmas. Depending upon the intensity & accumulation of wholesome Karmas, one may be blessed with happy & comfortable situations like, handsome & strong or beautiful & graceful body, good health etc. Unwholesome Karmas on the other hand result in unhappy & miserable situations like ugliness, illness, poverty etc. it is therefore generally accepted that everyone should try to undertake meritorious activities & refrain from evil ones.

Many physical activities may be called either good or bad. Organized societies endeavour to encourage beneficial or virtuous activities & to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities so as to maintain peace & order within society. Some of the activities however cannot be clearly labelled as good or bad. In the spiritual sense, the intention behind performing them, & the disposition in which an activity is performed, play an important role in deciding whether it would attract wholesome or unwholesome Karmas. Let us examine this aspect with the help of examples.

Doctor & Burglar

A burglar, for instance, comes across a person who he wants to rob. He fatally stabs the person. On the other hand, a patient with tumor in stomach is advised to undergo surgery. He goes to a surgeon who opens his belly with the surgical knife. Unfortunately for the patient, the tumor is in a very advanced stage or there are other complications. Consequently, the patient dies during surgery. In both these cases a person hurts other person with a knife & the other person dies. Does it mean that the

burglar & the surgeon would attract the same type of Karma? This is not true. The burglar's activity is evidently sinful, while that of the surgeon is meritorious.

Two Buddhist Monks

The two Buddhist monks one elder & another younger, who have taken a vow of celibacy including not to touch opposite sex person, were traveling from one place to another. On the way they come across a river that is flooded. On the bank of the river, there was a beautiful young girl intending to go across but she was scared of so much water. Realizing her anxiety, elder monk offers his hand & leads her into water. Watching this, younger monk objected the action of elder monk, but elder monk ignored his objection & went ahead. The flow of the river got swifter causing the girl to drift elder monk therefore holds her waist & leads her ahead. For younger monk, this act of elder monk was beyond imagination & he severely reproached elder monk for his audacity. Elder monk again ignored his objection. Water gets deeper ahead. The girl did not know how to swim. Elder monk therefore carried her on his back & swims across the river. This is too much for younger monk who cursed elder monk for gross violation of the vow. Elder monk did not

respond in any way. He left the girl on the other bank & quietly proceeded with younger monk. On the way, younger monk rebuked him again & again for what he had done & warned him of the dire consequences when they confront Guru Maharaj. Elder monk maintained his silence while reproaches of his friend continue unabated. After listening for one hour elder monk pointed out that he left the girl one-hour back while younger monk was still holding her in his head.

It is evident that in this example that elder monk had no intention other than helping a girl to cross the river. While holding her hand or while carrying her on his back, he had no other thoughts. Therefore, he left her as soon as he reached the other bank. He even did not look at her beauty. For him, she was simply a person who was in need of help. He rendered it without any passionate thoughts throughout. younger monk's attitude on the other hand was totally different. Though he did not even touch the girl, he was thrilled by the imaginary sensation of close contact of a beautiful girl. In his heart he longed to have the feel of her touch. He did not actually do so simply because it was forbidden. In the spiritual sense he therefore, committed the sin of indulging in undesirable activity while elder monk earned the *Punya* of helping a person in need. Thus

Pap & *Punya* are to be viewed in relative terms & they depend upon one's mental attitude in a given situation.



Concepts of *Punya* & *Pap* are more or less identical with most religions. The latter concept is however more subtly treated by Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in adoring the meritorious intentions & activities & in condemning the sinful ones. As explained above, one may obtain material happiness & comforts as a result of wholesome *Karmas*, but then what? Material happiness does come to an end & comfortable situations do not last forever. & then one has to undergo miseries unless one has in the meantime earned other *Punya Karma*s. This earning of new *Punya Karma* while enjoying his fruits of earlier ones is known in Jain terminology as *Punyanubandhi Punya*. In summary, while enjoying the fruits of wholesome *Karmas* one acquires further wholesome *Karmas*.



While enjoying the fruits of *Punya* or wholesome *Karmas*, one may

acquire Pap Karma, which is called Papanubandhi Punya. Very few people endeavour to earn Punyanubandhi Punya, because most of the people are infatuated by happiness & comforts. By virtue of infatuation they indulge in unwholesome activities. This type of action is known as Papanubandhi Punya or wholesome Karmas leading to unwholesome activities. Misery is thus destined for them in the end.



While suffering the consequences of Pap or unwholesome Karmas, one may acquire Punya Karmas is called Punyanubandhi Pap. As a consequence of Pap Karmas, a person does undergo varying degrees of miseries. If however that person realizes that his miseries are the consequence of his previous Karmas, he will bear the miseries calmly & with a sense of detachment & objectivity. He will tolerate pain & misery with equanimity. This attitude will earn him Punyas. This action is known as Punyanubandhi Pap. In Summary, while suffering for unwholesome Karmas one acquires wholesome Karmas.



While suffering the consequences of Pap or unwholesome Karmas,

one may acquire Pap Karmas is called Papanubandhi Pap. Most of the people who suffer miseries blame some one else or some extraneous factors for causing miseries. They indulge in anger, jealousy, animosity etc, & react violently or wrongly to the pain & miseries. Thus, they acquire new unwholesome Karmas or Pap. This type of action of such people are therefore known as Papanubandhi Pap or unwholesome Karmas leading to further accumulation of unwholesome Karmas.

The wholesome as well as unwholesome Karmas causes bondage to which the soul gets chained. If unwholesome Karmas are shackles of iron, wholesome ones are those of gold. Both of them gets in the way of the soul's liberation & eventually even the wholesome Karmas must be avoided to attain liberation. However, wholesome karmas are needed to proceed on to the path of liberation.

One should understand that the wholesome Karma (Punya) is a meritorious deed done with a feeling of self-satisfaction & accomplishment. However if the same deed done without the feeling of accomplishment & attachment, then it is not a Punya but the action or deed is considered the true nature of a person. No karma can attach

to a person if his/her action is done without any attachments or feeling of accomplishments. This can be done by cultivating a sense of detachment in all situations, favourable as well as unfavourable.

No situation lasts forever & every conceivable situation come to an end sooner or later. Why get infatuated or feel miserable in a situation, which is ephemeral? If a person stays tuned to such a detached attitude & maintains equanimity, he does not attract new Karmas. His earlier Karmas would steadily drip off as he bears their consequences. In due course he will shake off all Karmas & proceed on the path of liberation. Unfortunately, however, it is not possible for a worldly soul to stay continuously tuned to its true nature for very long. The seers have stated that no one can continuously concentrate on any object more than two ghadis or 48 minutes. Beyond that time the attention of the aspirant gets diverted. Thus after staying tuned to true nature, attention reverts to other aspects. During periods of such reversals it is better to be involved in wholesome activities rather than indulging in unwholesome ones. Therein lies the preference of *Punya* Karmas over *Pap* Karmas.

[5-6]

ASHRAVA & BANDHA INFLOW & BONDAGE OF KARMA'S

The next two fundamentals which are *Ashrava* & *Bandha*, are closely related. In a way these two fundamentals are two aspects of the same phenomenon pertaining to bondage of *Karma*. The term *Ashrava* is made up of two words, '*Aa*', meaning from all sides & '*Shrav*' meaning dripping in. So *Ashrava*, means inflow of *Karma*. *Bandha* means bondage of incoming *Karma* with the *soul*.

As explained earlier, every activity involves *Karma*. Whether one indulges in activity by mind, words or physical action, he does acquire *Karma*. Since worldly soul continually stays involved in one or another activity, the resulting *Karmas* continue to flow towards it. Its involvement with activities, serve as *Ashrava* or doors through which *Karmas* enter. Thus *Ashrava* of *Karma* continues to occur more or less incessantly. If the soul gets involved in virtuous activities, *Ashrava* happens to be of wholesome *Karmas*. If it is involved in unwholesome activities, *Ashrava* happens to be of unwholesome *Karmas*. This involvement mainly occurs because of defilements or *Kashayas* that exist in *soul*.

None of such situations really belong to the pure soul. They are not & in no case can become part & parcel of the pure soul. If one understands it correctly, one can remain unaffected by any given situation & stay in equanimity. The term correctly is very pertinent in this context, because the true nature of the soul happens to be pure, enlightened & full of blessed consciousness. In its pure state it is devoid of any defilement or *Kashayas*. As such, the soul is supposed to simply observe whatever happens as a result of operative *Karmas* & stay aware of any given situation without reacting to it in any way. Since immemorial times, worldly soul has stayed deluded about its true nature & has been conditioned to react to any situation with a sense of craving or aversion. If it does not react that way & views all possible situations with equanimity, it does not attract new *Karmas* & can avoid *Ashrava* or incoming of *Karmas* & the resulting *Bandha*.

Thus *Ashrava* & *Bandha* mainly occur on account of ignorance of the soul about its true nature. One may, however, question how any conscious person can be ignorant about one's self. The ignorance of the soul regarding its true nature, happens to be on account of its delusion, its perception remains deluded, just as a drunken person stays deluded about

himself. This wrong perception is known as *Mithyatva*. On account of this delusion & ignorance, the soul views any given situation as the cause of its own happiness or unhappiness. If a situation is pleasing to the senses, the soul identifies itself with that feeling & craves continuance of such situations. If it is unpleasing, soul identifies with the resulting unhappiness & tries to avoid it. Thus it continues to react to different situations with the sense of creation or aversion.

These cravings & aversions are the defilements of the soul because they defile its true nature of staying in equanimity. These defilements are expressed in the form of enmity etc. Like *Mana* (Ego & arrogance), *Maya* (Deception) & *Lobha* (attachment & greed). These are known as the four *Kashayas* or four passions, which drag the soul downwards in addition to these, there are No-kashayas or semi defilements like joy, gloom, affection, disaffection, fear, disgust & certain sensual impulses. On account of these *Kashayas* & No-kashayas, the soul indulges in arrogance, greed, joy, affection, love etc, when it views any given situation as favourable. If it views the situation as unfavourable, it indulges in anger, deception, gloom, disaffection, fear, disgust etc.



Ashrava is the cause, which leads to the influx of good & evil Karma & which leads to the bondage of the soul.

Ashrava may be described as attraction in the soul toward sense objects. The following are causes of Ashrava or influx of evil karma:

Mithyatva - Ignorance

Avirati - Lack of self restraint

Pramada - Unawareness or unmindfulness

Kashaya - Passions like anger, ego, deceit & greed

Yoga - Activities of mind, speech & body.

Some Jain literatures mention only four causes of Ashrava. They include Pramada in the category of *Kasaya*.

Depending upon the nature of the results they give when they mature, *Karmas* are grouped in eight categories. These eight categories are further grouped in two main categories,

1. Destructive (*Ghati*) Karmas
2. Non-destructive (*Aghati*) Karmas

Ghati means destructive or obscuring. The Karmas that obscure the true nature of the Soul are called destructive or *Ghati* Karmas. The

Karmas that do not obscure the true nature of the soul, but only affect the body in which the soul resides are called nondestructive or *Aghati* Karmas.

Quantity of the Bondage of Karmas *Pradesha Bandha*

If the physical vigour of our activities is weak, then we accumulate a smaller number of Karman particles, but if the physical vigour is stronger, then we accumulate a larger number of Karman particles on our soul. The higher the number of Karman particles bonded, the stronger is the resultant effect.

Duration of the Bondage of Karmas *Sthiti Bandha*

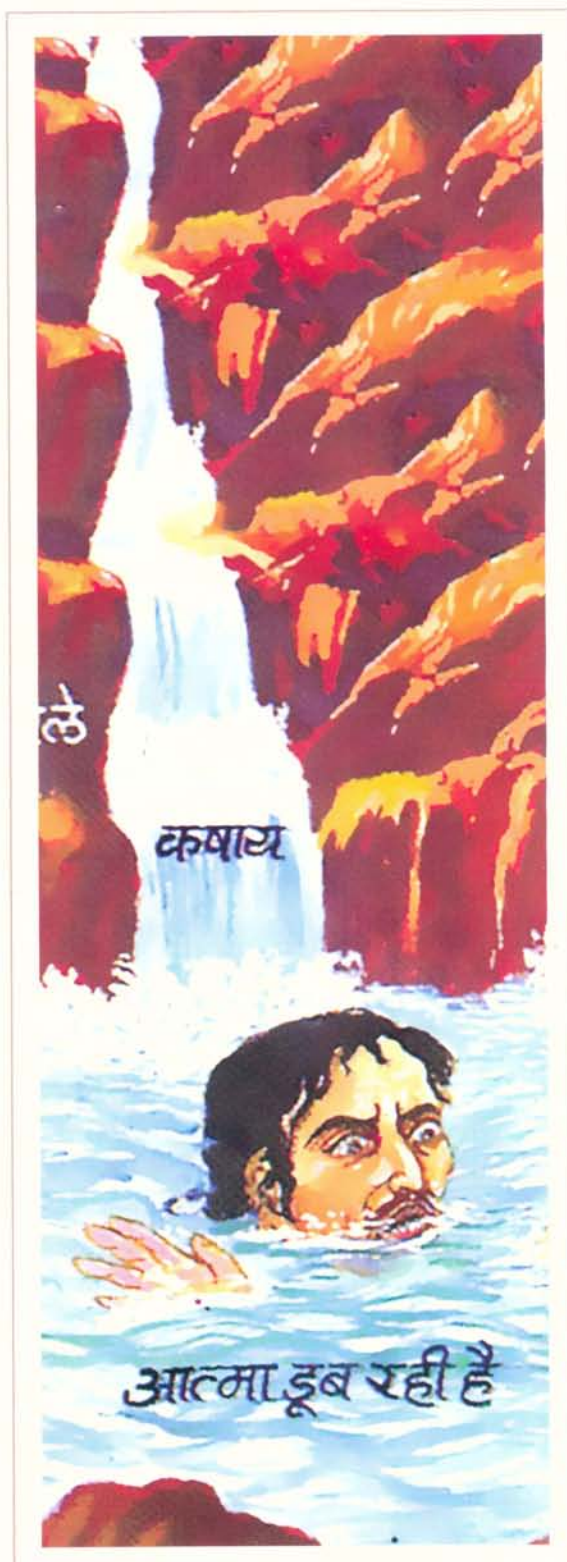
The duration of Karmic particles on the soul is decided by the quality of our passions at the time of our activities. If our desire for the activity is mild, then the duration of the bondage will be for a short time. On the other hand if the passions are stronger, the duration of the bondage will be for a long time. The minimum time could be a fraction of a second & the maximum time could be thousands or even millions of years.

Intensity of the Bondage of Karmas *Ras Bandha*

The intensity of Karmas depends upon how intense our passions are

at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting effect of the Karma; the greater the intensity the stronger the resulting effect is. The tightness of the bondage of the karmas to the soul is categorized in four different kinds.

- *Loose Bondage(Ek thaniyo Ras):* This is like a loose knot in a shoestring, which can easily be untied. The Karmas, which are attached loosely to the soul, can be easily shed off by simple austerities & repentance.
- *Tight Bondage(Be thaniyo Ras):* This kind of bondage needs some more effort to untie it. Similarly, the Karmas which are attached tightly to the soul, could be shed off with some effort like atonement.
- *Tighter Bondage(Tran thaniyo Ras):* This kind of bondage needs even greater effort to untie it. Similarly the Karmas, which are attached tighter to the soul, could be shed off with special effort like greater austerities.
- *Tightest Bondage(Char thaniyo Ras):* This kind of bondage cannot be undone, no matter how hard you work at it. Similarly the Karmas which are attached so tight to the soul, cannot be shed off by any kind of effort but we have to bear their results for this Karma to be shed off.





6 Nav TATVA

Part II



SAMVAR, NIRJARA & MOKSHA

(Prevention of Karmas, Eradication of
Karmas and Liberation).

Samvar means prevention of the incoming
Karmas. *Nirjara* means the eradication of
acquired Karmas.

Both are to be resorted to and are therefore considered *Upadeya*. We should continually strive to achieve *Samvar* and *Nirjara*. They are meant to guide us in adopting the right conduct. After all, the purpose of studying religion is to learn the appropriate mode of behavior so as to attain salvation in the end. *Samvar* and *Nirjara* describe the ways one can use to prevent the Karmic bondage and to get rid of Karmas in order to gain liberation. If bondage of Karma is considered a disease that afflicts the soul and *Ashrava* the door through which the disease enters, *Samvar* is the prevention of the disease and *Nirjara* is the cure. Since prevention is better than cure, let us first examine how to prevent the influx of Karmas.

SAMVAR

PREVENTION OF KARMAS

It has been stated earlier that a living being happens to be in various situations due to its Karmas. One has to accept the given situation with a sense of equanimity. If he views it dispassionately without in anyway reacting to it, operative Karmas are exhausted in due course and he does not acquire new Karma. Worldly soul is however conditioned to react to any given situation favourably or unfavourably, if the situation is to his liking, he feels happy over it and craves for its continuation. He usually tends to think that the happy situation is a result of his efforts and takes pride for it. He may also think that people who are unhappy, have to blame themselves for their miseries; because in his opinion they lack or do not put enough effort into improving their condition. As such, his success may lead him to such a level of pride and grandiosity that it would be hard for him to cultivate a sense of compassion for the miseries and unhappiness of others. His arrogance may also make him prone to develop a sense of disgust and contempt for the miserable.

If the situation is not to one's liking, the person feels unhappy and strives to

make it better. There is nothing wrong in striving to improve a given situation. Unfortunately people do not mind resorting to foul means for this purpose. An ordinary person usually tends to think that some extraneous factors or some people have contrived to create the unhappy conditions or they are otherwise instrumental in bringing unhappiness and misery to him. As such, he harbors ill feeling for them and cultivates a sense of jealousy or hostility towards those whom he suspects of being responsible for his misery or unhappiness. Thus, an ordinary person is conditioned to interact to any given situation with a sense of craving or aversion.

Wrong perception, absence of restraint, indolence and passions are the main causes of the influx of Karmas. Craving and aversion lead people to indulge in such defilements from time to time. Of all these, the four *Kashayas* of *Krodha*, *Mana*, *Maya* and *Lobha* are the principal defiling factors. If the soul avoids them, it can stay in equanimity in all-conceivable situations, it can prevent the influx of new Karmas while facing the consequences of the current operative Karmas. This is similar to closing all openings of our house when dirt and trash happen to be flung inside due to a tornado. Staying in equanimity may not be as easy as closing the doors. It should not however be too difficult, and it does

not mean that one should not make an effort to change a given situation. Making effort is also Karma and if that Karma happens to give instant results, the situation may change. One should avoid the sense of pride and arrogance in favourable circumstances and stop blaming anything or anybody else for unfavourable circumstances. In short, one should have the right perception so as to avoid indulging in Kashayas in all circumstances. Staying free of Kashayas is Samvar and it helps to prevent the inflow of new Karmas.

The method that stops fresh karma from attaching into the soul is called *Samvar*. This process is a reverse process of *Ashrava*. It can be accomplished by constant practice of:

Right belief
Observance of vows
Awareness
Passionlessness
Peacefulness of vibratory activities.

Ways of Samvar

Jain literature explains 57 practical ways, a person can stop the influx of karma.

5 *Samitis* : Carefulness
3 *Guptis* : Preservation
10 *Yati Dharma* : Religious Virtues

12 *Bhavana* : Reflections or Thoughts
22 *Parishaha* : Subduing of Suffering
5 *Charitra* : Conduct
57

Carefulness Five Samitis

(*Samitis purify the actions*)

Irya Samiti : Proper care in walking
Bhasha Samiti : Proper care in speaking
Eshana Samiti : Proper care in begging
Adana Bhand Nikshepana Samiti :
Proper care in taking & keeping
Parishthapanika Samiti : Proper care in
disposing waste

Preservations Three Guptis

(*Guptis prohibits sinful activities*)

Mano Gupti : Proper control over
Mind
Vachan Gupti : Proper control over
Speech
Kaya Gupti : Proper control over
Body

Religious Virtues Ten Yati Dharma

Kshama : Forbearance,
Forgiveness
Mardava : Modesty, Humility
Arjava : Straightforwardness.

<i>Shaucha</i>	: Contentment
<i>Satya</i>	: Truthfulness
<i>Sanyam</i>	: Self-restraint, Control of Senses.
<i>Tapa</i>	: Austerity, Penance
<i>Tyag</i>	: Renunciation
<i>Akinchanya</i>	: Non-attachment
<i>Brahmacharya</i>	: Celibacy, Chastity

Twelve Reflections Thoughts, Bhavana or Anupreksha

<i>Anitya Bhavana</i>	: Impermanence of the world
<i>Asharan Bhavana</i>	: No one provides protection
<i>Samsara Bhavana</i>	: No permanent relationships in the universe
<i>Ekatva Bhavana</i>	: Solitude of the soul
<i>Anyatva Bhavana</i>	: Separateness
<i>Asuchi Bhavana</i>	: Impurity of the body
<i>Asrava Bhavana</i>	: Influx of Karma
<i>Samvar Bhavana</i>	: Stoppage of influx of Karma
<i>Nirjara Bhavana</i>	: Shedding of Karma
<i>Loka Bhavana</i>	: Transitoriness of the universe
<i>Bodhi-durlabha</i>	: Unattainability of the <i>Bhavana</i> right faith, knowledge & conduct
<i>Dharma Bhavana</i>	: Unattainability of true preceptor, scriptures & religion

Additional Reflections Reflections on Universal Friendship

<i>Maitri</i>	: Amity
<i>Pramod</i>	: Appreciation
<i>Karuna</i>	: Compassion
<i>Madhyastha</i>	: Equanimity

Twenty-two Parishaha

A person should remain in the state of equanimity when hardship occurs in the life. There are 22 types of hardships defined in the scripture. Following are some examples : Hunger Thirst, Cold, Heat, Insect bites, Hearing of evil words, Diseases, etc.

Five Charitra or Conduct

To remain steady in a state of spiritual purity is called conduct or Charitra. Charitra has been divided into the five classes depending upon the spirituality of an individual

Samayika Charitra : To remain in equanimity either for a short period (of maximum 6 months) or for life time.

Chhedopasthapaniya Charitra : By giving again vows of *Mahavratas* by deleting the previous period of charitra

Pariharavishuddhi-Charitra : To follow special types of penance as an ascetic

Sukshma-Samparaya-Charitra : To live a life with slightest trace of greed only

Yathakhyata or Vitaraga-Charitra : Living life like an *Arihant*.

[2]

NIRJARA

ERADICTION OF
KARMAS

Eradication of previously acquired Karma is Nirjara. This is similar to cleaning the inside of the house after closing the doors to prevent incoming dust trash etc. Previously acquired Karmas that become operative get exhausted as they mature. When Karmas get exhausted on their own after giving the end results and no active effort was made to eradicate them, it is known as Akam Nirjara. This type of Nirjara is automatic. Accumulated Karmas, which are not currently operative, continue to stay with the soul in a dormant state due to bondage. Efforts such as penance, austerity etc. can eradicate them before they become operative. This process of eradication by deliberate effort is Sakam Nirjara.

Jain scriptures lay a considerable emphasis on austerities, ie Tapa. In Tattvartha-sutra, Acharya Umasvati states: "Tapasa Nirjara Cha" It means that Nirjara can be achieved by Tapa

or austerities. Jains are therefore encouraged to perform Tapa. Tapa is usually taken as and is equated with fasting. Jains therefore fast longer to achieve Nirjara. It is generally overlooked that our scriptures have described 6 types of internal and 6 types of external Tapa. Fasting is only one of them. Three stanzas from the Panchachar Sutra, which are very pertinent in this respect, state as follows:

- Internal and external Tapa laid down by the Seers is of 12 types. When they are observed while staying unperturbed and without any other consideration, it is known as Tapachar or code of austerity.
- Fasting, eating less than needed, curtailing desires, relinquishing tasty foods, bearing physical pain and braving discomfort constitute the six types of external Tapa.
- Repentance, reverence, rendering service, self-study, meditation and renunciation constitute the six types of internal Tapa.

When we talk of Tapa as a means for Nirjara, we mean internal Tapa. External Tapa is important as long as it is helpful and is conducive to internal Tapa. In practice we hardly think of internal Tapa and usually feel content by observing fasts or Anashan, the first

of the six external Austerities. Ashan means eating and Anashan means non-eating or fasting. Thus eating and non-eating are physical phenomena. As long as the body survives, it is going to need food. The body can survive for some time without food. One however tends to get conditioned to eating at regular intervals. In order to inhibit this conditioning, it is useful to fast from time to time. Thus fasting is also very important.

The term 'Upavas' that we generally use for fasting is not synonymous with Anashan. 'Upa' means closer and 'Vas' means abode. Thus Upavas really means abiding in proximity with or in tune with the soul. If a person sincerely tries to stay in accordance with the real nature of soul, he cannot indulge in any sense of craving or aversion. As such, he would stay away from all defilements and achieve a very high level of Nirjara. Thus Upavas in the true sense of the term amounts to right activity and is one of the important way to eradicate Karmas. We however hardly observe that kind of Upavas. It is wrong to believe that Upavas can be observed simply by abstaining from food. When someone observes the penance of Upavas, he should spend his day in meditation, prayers, and spiritual activities.

As previously mentioned Jain scriptures define twelve ways to perform

austerities, which are the principal ways to achieve Nirjara. These are further categorized six external and six internal austerities.

EXTERNAL AUSTERITIES

- *Anashan* (Not eating for a set period of time)
- *Unodari* (Eating less than needed)
- *Vrutti-sankshep* (Eating within the limits of predetermined restrictions)
 - i. Material -Eat only a certain number of items
 - ii. Area-Eat only within limits of a certain area
 - iii. Time -Eat only at certain time
 - iv. Mode-Eat food obtained or made only by certain means
- *Ras-tyag* (Eating non-tasty food -example, Ayambil Tap)
- *Kaya-klesha* (Penance, tolerating physical pain voluntarily)
- *Sanlinata* (Staying in forlorn place and occupying minimum space)

TAPASYAS TYPES OF EXTERNAL AUSTERITIES

External austerities are practiced in various ways depending upon

individual capacity. Following is the list of some Tapasyas.

Navakarashi : One must take food or water forty-eight minutes after sunrise. Even brushing teeth and rinsing the mouth must be done after sunrise.

Porsi : Taking food or water three hours after sunrise.

Sadh-Porsi : Taking food or water four hours and thirty minutes after sunrise.

Purimuddha : Taking food or water six hours after sunrise.

Avadhdh : Taking food or water nine hours after sunrise.

Biyasan : Taking food twice a day while sitting in one place.

Ekasan : Taking food only once while sitting in one place.

Ayambil : Taking food only once in one sitting. The food should not have any taste or spices and should be boiled or cooked. Also, one should not use milk, curds, ghee, oil, sweets, sugar or jaggery and green or raw vegetables.

Upavas : One must not take any food for twenty-four hours starting from sunrise to sunrise the next day.

Tivihar Upavas : One may drink only boiled water during Upavas.

Chauvihar Upavas : One does not even drink water during Upavas.

Tivihar : After sunset no food or juice shall be taken, but one may take water before going to bed.

Chauvihar : After sunset no food nor water is taken until sunrise the next day.

Chhath : Upavas for two consecutive days.

Attham : Upavas for three consecutive days

Atthai : Upavas for eight consecutive days

Masakshaman : Consecutive Upavas for one month

Navapad Oli : Every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Ayambil. These Ayambils can also be restricted to only one kind of food grain per day.

Varsitap : Alternate day Upavas for one year.

In Ekasan, Biyasan, Ayambil, or Upavas one can drink boiled water only and only between sunrise and sunset. It is better if one can do a Chauvihar or Tivihar on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, anything, which grows underground, or raw grains while performing such austerities.

INTERNAL AUSTERITIES

- **Prayashchitta** (Repentance or remorse)
- **Vinay** (Humility, Respect for others)
- **Veyavachcha** (Selfless service to monks, sadhvijis and needy)
- **Swadhyay** (Study of religious scriptures)
- **Dhyana** (Meditation)
- **Kayotsarga** (Renunciation of body)

[3]

MOKSHA LIBERATION

Moksha or liberation is the last of the Nine fundamentals, it is also known as Mukti, salvation or emancipation. Moksha is the liberation of the soul after complete exhaustion or elimination of all Karmas. A liberated soul regains totally its original attributes of perfect knowledge, perfect vision, perfect power, and total bliss. It climbs to the top of universe (Lokakash) and remains there forever in its blissful and unconditional existence. It never returns again into the cycles of birth, life, and death. This state of the soul is the liberated or perfect state, and this is called "Nirvana."

SUMMARY

Jainism does not believe in a Creator. All liberated souls are Siddhas according to Jainism. However, since Tirthankars show us and lead us to the path of liberation, they are considered Gods (before their total liberation from Karmas) to whom we pray and revere. Tirthankars have said that nothing can be created out of nothing and the original substances or matter, as science would call it, is indestructible. Every such substance exists of its own, with its own properties and continues to exist in one form or another. Whatever products we come across are merely transformations, not creations. They are produced out of something that existed before. Jainism believes in six original substances of which soul is the only conscious substance. Jainism is concerned with the soul's well being and happiness. All living beings are embodied souls. Every soul is an independent entity and has been undergoing cycles of birth and death as a result of the bondage of Karma.

For liberation of the soul, Jainism does not look for whim or favour of an Almighty, its concept of liberation is totally different. Material or situational happiness is not everlasting. True

happiness lies within the soul. Whatever happiness we experience in life is due to the existence of the soul within the body. No dead body has ever experienced happiness or any other feeling. It is not the property of the physical body to experience anything. Happiness is the inherent property of the soul. This inherent happiness does not manifest itself on account of physical and mental limitations resulting from the bondage of Karma. Everlasting happiness can manifest itself when soul shakes off all its bondage.

For this purpose we study the nature of soul, the bondage of Karmas that obscure and obstruct the manifestation of its inherent properties, and how to shake off the bondage. We saw that the soul is a substance on its own. It is eternal. It acquires bondage on account of Asrava of Karmas that can be prevented by Samvar and eradicated by Nirjara. This eradication process has two stages. The State of omniscience or Keval-jnan is attained when one totally overcomes delusion and all Ghati or defiling Karmas are destroyed. After attaining Keval-jnan one may continue to live if he still has to destroy Ayu, Nam, Gotra and Vedaniya Karmas. These four are Aghati Karmas that are destroyed only upon death. For instance, Lord Mahavir lived for 30 years after attaining *Keval-jnan*.

With the destruction of Aghati Karmas, the soul attains ultimate liberation. This is the final state which is known as the state of Siddha. Since there is no more Karmic bondage, the soul is forever freed from the cycle of birth and death. It is now a pure a consciousness whose nature of infinite enlightenment and infinite happiness manifests by itself, because there are no longer any factors that obstruct or inhibit its full manifestation. Even a casual reflection of our routine experience would indicate that desire is the cause of all miseries, problems and unhappiness. In the liberated state, where there is no body, there are no requirements, and hence there is an eternal happiness. That state of no desire is the blissful state of liberation.

Until the soul gets rid of all Karma, it has to continually go through the cycle of birth and rebirth. Arihantas are destined to be liberated and Siddhas have achieved salvation. We therefore worship them. In common parlance, they are Jain Gods. They do not bestow liberation or any other favor on worshippers. Liberation is to be gained by one's own efforts. Listening to the teachings of Arihantas, provide directions for attaining liberation. Devotion to them and to Siddhas simply provides incentive for the aspirants to strive for the attainment of ultimate happiness. They serve as ideals for devotees.

It is natural to question: *'What is the form and shape of the liberated soul?'* *'Where does it stay, move, rest or sleep?'* *'What does it do?'* Answers are simple. Not being a physical entity, it has no form; it does not move and does not need rest or sleep. Being intangible, its shape is invisible; but the seers have stated that its size and shape would be equal to 2/3rd the size and shape of the one in the last life immediately prior to liberation. Now being free of all bondage, it rises up in space and stops at the top of Lokakash. That part of the space is known in Jain terminology as Siddhashila, the abode of liberated souls. Beyond that it is Alokakash where there is no Dharmastikaya. So windows, they started cleaning away the dust that had come into the house.

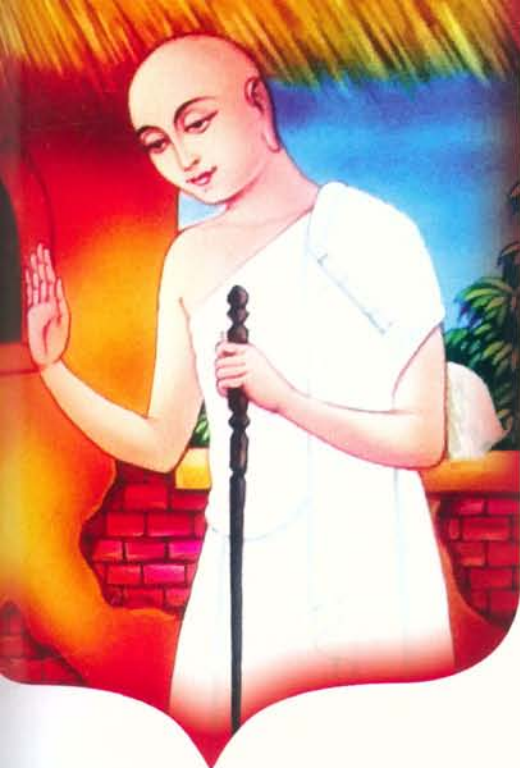
We can interpret this simple illustration in terms of Nine Tattvas as follows.

1. Jivas are represented by the people.
2. Ajiva is represented by the house.
3. Punya is represented by worldly enjoyment resulting from the nice cool breeze.
4. Pap is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.
5. Asrava is represented by the influx of dust through the doors and windows of the house, which is similar to the influx of Karma particles to the soul.
6. Bandha is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.
7. Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of Karma particles to the soul.
8. Nirjara is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated Karmic particles from the soul.
9. Moksha is represented by the clean house, which is similar to the shedding of all Karmic particles from the soul.

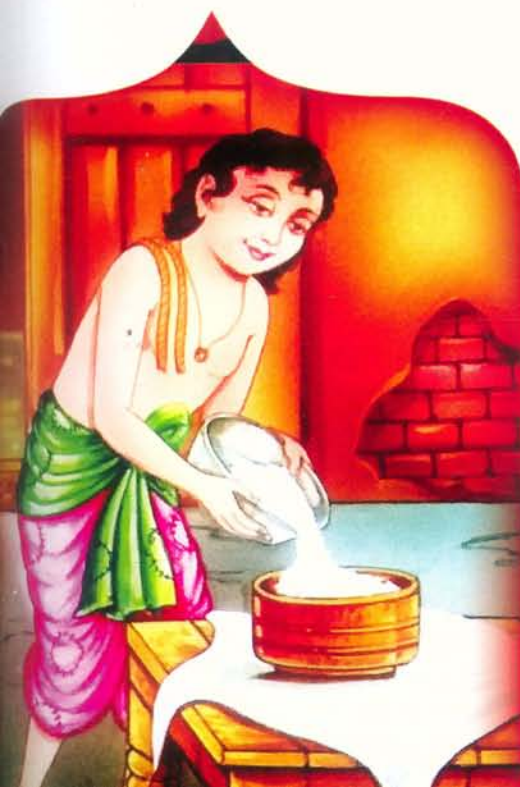


Toxic emotions are
often the most
harmful poison.





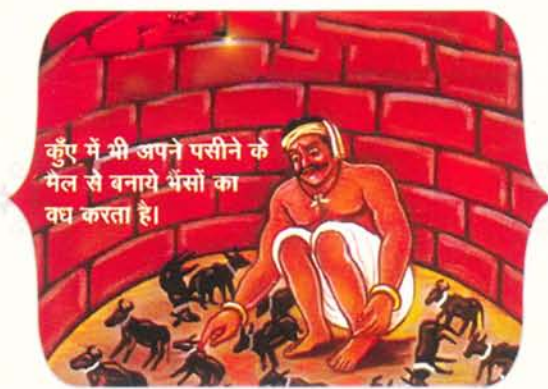
7 Good Deeds PUNYA



[1] Story of SHALIBHADRA

A long time ago, a poor widow had a young son. She had to work hard to provide for herself and her son. Once, there was a day of a great festival and neighboring families prepared a tasteful pudding of milk and rice called kheer. The neighborhood kids were enjoying the kheer, and seeing this the poor boy went to his mother and asked her to make kheer for him too. He did not realize that, his mother did not have enough money to buy the milk, rice, and sugar needed for making kheer. The mother tried to explain the situation, but the boy started crying for kheer. The mother could not tolerate his crying, so she said, 'Don't cry, my son, I will make kheer for you.' She went to the neighbors and borrowed milk, sugar and rice and made kheer. She served the kheer in an earthen plate, and told him to wait until it had cooled down a little. Then she left to get the water from the well. While the boy waited for kheer to cool, a monk came to the boy's

home for alms (to get food). The boy was very happy to have this opportunity to offer alms to the monk and invited him come in. While he was serving the kheer, he decided to serve all the kheer to the monk with joy. After the monk left, he ate whatever kheer was stuck to the plate and the pot. He did not regret for his action but instead felt very happy that he could offer the food to the monk. Since he had offered the kheer to the monk willingly, he earned a lot of *Punya*. As a result of this *Punya*, in his next life he was born into a very wealthy family with all luxuries. His name was *Shalibhadra*. *Shalibhadra* later in life realized what life is all about. He renounced the luxuries of life, and uplifted his soul by becoming a monk of *Lord Mahavir*.



There lived a butcher in *Magadh City*. He enjoyed his job. One day, King *Shrenik* requested that there would be no more killing in the city. All slaughterhouses and the killing of animals in the city stopped at the request of king but the butcher continued killing the animals. When he was asked why he did not follow King *Shrenik*'s request, he said he loved his job of killing and could not stop. King *Shrenik* decided to put him in a dry well so that there would be nothing for him to kill. To everyone's surprise, the killing did not stop there either. The butcher made animals from wet clay and then pretended to kill them. Since, he enjoyed killing so much, he accumulated *Pap* (bad karmas) that gave rise to a situation where he has to suffer again in his next life. From these two stories, we learn that if we want happiness and comfort, we should offer comfort to others. As the saying goes, "*You reap What you sow*".

[2] Story of A BUTCHER & KING SHRENIK



[3] *List of* **GOOD & BAD DEEDS**

The following is a list of some activities that can bring comfort to others and can ultimately provide the same for us. They are:

- Offering food to the needy (only vegetarian food)
- Offering clothes to the needy
- Helping the sick
- Helping others to acquire knowledge
- Giving charity (be sure that the money is used for a good cause)
- Helping parents, brothers, sister, grandparents, monks, and religious teachers
- Helping animals or organizations that help animals
- Studying religious scriptures and following its precepts in our daily lives
- Worshipping Tirthankars like Lord Mahavir. Here is a list of some of the activities that can cause discomfort

to others and can ultimately cause discomfort to us. They are:

- Being cruel or violent to others including humans, animals, birds, bugs, etc
- Showing disrespect to parents, teachers or others
- Speaking harsh words or planning violence
- Not following the religious principles in the daily life.
- Being angry or greedy
- Being arrogant Being deceptive.

Someone has rightly said that:

- Sow a good thought and reap a good action.
- Sow a good action and reap a good habit.
- Sow a good habit and reap a good character.
- Sow a good character and reap a good destiny.

Our life is nothing but full of habits and we are free to cultivate our own good habits.



Philosophy of 3 'F's:
Forgive, Forget and
move Forward.
It is the only way to be happy.

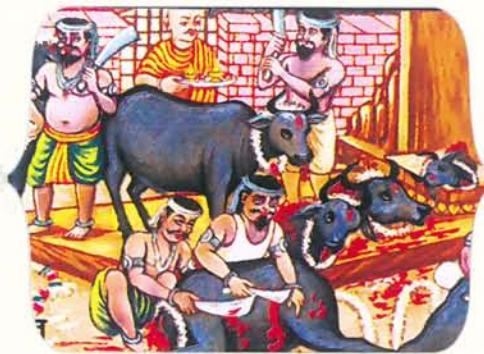




8 Sources of Sins PAP



We are always busy doing something good that may be helping others or being bad and causing trouble to others. When we help someone, not only does it bring comfort to that person, but it also brings us comfort by Punya. But when we cause trouble for others, it causes us to suffer too due to Pap (sins). The kinds of activities that cause others to suffer are called sinful activities and they can range in various levels from simply telling a tale to actual killing. Jain scriptures describe eighteen kinds of such activities, which are considered the sources of the sins that lead to bad deeds or Pap. These Pap cause troubles in our current live as well as future lives. Therefore, we should be careful not to carry out any of the following 18 sinful activities, which are interconnected with one another.



[1]

Eighteen SINFUL ACTIVITIES

- | | |
|-----------------------------|------------------------|
| 01 <i>Pranatipat</i> | : Violence |
| 02 <i>Mrushavada</i> | : Untruth |
| 03 <i>Adattadana</i> | : Theft |
| 04 <i>Maithuna</i> | : Unchaste |
| 05 <i>Parigraha</i> | : Possessiveness |
| 06 <i>Krodha</i> | : Anger |
| 07 <i>Maan</i> | : Arrogance |
| 08 <i>Maaya</i> | : Deceit |
| 09 <i>Lobha</i> | : Greed |
| 10 <i>Raga</i> | : Attachment |
| 11 <i>Dvesha</i> | : Hatred |
| 12 <i>Kalah</i> | : Quarreling |
| 13 <i>Abhyakhyana</i> | : Accusation |
| 14 <i>Paishunya</i> | : Gossip |
| 15 <i>Parparivada</i> | : Criticism |
| 16 <i>Rati-Arati</i> | : Liking and disliking |
| 17 <i>Maya-Mrushavada</i> | : Malice |
| 18 <i>Mithyathva-Shalya</i> | : Wrong beliefs |

PRANATIPAT VIOLENCE

This word is formed by two words, 1) Prana means vitalities of a living being, and 2) Atipata means to kill or to hurt. Therefore, Pranatipat means to cause suffering or kill any of the vitalities of living beings. This is caused by our physical activities as well as by our harsh words or even by our thoughts. Everybody agrees and understands that physical violence is wrong. Non-vegetarian people do not realize that by eating eggs, chicken, poultry products, fish, seafood, or flesh they cause violence. Hunting or fishing games also cause violence. Offensive, hateful, bitter or harsh words or sentences cause verbal violence.

Example of Mental or verbal violence

Ramesh is a tall and heavy guy and Anil is a skinny guy. Anil wanted

to beat Ramesh for some reason but he cannot beat him physically. So, Anil thinks that he will become a friend of some bully and ask him for help. He also thinks about various other ways to beat Ramesh. During all these thoughts process, even though he does not undertake any physical action, his feelings were to hurt Ramesh so he gets sins (Pap) as if he was hurting Ramesh. Thus mental thoughts affect us the same way as physical or verbal expressions. Thinking is tremendously faster, easier, and has no inhibition factors like actual physical or verbal activity and hence it increases the potential for accumulation of Pap (or even Punya due to good Thoughts) much faster and easier. Some other forms of violence are piercing, crushing, binding, torturing, and overloading animals; starving or not feeding them at proper times, and exploiting laborours. Cosmetics ivory, silk clothes, or leather articles involve the direct or indirect injury to animals and are reasons for accumulation of sins. One should be careful even while walking, running, or sitting that one does not step on small insects like ants and tiny bugs, We should be careful

not to walk on plants or grass because they have life. Taking such care is called "Jayana" "Upayoga" in Jainism. Therefore, we should be very careful and live a simple peaceful life. This leads one to be compassionate and tolerant of others.



[2]

MRUSHAVADA

It is formed of two words. 1) Mrusha means lie, and 2) Vada means to tell or speak. So Mrushavada means to tell a lie. Common reasons to speak a lie are anger, greed, fear, and deception. Some other kinds of lies are spreading rumours, revealing secrets, writing false documents, or not returning to someone things that were given for safekeeping. Besides accumulating Pap, by lying we lose our friends. Therefore, we should not tell lies.

Oh Prabhu! Grant me the serenity
to accept the things I can not change,
the courage to change the things I can
and wisdom to know the difference.



[3]

ADATTADANA

It is formed of two words. 1) Adatta means without permission & 2) Adana means to take. To take something without permission of the owner or to steal is known as Adattadana. To acquire something which does not belong to us by adopting wrong means is also considered stealing. Even if we do not steal directly, but ask or encourage someone else to do so, or receive or buy stolen property, evade taxes, adulterate, keep false weights & measures to deceive people, indulge in smuggling activities, it is considered stealing. Once, we start doing such things, there will be no limit as to how far we would go. Moreover, this habit will bring calamity to other family members as well. Therefore, we should not steal.



[4]

MAITHUNA

Maithuna means being unchaste or engaging in sensuous enjoyment. This occurs when we enter in improper sexual activities. In Jainism, there is no place for pre or extra marital sexual relationship because excessive sensual desire brings bad karmas. Even within the bounds of marriage, it is advised to observe restraint. Unnatural gratification, indulging in profuse speech, or excessive passion even for one's own spouse are considered unchaste. A person who suffers from high desire for lust and sensual pleasures cannot resist temptations and thus indulges in immoral deeds. If there is a control over the urge for material gratification, sexual desire can be restrained.



If I love myself despite my infinite faults,
How can I hate Anyone
at the Glimpse of a few faults.





[5]

PARIGRAHA

Attachment to worldly possessions is known as 'Parigraha'. Unlimited possessions and hoarding things beyond a person's basic needs is considered a sin. This occurs when we try to accumulate more than our needs. We should learn to live happily with what our needs are rather than accumulating more just because we like those things. This is easy to say, but rather hard to follow. We should remember that unnecessary accumulation is the root cause of all unrest and keeps our craving alive for more possessions. Therefore, we should be content and should learn to control our desires.



[6]

KRODHA

It means anger. Whenever we do not get what we want, we get upset & mad, & depending upon the situation either we throw things, use harsh words or have negative thoughts. When a person is angry, he cannot distinguish between right & wrong or good & bad. To overcome this anger, we should develop tolerance. This way, we can stay calm even if things do not look quite right. If we can achieve that, there will be no place for quarrels around us & we will be able to live peacefully. One should replace anger with forbearance & tolerance.



I am alone; But I am still one. I cannot do everything; But still I can do something. I will not refuse to do The something - I can do.





[7]

MANA

It means the ego. Egoism, pride, arrogance, self-admiration, and conceit are all synonymous. The ego means thinking too much of the self. Due to the ego, we tend to look down upon others. Ego can be overcome by cultivating a sense of humbleness.



[8]

MAYA

It means to deceive, cheat, or mislead. Deceit, cunning, and Maya are synonymous. When we cheat and succeed in doing so, it leads to ego

because we feel proud of what we have done even though it was wrong. When we get caught cheating, then we get into big trouble. So instead of cheating, we should be honest.



[9]

LOBHA

It means greed. When we have enough to meet our needs but we want more for the sake of having it, it is called greed. We should realize that there is no end to our desires. We should not forget that when we do not get what we want, we get angry, we become jealous of someone who may have what we want. To get what we want, we may use all means from buying it to deception, stealing or even killing. Most of the wars between nations are the result of greed of one to take over the other. Therefore, instead of being greedy let us be content and share with others what we have. If everybody does that, then there will be peace and harmony among us.



[10]

RAGA

Raga means attachment. Suppose you went shopping at a clothing store and saw a T-shirt that was cute. You liked it very much and you wanted to buy it. You checked its price tag and it was high. You thought, "Well, I will wait until it goes on sale." You kept on checking every two to three days to see if it was on sale. Your going back to the store was due to your attachment to the T-shirt. Sometimes this attachment can blind us to get what we want and to do so, we may even use harmful methods. Therefore, we should avoid developing attachments for things. After all that is not the only thing in the whole world. In other words, we should learn to live a life where it is all right whether we get what we like or not.



[11]

DVESHA

Dvesha means hatred. Every now and then, we may come across a situation where we do not like something. Most of the time we can ignore that, but sometimes it develops into hatred towards someone. If the hatred is due to the loss of something, then it can turn into anger and may cause harm to others and to us. Hatred brings enmity, instead, we should develop love and friendship for everybody. Even if someone is cruel to us, we should show compassion.



[12]

KALAH

It means to fight or quarrel. Most of the time, when someone does not agree

with us, the first thing we do is fight. Many people even fight over a trivial matter. Sometimes, it may seem that we win by fighting, but we lose in the long run. Frustration and anger are a few of the causes for fighting. We should not forget that fighting breaks up even a good friendship. Therefore, we should learn to let go and believe in forgiveness.



[13]

ABHYAKHYANA

Making false accusations on somebody is called Abhyakhyana. Some people cannot accept their losses and blame others for it even when the others are not at fault. When the others find out the truth, they are going to lose trust in these people. Therefore, before accusing anyone, we should ask ourselves, "What is the truth and why am I blaming others without proper evidence?" No wise person will do this. Therefore accept the truth and live by that even though sometimes it may not be in our favor.



[14]

PAISHUNYA

Talking behind someone's back or spreading rumours are all known as Paishunya. Many people try to look smart by spreading rumours about others. This is a wrong habit that leads to unnecessary friction and quarrels. This takes time away from constructive activities. Instead of indulging in gossip, we should form the habit of appreciating others.



[15]

RATI-ARATI

Rati means liking, while Arati means disliking. When a friend comes to

our house, we like him, but on the other hand if a funny looking stranger comes to our door we dislike him. This liking or disliking seems to be a natural response but we should not forget that they can bring feelings of attachment or hatred in our minds. Even though our expressions may look innocent, we should be careful about them and try to balance them.



[16]

PARPARIVADA

It is formed of two words. 1) Par means the other person and 2) Parivada means to criticize. Many people do nothing but criticize others. Instead of admiring others, they always find fault instead, if criticism is done with the good intention of improvement, then it is considered positive or constructive criticism, and is welcome. But if the criticism is done to put others down, then it is considered negative criticism and it should be avoided. It creates unnecessary friction, cultivates anger in people, and can lead to unfortunate events.



[17]

MAYA-MRUSHAVADA

Telling a malicious lie is called Maya Mrushavada. Any lie is bad, but when it is done with malice it is worse. Malicious behavior causes nothing but quarrels and friction. Not only should we avoid such habits, but we should stay away from those who have such habits. Instead of being vicious, we should be kind to others.



[18]

MITHYATVA SHALYA

This word is combination of two words. 1) Mithya means false faith

and 2) Shalya means a thorn. This means to believe in false faith is a thorn. We know thorns never give pleasure, but rather they always hurt. In the same way, keeping faith in a false belief will lead us to nothing but sufferings. False beliefs can start from believing in false teachers, false religions and false Gods. False teachers are those who do not believe in the five major vows as prescribed by the Jinas. They promote violence, lying, stealing, immoral sensual activities, and possessiveness. These activities will bring our downfall. In the same way, false religions will promote teaching opposite of what the Jinas have taught. False religions can promote violence, anger, ego, deceit, and greed. They will nourish attachment and hatred. That will be bad for us. In the same way, a false God would be the one who is tinted with attachment and hatred. When someone is biased, he cannot give proper advice.

But Jinas do not have any attachment or hatred; therefore, they do not expect anything from what they advise. There is no reason for them to give us any advice that will hurt us. They have reached the higher state by following the same path they have shown to us. They have taught us that we are our own saviours, and only we can save ourselves. Thus, we should have faith in the right teachers, the right religion, and the right God if we want to progress in our spiritual journey. From the discussion we realize that any of these 18 types of sinful activities are harmful. As long as we are living, we are bound to undertake some of these activities, but we should be careful and replace the sinful activities with good activities to minimize harm to our soul. If we have to get involved in sinful activity due to unavoidable circumstances, we should do it with regret and repent for doing such acts and never enjoy doing them.

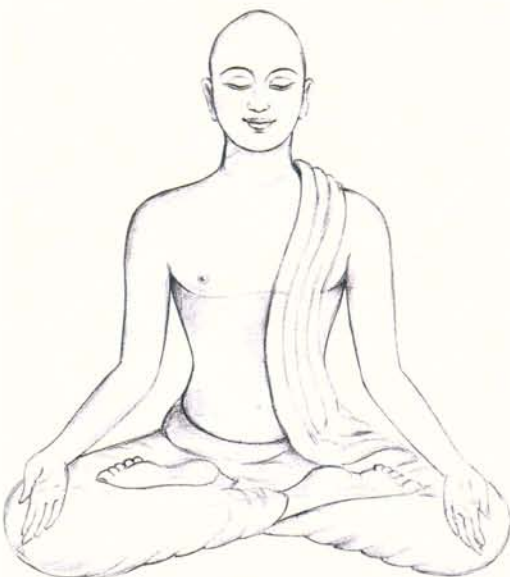


When nails grow long
we cut the nails, not our fingers,
similarly, when misunderstandings
grow up cut your ego,
not relation.





9.1 *Twenty One* **CARDINAL VIRTUES**

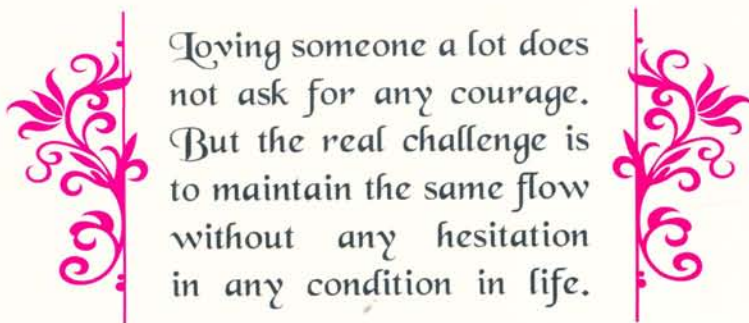


BEFORE SASUMING DHARMA

a Clear and fascinating guidance has been given in the Jain Dharma regarding the way in which an individual should live. Twenty-one fundamental virtues should be there in the character of an individual whether it is for the welfare of an individual life or of family life, or of social life, or of the national life and if life should be ennobled by righteousness. When we read the description of these virtue, we realize that the jain Dharma has made an attempt to reform and ennoble every facet of the life of an individual. Life becomes distorted even if one facet is not properly disciplined and directed. According to the Jain Dharma, only he obtains the qualification of fitness of Dharma who possesses these Twenty-one virtues. One should possess at least one third of them.

1. **Gambhir** : Possessing a magnanimous, large hearted & dignified individuality; not a low & wavering individuality.
2. **Rupavan** : One must possess a healthy body of right proportions with perfectly developed limbs.
3. **Saumya Prakriti** : Not Possessing a frowning face but a face that is cheerful and happy.

4. **Lokpriy** : Having interest in the service of people; being honoured by people; being popular.
5. **Akrur** : Not showing cruelty to any one; not being unkind to any one.
6. **Bhiru** : Keeping away sins & fearing social keeping away from social evils. censure & keeping away from social evils.
7. **Asath** : Being simple, humble & innocent.
8. **Sudakshinya**: One who helps others; & does some service for others.
9. **Lajjalu** : One who shows respect to elders & spiritual superiors.
10. **Dayavan** : One who is benevolent ; one who has cordial & loving relations with others.
11. **Madhyasth** : One who is impartial.
12. **Gunanuragi** : One who likes the virtues of others ; one who has regard for the virtuous.
13. **Satkathak**: One who wins others by his noble & ideal words & utterances.
14. **Supakshyukt**: One who has devotion & reverence for noble people.
15. **Sudirgadrsta** : One who places his step after thinking of the future.
16. **Visheshajna** : One who examines & views an object from many points of view.
17. **Vridhdhanug** : One who follows the path shown by the enlightened ones & by great man.
18. **Vinit**: One who possesses politeness, humility & softness.
19. **Kritajna**: One who is always grateful to benefactors & shows them regard.
20. **Parahita – rat** : One who works for the good & welfare of others.
21. **Labdhlakshya** : One who always pursues the objective that has been chosen & determined.





9.2

Thirty Five MARGANUSARI GUN

(Virtues that guide us on the path of life)



Certain principles & codes of conduct & rules are absolutely essential for social life & for co-existence. A society can never be strong & stable if it is divided by disorder, anarchy, & distortions. If the society is not strong & disciplined, the nation also becomes weak. The thirty five virtues of the Marganusari life illustrate the Jain system of life which is characterized by imagination & wisdom. Those virtues constitute the foundation of an individual's righteousness. Life can become disciplined, orderly & progressive in proportion to the extent to which this foundation is strong & sound.

1. **Nyayoparjit dhan** : Money should be earned by honest, legal & morally right methods.
2. **Uchit Vivah** : One should marry a girl (or a boy) of his/her own cultural & religion.
3. **Shishta Prasamsa** : Giving respect to the cultured & noble people.
4. **Shatruta Tyag** : One should not have enmity, hatred of spite against any one.
5. **Indriyajay** : Exercising control over one's sense organs
6. **Anishtha Sthan tyag** : Giving up a place where the health of the body & the mind is marred.
7. **Uchit grih** : Limiting the desires relating to home & being cautious in adhering to the norms of culture & dharma.
8. **Pap bhay** : Making an attempt to get free from sins. Having a fear of sin.
9. **Desachar Palan** : Conforming to the proper conventions & customs of the society & the nation.
10. **Lokpriyata** : Winning a place in the heart of everyone; & captivating everyone's mind.
11. **Uchit Vyay** : Spending money within one's income.
12. **Uchit Vyavahar** : Acting according to the time & situation.

13. **Mata-Pita Pujan** : One should take care of one's parents & give them absolute protection; & render service to them.
14. **Satsang** : Maintaining familiarity with people who are cultured & noble.
15. **Kritagnata** : One should not have enmity & spite for benefactors at any time (Being grateful to them).
16. **Ajirna Bhojan tyag** : Not taking other food when one has not digested the food taken, & fasting at such a time.
17. **Uchit aahar** : Taking food according to the health of the body & its condition.
18. **Gnani Puja** : Having devotion for & worshipping scholars; & men of knowledge.
19. **Nindit karya tyag** : Recounting all actions that are objectionable in the eyes of society & Dharma.
20. **Bharan Poshan** : Endeavouring to support & maintain the members of one's family & those who seek our aid & refuge.
21. **Dirga-darshita** : Placing a step after thinking of the consequences of one's action.
22. **Dharm-Shravan** : Hearing only such things as will purify & perfect one's life.

23. Daya : Showing kindness to creatures in distress.

24. Buddhi : Observing the eight rules that make the intellect well-developed & incisive & subtle.

25. Gun- Pakshapat : Having high respect for virtues; & trying to get free from faults.

26. Duragrah Tyag : Thinking thus, Mine is not the truth, but that which is truth is mine.

27. Jnanarjan : One must attempt every day to acquire new knowledge.

28. Seva Bhakti : Rendering service to great men & benefactors.

29. Trivarg Sadhan : Trying to achieve the objectives of Dharma (Righteousness), Arth (Money), Kama (Desire).

30. Desh Kal gnan : Thinking of time, chance & the future.

31. Balabal Vichar : Estimating one's ability before plunging into any action.

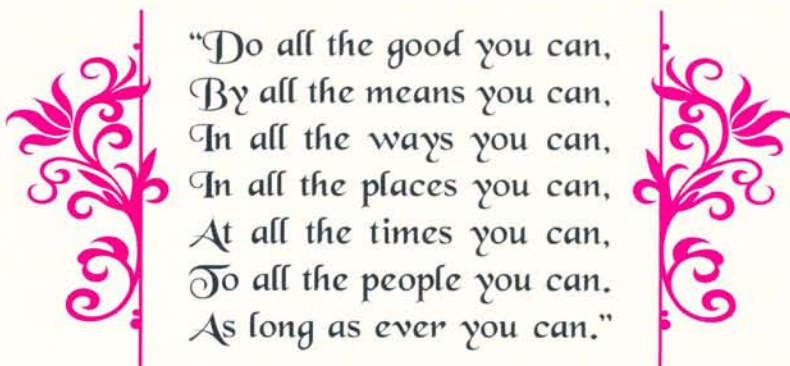
32. Lok Yatra: Co-operating in activities that bring about the welfare & development of society.

33. Paropkar pravinta : Being benevolent to the help less & the destitute.

34. Lajja : Giving respect to elders, spiritual superiors, disciplined people & the virtuous.

35. Saumyata : Being always cheerful & being soft & sweettempered.

Even for the development of our human nature, these rules are essential. Those who want to travel on the highway of Dharma must first walk on this path. Dharma gets caught only in words if these principles are broken or ignored. It will not react with life.





10 The Five Samavay CAUSES



There is a deep connection between action and cause. Without a cause no action can take place. Samavay is the name given to the connection between action and cause. Five kinds of Samavay have been mentioned. Only by means of these five, the entire drama of the universe is going on.

Kal: Time, *Swabhav*: Nature,
Bhavitavyata-niyati: Fate, *Karma*: Action,
Purusharth: Efforts.

Those who give importance to anyone of them separately, deem it all important and ignore the others. But the *anekantdrishti*, the comprehensive vision of the Jain Dharma rejects this absolutely one-sided view or this way of viewing things from a single point of view. The Jain philosophy views and reveals the importance of every Samavay from the point of view of multiple-vision; and considers these five Samavays the cause for any action or reaction. It is not right to deem one of them as important and the other four as secondary. Without the five, nothing can take place. Anyone of them, alone, can do nothing. They can do anything only when they act jointly.

[1] KAL TIME

Time is the doer and undoer of the whole universe. It is the one that makes and mars everything in the universe. The whole universe is in its power or hold. If we sow seeds today they do not give fruits tomorrow. There is the need for some time; some time

should pass, for instance, mangoes blossoms only in summer. Only gradually and at the right time can sprouts; buds, branches, leaves and fruits etc, appear. Every season has a certain duration of time. The fruit of Karma also appears at the destined time.

[2]

SWABHAV

NATURE

Time is not everything. Even if the right time arrives, certain seeds remain as they are without sprouting. Some women though mature do not beget children, They remain barren. Who made the thorns sharp? Who fills flowers with colors? Who made some animals cruel? Who made them clever and capable of movement? In this matter, nature is considered the main cause.

[3]

BHAVITAVYATA

FATE OR DESTINY

This means fortune or fate. Whatever has been destined will take place. In this matter, neither time nor nature has any effect or influence. Whatever has to happen, keeps happening. In this process, change never takes place at any time. Even if we make all possible efforts, we cannot save a man's life; he cannot be saved from death. All this is fatalism.

[4]

KARMA

ACTION

The results that we get depend upon our actions. All the strange things, all the sad things we witness; and all the varieties we see in life are but the sport of Karma. The soul dances to the tunes of Karma. We have to experience both the good and evil fruits of karma.

[5]

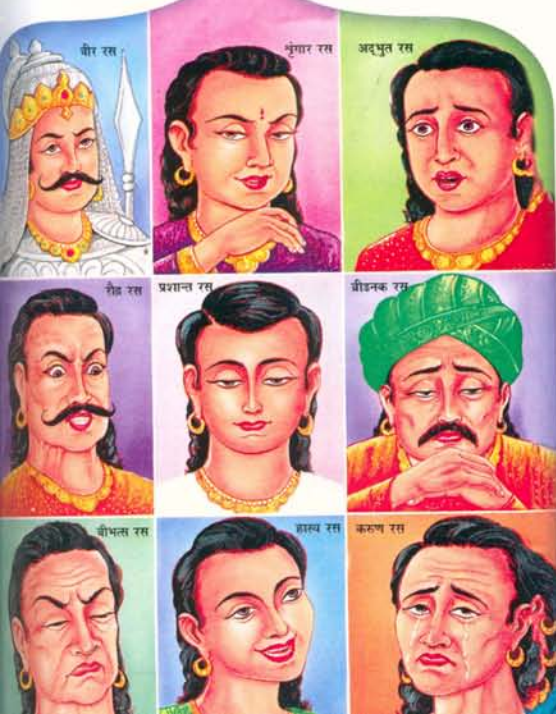
PURUSHARTH

EFFORTS

Purusharth or effort or endeavor has its special place. A man cannot attain any result if he depends on Time or Nature or Destiny or Karma and if he does not put forth efforts. Efforts have to be put forth. It is not natural to get any result without efforts. Which is important of these five? Which is the most efficacious? The controversy regarding these questions is not of today; but it has been there for centuries. Countless arguments and refutations can be heaped for and against these propositions. One who supports one view deems the other unsound and states so. But the Jain philosophy does not consider these five from a single point of view; nor does it consider anyone of them as the only right one, but considers their collective effect as valid and right. The path of truth can be found only if all the five are considered as equally existent.



State of Mind & Karmic Stains LESHYAS



Leshya means state of mind. In Jainism, a great deal of importance has been given to Leshyas. Our activities reflect the state of our mind.

Classification of Leshyas :

Let us understand how a person with different Leshyas behaves and what the outcomes of such Leshyas are.

1. Krishna (Black) Leshya : People in this state of mind do not show any compassion or mercy. Everyone is afraid of them as their anger turns into violence. They are always burning with jealousy and have ill will for everyone. They are full of enmity and malice, and do not believe in spirituality. This state of mind is the worst and most dangerous, if anyone dies in this state of mind, that living being will go to hell.

2. Neel (Blue) Leshya : People in this state of mind are proud, arrogant, & lazy. They are not trustworthy & other people avoid their company. They are cheaters, cowards, & hypocrites. Such people also avoid religious discourses. If anyone dies in this state of mind, that living being gets reborn as a one sense living being.

3. **Kapot (Gray) Leshya** : People in this state of mind always remain sad and gloomy. They find fault in others and are vindictive. They boast about themselves, become excited over small matters, and lack mental balance. If anyone dies in this state of mind, that living being is reborn as a bird or an animal.
4. **Tejo (Red) Leshya** : People in this state of mind are very careful about their actions and discriminate between good and evil. They know the difference between what is right and what is wrong. They are kind, benevolent, religious, and lead a harmonious life. If anyone dies in this state of mind, that living being may be reborn as a human being.
5. **Padma (Yellow) Leshya** : People in this state of mind are kind and benevolent and forgive everyone, including their enemies. They observe some austerities and are vigilant in keeping their vows till their last breath. They remain unaffected by joy and sorrow. If anyone dies in this Leshya, that living being will be reborn in heaven as a celestial being.
6. **Shukla (White) Leshya** : There are two levels of this Leshya. In the first level one strictly observes the principles of non-violence, truth,

non-stealing, celibacy, and non-attachment. They are trustworthy, treat every soul as if it was their own soul, and do not have any ill feelings even for their enemies. They remain calm even if someone abuses them. If anyone dies in this state of mind, he will be reborn as a human being or an angel. In the second level one has perfected the state of mind where there is no more attachment or hatred and treats everyone alike. They do not become happy or sad. Their state of mind is the purest. If anyone dies in this perfected state of mind, he or she will be liberated from the cycle of life and death.

The following illustration shows how our activities vary with the state of our mind.



Once there were six friends, who were going on a hiking trip. Along the way, they got lost in a forest. After a while they were hungry and thirsty and they had no food or water. They searched for food for some time, and finally found a fruit tree.

As they ran to the tree, the first man said, "Let's cut the tree down & get the fruit." The second one said, "Don't cut

the whole tree down, cut off a big branch instead." The third friend said, "Why do we need a big branch? A small branch has enough fruit." The fourth one said, "We do not need to cut the branches, let us just climb up & get the bunches of fruit." The fifth man said, "Why pick so many fruit & waste them, instead just pick the fruit that we need to eat." The sixth friend said quietly, "There are plenty of good fruit on the ground, so let's eat them first."

You can see that the state of mind of these 6 friends caused a range of thoughts that begin with the cutting of the entire tree & ended with the picking up of the fruit fallen on the ground. The 6 friends minds represent six types of Leshyas.

1. The first friend's state of mind represents Krishna (black) Leshya.
2. The second friend's state of mind represents Neel (blue) Leshya.
3. The third friend's state of mind represents Kapot (gray) Leshya.
4. The fourth friend's state of mind represents Tejo (red) Leshya.
5. The fifth friend's state of mind represents Padma (yellow) Leshya.
6. The sixth friend's state of mind represents Shukla (white) Leshya.

The Krishna Leshya is the worst and the Shukla Leshya is the best. Krishna, Neel and Kapot Leshyas lead the soul to ruin and the last three leads the soul to spiritual prosperity. We know that our minds wander into different states all the time for better or for worse. Therefore, we should strive for better state of mind progressively. The story of King Prasannachandra who lived during Lord Mahavir's time, illustrates how fast surroundings can affect our mind and in turn our Leshyas as well as our spiritual progress.



Story of KING PRASANNACHANDRA

One day, King Shrenik was on his way to pay homage to Lord Mahavir, and he saw a sage who was meditating and had a bright glow around him. This sage in fact was King Prasannachandra before he became a monk. He bowed down to the sage and continued on his


way. After reaching Lord Mahavir, King Shrenik asked the Lord, "Oh Lord, I saw a brilliant sage who was engrossed in meditation. If he died at that moment, what would be his destiny?" The Lord replied, "He would have been hurled down to the seventh hell". The king was very much surprised to hear this reply from the Lord. He thought, "Why would such a sage go to hell? Perhaps the Lord might have misunderstood me". He asked the Lord again, "Oh Lord, if his soul leaves this body just now, where will it go?" The Lord replied, "He will be an angel in the Sarvartha-siddha, a heavenly region." The king was much surprised at this reply too. He thought, "The Lord first said he would go to the seventh hell, and now he says that the sage would be an angel." The king was puzzled. At that very moment, drums began sounding in the sky and voices of "praise to the sage" were proclaimed. The king asked the Lord, "What is the cause of these sounds?" The Lord said, "Oh, king, the sage about whom you were inquiring has attained Omniscience and so the angels are sounding the drums and proclaiming praise to the sage. The king was extremely confused by these answers and requested to the Lord if he would kindly explain the situation in detail.

So Lord Mahavir explained, "Oh king, right before you approached the sage, two soldiers leading your procession diverted his mind with their conversation that the sage's son (who is now a king) was betrayed by his entrusted ministers and they were planning to overthrow his son and even kill him. His meditation was disturbed due to the affection for his son. He was infuriated with rage, and he lost his mental equanimity. Therefore, he started to fight with his ministers in his thoughts. He very violently discharged his weapons one after the other against his ministers. Soon his weapons were exhausted and his enemies were still not destroyed. So, he thought of throwing his steel helmet against them in order to destroy them. If he had died at that moment, he would have gone to the 7th hell.


As he reached for the steel helmet, he realized that he was not King Prasannachandra any more, but that he was a sage. His anger calmed down immediately. He remembered that he had been initiated into the vow of equanimity and of non-violence to all living beings mentally, verbally, and physically. He deeply regretted and repented for the breach of his vow and indulgence in severe anger. He further thought that he ought to have

maintained love for all the creatures of the world, ought to have no malice for the ministers, and no attachment for his son. He severely condemned his mental act. He despised it and withdrew himself from such a feal of anger and malice. Oh king, when he thought this way, you asked me the next question and I replied that he would be born in the Sarvartha-siddha (heaven) as an angel. Thereafter, he continued the purification of his mental reflections

and gradually he reached the stage of 'Kshapak Shreni' where he annihilated all of his destructive (Ghati) karmas, and attained omniscience." King Shrenik's doubts were resolved and he learned how mental reflection could fluctuate. He also learned that not only can physical acts or verbal abuses have such devastating effects, but mental acts also can have devastating effects. We, too: must learn from this story.

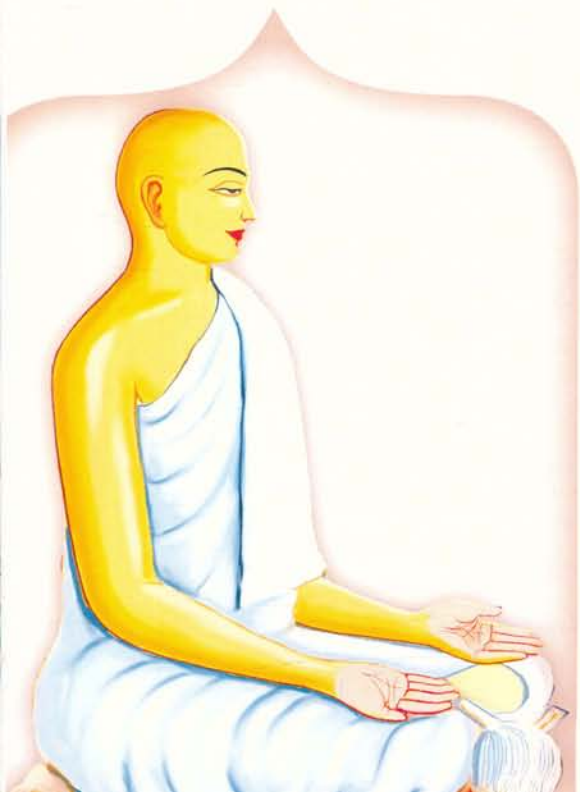


The rare individual who is wholly fearless is one who is also endowed with the divine virtues of fortitude, love, purity of mind, compassion, forgiveness & faith. The spiritual radiance of such a one eliminates those innumerable fears which shadows the lives of most of us... How can I preserve my image? How can I preserve my fame? How can I be known as righteous? The craving for recognition intensifies adding to the inner turbulence of multiple fears seething within - 'I wish to be adorned with ornaments of fear, applause & praise.' The glitter of my riches, the glory of my talents and beauty of my form should be reflected from my being. Whilst such desires impel us to strive towards their fulfillment, they also fill us with the dread of loss & anxiety for their reservation. On the spiritual path, as a seeker one should remember that fear and spiritual practice can not go together.





12 *Six Essentials* **AVASHYAK**



Jainism is a very practical religion, which helps us in every day affairs of life. Jainism has to be practiced and lived. Jain ethics is meant for all men and women in every walk of life. Contemplation of the soul is the main part of Jainism. Contemplation of the soul includes thinking, analyzing and meditating as a part of the right conduct. The rituals are interwoven in the daily life of a pious Jain. Going to the temple, listening to the Guru, practicing vows, giving alms to Sadhus, performing Samayika for equanimity, performing Pratikraman for introspection, practicing non-violence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigour, and infinite bliss. These attributes are not realized by a worldly soul because it is smeared with karmas. The karmas are mainly due to four passions (Kashaya); anger, ego, deceit and greed. Tirthankars have expounded on many ways to free us from these four Kashaya to attain Moksha. One of the ways is a daily practice of six Avashyaka (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily.

Six Essential OBSERVANCES

1. *Samayika* : To remain calm & undisturbed in a state of equanimity for 48 minutes.
2. *Chauvisattho* : To pray and appreciate the qualities of the 24 Tirthankars
3. *Vandana* : Devotion and service to *Guru Maharaj*.
4. *Pratikraman* : To repent, reproach & reflect upon past wrong thoughts & deeds.
5. *Kayotsarga* : Non-attachments to the body (standing or sitting motionless and meditating for a set period of time).
6. *Pratyakhyan or Pachchakhan* : Taking religious vows renouncing certain activities and certain foods for a set period of time to discipline one's self



[1]

SAMAYIKA EQUANIMITY

Samayika means to remain calm & undisturbed, to get detached from daily activities & to engage in spiritual activities to be free of all passions, & not to have feeling of liking, disliking, attachment, desire, or aversion. Samayika is the process that enhances the quality of equanimity. It helps to take one closer to the soul & to acquire a stable mind & temperament.

No one has attained Moksha & no one will attain Moksha without the practice of Samayika. To treat all living beings equal is the Samayika. To abandon wrongful activities & to practice spiritually right activities is Samayika. Samayika is the true conduct. Samayika is the essence of Tirthankars teachings. One has to practice Samayika to attain the right perception, the right knowledge & the right conduct. Jain monks & sadhvijis are in the state of equanimity (Samayika)



Talent is Rusting
Inside is corroding,

Well - spring is inside
Realize it..

throughout their life. A devout Shravak practices Samayika everyday. Great detail on the subject of Samayika is in the Jain canonical books. One should practice at least one Samayika a day, if not more. Time spent in Samayika is time spent as a Sadhu.



[2]

CHATURVINSHATI-STAVA

Praying and appreciating the qualities of the twenty-four Tirthankars.

Logassa Sutra is the Chaturvinshati-Stava. By reciting Logassa Sutra with true faith, one purifies their thoughts, and attains the right perception. One who has the right perception attains Moksha in a relatively short time. By praising the qualities of Tirthankars, passions are subdued.



[3]

VANDANA

Respecting and saluting Guru Maharaj.

In the absence of Tirthankar, our true teachers are our Jain Acharyas, Upadhyays and Sadhus, who show us the path of liberation. They are the practitioners of the true path of salvation. By paying respect to Jain monks and sadhvijis, one becomes humble, controls his ego and pride; and develops the quality of humility (Vinay). This process subdues our passions, and helps us advance spiritually.



*Past is Past,
forget it Fast...*



[4]

PRATIKRAMAN

Reviewing our daily activities, and expressing remorse for sinful activities.

Pratikraman is the most important Avashyaka (essential rite). “Prati means “back” and “Kraman” means “to go”, i.e. to go back, review, confess, and repent the bad thoughts and deeds from our activities. It also means going back to the path of non-violence, truthfulness, non-stealing, celibacy and non-attachment, and forgiving the faults of others, asking forgiveness for our faults without any reservation, and extending friendship. This will stop (Samvar) the influx (Asrava) of karma that covers the true nature of our soul (self, Jiva, or Atma), which has the qualities of perfect knowledge, vision, bliss, and power. Pratikraman is like a mirror where we

see ourselves internally, the way it is. We see our faults, and wrong doings. We ask for forgiveness for all wrongful acts, and take vows to minimize such acts.



[5]

KAYOTSARGA

Renouncing attachments to the body and tuning with oneself

Since beginningless time (Anadi-Kal) we have been considering our body as ourselves, not the soul. This is the main reason for our misery. The process of Kayotsarga involves forgetting body, mind & emotions as much as possible so that one can concentrate on the soul & experience that the soul & body are two separate entities. This process helps reduce attachment to material things. “This gives the experience that our self is our soul & not our body.



[6]

PRATYAKHYAN PACHCHAKHAN

Renouncing certain activities for certain time, to discipline one's self.

One takes vows according to one's capabilities to disengage from extraneous substances and to engage in the self-substance. The Shravaks take partial vows and ascetics take the great vows.

Importance of PRATIKRAMAN

Among all six essentials, the Pratikraman ritual is the most important one. It covers the other five essentials during the performance of its rites as follows:

One is required to do the Samayika before starting the Pratikraman ritual. During the Pratikraman ritual, by reciting Logassa and Namutthunam Sutras one salutes the twenty-four Tirthankars and their qualities. By reciting Panchindiya and Khamasamano Sutras one salutes the ascetics and their qualities. Thus, the Pratikraman includes Chaturvimshati-Stava and Vandana essentials. The Pratikraman ritual is done while sitting or standing in the meditating posture, and this is Kayotsarga. During the Pratikraman ritual one is required to take the Pachchakhan according to one's capacity covering Pratyakhyan essential.

The Pratikraman ritual includes many Sutras. The original sutras are written in Ardha-Magadhi (language of the common people during Bhagawan Mahavir's time) and Sanskrit languages, which consist of many hymns in praise of Lords and many verses of repentance and confession.

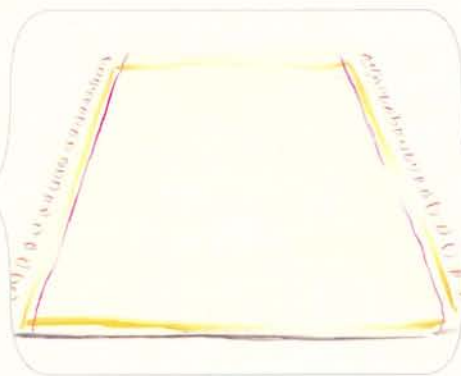
Jains are required to perform Pratikraman twice a day, in the morning and in the evening. The Devasi (evening) Pratikraman is for the sins committed during the day. Rai (morning) Pratikraman is for the sins committed during the night. However, if someone cannot perform Pratikraman daily, he can do a biweekly, quarterly, or yearly Pratikraman. The

yearly Pratikraman is called Samvatsari and the scriptures indicate that all Jains must do Samvatsari Pratikraman.

Spiritual Meanings Behind the Items Used in Samayika and Pratikraman



Charavalo : is used to gently clean the floor (to make the space free of subtle living beings) before setting Katasanu on the floor. Charavalo is also used to sweep the floor before stepping on it, and for necessary movements during the Samayika or Pratikraman. Its spiritual meaning is to remind us that we need to clean our soul from all karma particles. It reminds us of non-violence. Its wooden handle is 24 fingers long. Its white-wool strings are 8 fingers long, to remind us that we are entrapped in the worldly existence (journey of misery) because of the eight main karma. Charavalo and Muhapatti, both constantly remind the aspirant that he/she is in Samayika and exercise equanimity during the Samayika.

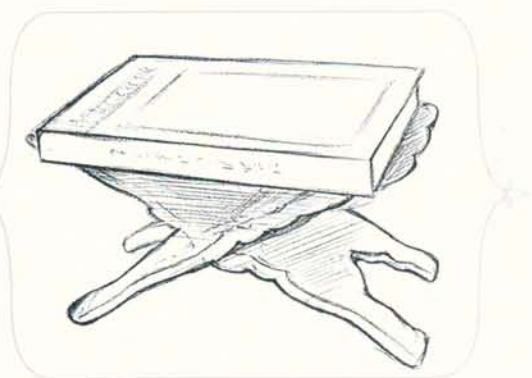


Katasanu : It is also known as Asan. Katasanu means the piece of mat on which one sits. It should be of white wool. It insulates the body from losing the energy that is generated due to the practice of Samayika. It protects subtle mobile living beings underneath. The white colour promotes peace and enhances the spiritual environment.



Muhapatti : It is a small piece of white cloth folded in a particular way, used in front of the mouth about 2 to 3 inches away while reciting Samayika Sutras. Because of Muhapatti, one becomes careful about what he/she speaks, and stops him/her from saying lies and making provocative and non-

beneficiary speech to others. One controls his/her speech and speaks only when it is necessary. Uncontrollable spits are stopped by the Muhapatti from falling on the holy things such as books. It prevents insentient and warm breath that is coming out of the mouth from mixing with sentient and cold air of the outside thus is an act of non-violence. By use of Muhapatti, one becomes humble and courteous. The Muhapatti is about 10 to 12-inch square piece of white cloth, folded in half, then folded about one inch from the closed side, and then it is folded laterally. This way it has three open sides and one closed side, and it symbolizes that living beings attain Moksha through only one destiny - human beings, and not from the other three destinies.



Sthapanacharya : When a Guru is not present, a preceptor's seat is installed by putting a religious book that contains Navakar Mahamantra and Panchindiya sutra on a Sapada (book stand) and / or with Navakarvali on it. The aspirant sits facing East or North or any direction in front of the preceptor's seat. This enables the aspirant to maintain discipline and to develop the quality of humility. One does not gain spiritually without proper guidance from the right guru.

There are people who are gifted with quiet. It flows out of them almost like a force of nature. One imagines the depths of spirit and personality out of which it emanates. Their presence comforts us and soothes us with their, "Sounds of silence". An Aura of silence is very appealing, it affords a view of the vast horizons that are open to human nature, an infinite light, a cosmic kindness, an openness.



13

ANEKANTAVADA



(Non-absolutism-respect for the life of all being leading to mutual understanding and peaceful co-existence)

Once upon a time, there lived six blind men in a village. One day the villagers told them, "Hey, there is an elephant in the village today." They had no idea what an elephant was. They decided, "Even though we cannot see the elephant, let us go and feel it anyway." All of them went where the elephant was. Each of them touched the elephant. "Hey, the elephant is like a pillar," said the first man who touched his leg. "Oh, no! it is like a rope," said the second man who touched the tail. "Oh, no! it is like a thick branch of a tree," said the third man who touched the trunk of the elephant.

"It is like a big manual fan" said the fourth man who touched the ear of the elephant. "It is like a huge wall," said the fifth man who touched the belly of the elephant. "It is like a solid pipe," Said the sixth man who touched the tusk of the elephant. They began to argue about the elephant and every one of them insisted that he was right. They were getting agitated. A wise man was passing by, saw this. He stopped and asked them, "What is the matter?" They said, "We cannot agree on what the elephant is like." Each one of them told what he thought the elephant was like. The wise man calmly explained to them, 'All of you are right. The reason every one of you is telling it differently is because each one of you touched a different part of the elephant. So, actually the elephant has all those features that you all said.'

"Oh!" everyone said, were all right. There was no more fighting. They felt happy and content that they were all right.

The moral of the story is that there may be some truth to what someone says. Sometimes we can see that truth and sometimes we cannot because they may have a different perspective that we may not agree to. So, rather than arguing like the blind men, we should say, "Maybe you have your reasons." In Jainism, it is explained that truth can be stated in seven different ways. One should know the complete truth, and then analyze the truth from all different angles. So, you can see how broad our religion is. It teaches us to be tolerant towards others to their viewpoints. This allows us to live in harmony with people of different thinking. This is known as the Syadvada, Anekantavada, or multiplicity of viewpoints.

According to Jain metaphysics, not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications. Clearly ordinary knowledge (non-omniscient) cannot comprehend this complex reality for ordinary knowledge is limited not only by the limited power of the senses & reason, but also by the perspectives adopted by the knower as well as by the conditions of space, time, light, & so on.

Emphasizing the limits of ordinary knowledge, Jainism developed the theory

that truth is relative to the perspective (Naya) from which it is known. Furthermore, because reality is many sided & knowledge is true only from a limited perspective, all knowledge claims are only tentative (Syat) having the form, "X may be Y" rather than "X is Y."

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio cultural conditioning, particular place, time, light, hopes, fears and, of course, subject to the limitation of our sensory receptors and reasoning power. A person seeking profit sees everything in terms of gains and losses; insecure people sees threats everywhere and a person devoted to God sees everything as God's blessed creation.

When it is understood that knowledge is limited by the particular perspective from which side it is achieved, it becomes easy to see that knowledge claims are conditioned by the limitation of the perspective that it assumes and should always be expressed as only tentatively true.

Just as the blind men should have been more circumspect, saying for example, "Standing here, feeling the object with my hands, it feels like a winnowing fan. It may be a winnowing fan." So should everyone understand that their knowledge claims should be asserted only conditionally.



14 *Living* **VALUES**



[1] *The power of* **DETERMINATION**

The little country schoolhouse was heated by an old-fashioned, pot-bellied coal stove. A little boy had the job of coming to school early each day to start the fire and warm the room before his teacher and his classmates arrived.

One morning they arrived to find the schoolhouse engulfed in flames. They dragged the unconscious little boy out of the flaming building more dead than alive. He had major burns over the lower half of his body and was taken to a nearby county hospital. From his bed the dreadfully burned semi-conscious little boy faintly heard the doctor talking to his mother. The doctor told his mother that her son would surely die - which was for the best, really - for the terrible fire had devastated the lower half of his body.

But the brave boy didn't want to die. He made up his mind that he would survive. Somehow, to the amazement of the physician, he did survive. When the mortal danger was past, he again heard the doctor and his mother speaking quietly. The mother was told that since the fire had destroyed so much flesh in the lower part of his body, it would almost be better if he had died, since he was doomed to be a lifetime cripple with no use at all of his lower limbs.

Once more the brave boy made up his mind. He would not be a cripple. He would walk. But unfortunately from the waist down, he had no motor ability. His thin legs just dangled there, all but lifeless. ultimately he was released from the hospital. Every day his mother would massage his little legs, but there was no feeling, no control, nothing. Yet his determination that he would walk was as strong as ever.

When he wasn't in bed, he was confined to a wheelchair. One sunny day his mother wheeled him out into the yard to get some fresh air. This day, instead of sitting there, he threw himself from the chair. He pulled himself across the grass, dragging his legs behind him.

He worked his way to the white fence bordering their garden. With great effort, he raised himself up on the fence. Then, stake by stake, he began dragging himself along the fence, resolved that he would walk. He started to do this every day until he wore a smooth path all around the yard beside the fence. There was nothing he wanted more than to develop life in those legs.

Ultimately through his daily massages, his iron persistence and his resolute determination, he did develop the ability to stand up, then to walk haltingly, then to walk by himself and

then to run. He began to walk to school, then to run to school, to run for the sheer joy of running. Later in college he made the track team. Still later in Madison Square Garden this young man who was not expected to survive, who would surely never walk, who could never hope to run - this determined young man, Dr. Glenn Cunningham, ran the world's fastest mile!

[2]

SELF RELIANCE

A man found a cocoon of a butterfly. One day a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole.

Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further. Therefore, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily.

However, it had a swollen body & small, shriveled wings. The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge & expand to be able to support the body, which would

contract in time. Neither happened! In fact, the butterfly spent the rest of its life crawling around with a swollen body & shriveled wings. It was never able to fly.

What the man in his kindness and haste did not understand, was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening were nature's way of forcing fluid from the body of the butterfly into its wings. By doing so it would be ready to fly once it achieved its freedom from the cocoon. Sometimes struggles are exactly what we need in our lives. If we were allowed to go through our lives without any obstacles it will cripple us. We will not be as strong as what we could have been. We will never fly!

I asked for Strength...
And I got Difficulties to make me strong.

I asked for Wisdom...
And I got Problems to solve.

I asked for Prosperity...
And I got Brain and Brawn to work.

I asked for Courage...
And I got Danger to overcome.

I asked for Love...
And I got Troubled people to help.

I asked for Favors...
And I got Opportunities.

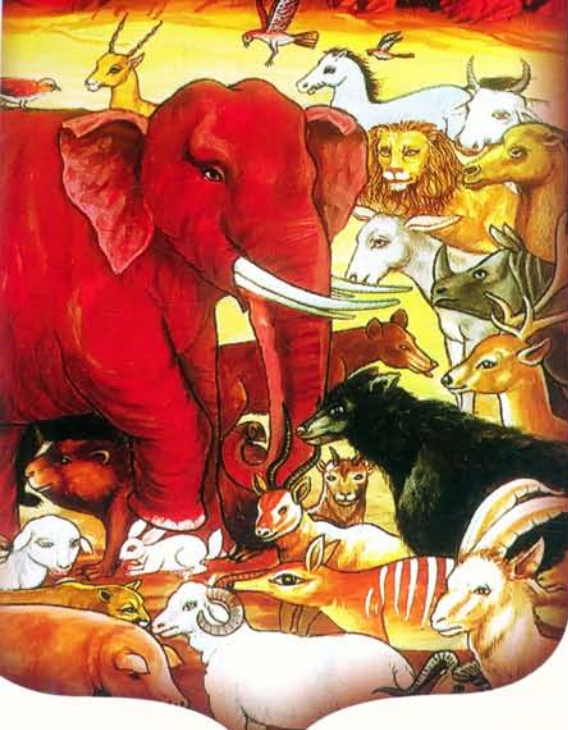
I received Nothing that I Wanted...
I received everything that I needed!

Very often we want someone to help us and do things for us. However, it is equally important to learn to do things for ourselves. Then they will be done the way we want and they will be done when we want them. As in the above story, if the butterfly had been allowed to be self-reliant and had come out of the cocoon by himself he would have become a very pretty butterfly admired by all. When there was intervention, with the thought of helping, he was in fact hurt by it and lost far more than he gained. Just as gold is more pliable when it is heated, we get more self-sufficient and better as we go through life's difficulties and work out a solution for ourselves. We need to keep our standards high and rise up to them instead of lowering our standards to make our life easier and more comfortable.

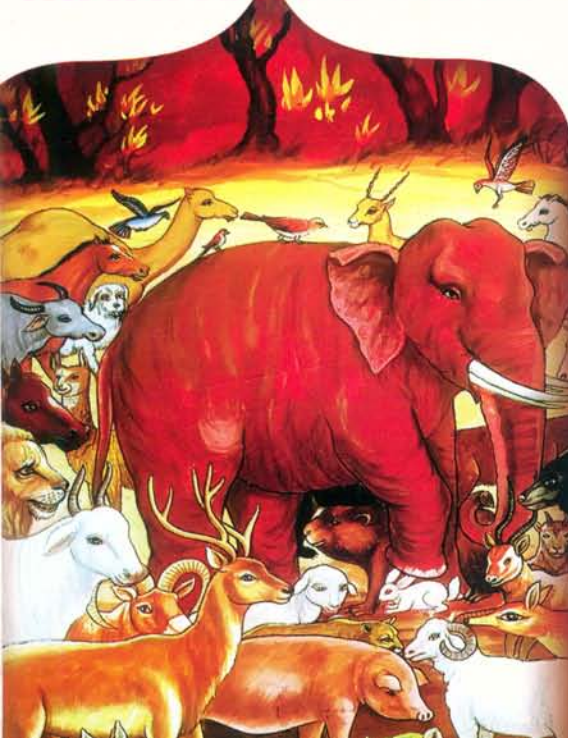


To project Anger outwards,
one must burn internally
and to commit violence
upon others, one must first
turn violent upon the self.





15 Stories During **BHAGWAN MAHAVIR'S LIFE**



[1]
MEGHKUMAR

King Shrenik of Magadha region in the State of Bihar, India had a beautiful queen named Dharini. Once while she was sleeping, she dreamt of a white elephant entering her mouth. She immediately woke up & told the king about her dream. King Shrenik knew that it was an auspicious dream. He called the dream experts who predicted that the queen would give birth to a very handsome & intelligent son who will excel in everything. The king & queen were very pleased to hear this.

During the third month of her pregnancy, queen Dharini had an irresistible urge to ride an elephant in the country with the king when the sky is decorated with clouds of colorful hues, lightning is flashing & it is raining. In most parts of India, it rains only during the monsoon season which is usually from June to October. Dharini, however, had the urge during the off-season. The fulfilment of her urge was therefore a problem. In order to see that her health & well-being were not affected by the unsatisfied urge, the king asked his eldest son Abhaykumar who was also the Prime Minister of the state, for a solution to satisfy the queen's urge. Abhaykumar had a friend who could do miracles. The friend arranged events exactly according to Dharini's urge.

She was therefore able to ride on an elephant with the king & satisfy her urge.

In due course Queen Dharini gave birth to a very handsome & adorable baby boy. Rain in the Indian language is called Megha, so in commemoration of her urge during pregnancy, the boy was named Meghakumar. At the age of eight, he was sent to school where he learned all seventy two types of arts & crafts & became an accomplished youth. He got married & enjoyed all the pleasures of worldly life.

Once Lord Mahavir came to Rajgrihi, the capital city of Magadha & stayed in the Gunashil monastery. Almost every resident of Rajgrihi went to listen to His sermons, Meghakumar went as well. The sermon made a lasting impression on him. He realized the transitory nature of worldly situations & decided to renounce his worldly life. His parents were sad to hear about his plan. They tried everything possible to prevent him from renouncing worldly life. However, he remained firm. Nevertheless, in order to satisfy his parents' wish, he agreed to become the king for one day & was ceremoniously crowned king with all the royal pomp. Immediately after that, he left everything, renounced worldly life & became a disciple monk of Lord Mahavir.

At night, as a junior monk, he was given a place to sleep near the entrance. Therefore, it was difficult for him to bear the accidental kicking by the monks, & his bed & body smeared by the dirt. He felt that he could not bear that sort of a miserable life & decided to give up the life of a monk.

In the morning, he went to Lord Mahavir to seek permission to return home. Mahavir was aware of the discomforts that Meghakumar had faced the previous night & told him, "Meghakumar, you do not remember, but let me described to you the discomforts that you faced during your previous life."

"In your previous life you were Meruprabha, the king of elephants. Once there was a terrible forest fire which you escaped narrowly. You decided to make a shelter that all the animals could use in case of another fire. You cleared up a vast stretch of land by removing all the plants, bushes, & trees. You also weeded out the grass that grew there."

Once again there was a wild fire in the forest. All the animals came running & took refuge on that stretch. You were also there. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down, you saw the rabbit

jump into that space, & you decided to hold your foot up in order to save the rabbit. The fire raged for two & a half days during which you continued to hold your foot up out of compassion for the rabbit."



At the end of the fire as the animals retreated, you tried to lower your foot. It was so stiff by then that you could not keep your balance & fell down. You felt agonizing pain & could not get up. You spent three days & nights suffering from severe pain. Ultimately you died & in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could face that much distress for the sake of a rabbit & attain this priceless human life in return, how can you not face the accidental kicking & the dirt from the feet of your fellow monks ? Do you realize that by renouncing this worldly life & by becoming a monk you have taken the first step towards the long journey of liberation ? Remember that all this suffering & happiness are

only due to our own Karmas. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation."



Meghakumar was spellbound by the Lord's words & realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring worldly life. The lord did so & Meghamuni, as he was called thereafter, started leading a rigorous austere life. Fasting for days at a time, he stayed in meditation most of the time in order to eradicate his Karmas. When his body became very weak & he could no longer observe the rigours of ascetic life, he decided to observe the fast until death. This vow is called Sanllekhana. He fasted for a month on mount Vaibhargiri near Rajgrihi. Upon death, he was born in heaven. Bhagwan Mahavir has stated to Gautam -Swami that at the end of the heavenly life, Meghakumar would be reborn as a human being & would attain liberation.

Here is a great example of compassion. An elephant bears discomfort & pain to save a little animal. As we are developed & more rational beings, we should learn from these animals to be helpful to each other. In addition, when one takes an oath to lead the life of a monk, one should not revert to a worldly life or even entertain thoughts of doing so. An ascetic life is a very tough & rigorous life which makes one realize & understand the true nature of the soul. In order to achieve this understanding, one must put aside the worldly life permanently because it tends to distort things. Suffering occurs because of one's past Karma, so one should bear it with patience & focus on the soul for self-realization.

[2]

AIMUTTA MUNI

Once upon a time in the streets of Polaspur, India, a six-year-old child named Aimutta was playing with his friends. He was the son of King Vijay & Queen Shrimati. While playing he saw a monk. The monk's name was Gautam-Swami, the chief disciple of Lord Mahavir. He was barefoot & bald. He was going from one house to another to get alms (food). Aimutta ran to him & invited him to his palace to get food saying this would make his mother & him very



happy. Gautam-Swami agreed & they went to the palace. Aimutta's mother, Queen Shrimati, was standing in the balcony overlooking the garden. She saw Gautam-Swami & Aimutta coming towards the palace. She was very happy & came down to receive Gautam-Swami. She welcomed him with devotion & said, "Matthaena Vandami (my salutation to you)." She asked Aimutta to go & get his favourite food to offer Gautam-Swami. Aimutta brought ladoos (sweets) & started putting them in the container even though Gautam-Swami said he didn't need that many. Aimutta was very happy to offer food to the monk.

As Gautam-Swami started to leave, Aimutta said, "Your patra (wooden

utensil) is heavy; please let me carry it for you." Gautam-Swami said, "Aimutta, I cannot give it to you because it can only be carried by those who have taken Diksha & have become a monk."

Aimutta asked, "What is Diksha?"

Gautam-Swami explained to him that when someone takes a vow of Diksha he renounces the worldly life, his house, his family, & all other social & economic ties. Then he becomes a monk. People take Diksha to avoid the accumulation of bad Karma & to attain liberation; in normal everyday living, people are involved in various activities; which cause them to accumulate Karmas. On the other hand, monks & Sadhvis avoid all the activities of householders in order to avoid accumulating these Karmas.

Aimutta became curious & asked, "Gurudev, you do not commit sins! However, don't you need to eat? don't you need a place to live? All these activities cause sins which acquire bad Karmas." Gautam-Swami was pleased with the child's interest to learn more. So he explained, "We take food but we do not accept food which is made specially for us. We stay in a place but we do not own it, & we do stay there for more than a few days at a time. We do not keep money, & we do not take part in any business or any organization. Thus, as

a monk, we do not do any activity that causes sins, Aimutta said, "In that case, Gurudev, I want to take Diksha."

Aimutta & Gautam-Swami walked to the place where Lord Mahavir was giving a sermon. Aimutta joined the others to listen to his teachings. In that sermon, Aimutta learned what life is all about & what one can do if he or she wants to eliminate worldly suffering. Aimutta expressed his desire to become a monk to Lord Mahavir. Lord Mahavir said, "We cannot give you Diksha without your parents' permission." Aimutta replied, "That is easy. I will go home, get their permission & come back." Aimutta went home. He told his mother, "Mother, I want to take Diksha. Remember you used to say 'household life is full of violence & causes sins?'" Gautam-Swami & Lord Mahavir also said the same. I want to be free of sins. Therefore, please give me permission to take Diksha."



Aimutta's mother was surprised by his words. She was happy in her

mind for his fear of sins & his desire to take Diksha because she was a religious woman. However, she wanted to be sure that Aimutta understood what “taking Diksha” meant. So she said, “My son, to take Diksha is a very hard & disciplined life. You will not have a mother nor a father to take care of you. How will you be able to handle such suffering?”

Aimutta said, “Mother, this household life also has a lot of suffering. At least we know that as a monk the suffering will help destroy Karmas & will lead to liberation.” His mother was very happy to hear this. However, she wanted to test Aimutta’s determination further. She said, “Son, why are you in such a hurry? Wait for a while. You need to take care of us when we get old, & you will have your own family too.”

Aimutta said, “Mother, I learned from Lord Mahavir that no one is young or old. I also learned that no one knows what is going to happen tomorrow. No one knows who will die first or last. So why wait & miss the opportunity which is available to me today?” His mother was very happy that her son fully understood what Diksha meant & what his desire was. She said, “Congratulations, my son. I am very proud of you. You will be a good monk. Do not forget that your goal is to attain liberation & be sure to observe ahimsa (non-violence) throughout your

life. I give you permission to take Diksha.” Aimutta said, “Thank you, Mother, I will remember your advice.” Aimutta’s mother blessed him & wished him success in his new life. She also helped him get permission from his father, King Vijay. A few days later he took Diksha & became a monk called “*Balmuni (young monk) Aimutta.*”

One day Balmuni Aimutta saw some children playing with a paper boat in a water puddle. He became excited about playing & forgot that as a monk he could not play with water. He ran towards the children & asked if he could play with them. The children became excited that a monk wanted to play with them. He took his container & started playing with it as if it were a boat. He said, “Look, my boat is also sailing.” Meanwhile, other monks came there & saw him playing with water. They said, “Balmuni, what are you doing? Did you forget that as a monk you should not play with water? Playing with water causes harm to the many living beings that live in the water. As monks, we have taken a vow not to hurt any living being. You have violated your vow & have accumulated some bad Karma.”

Balmuni Aimutta realized his mistake. He immediately started repenting, “Oh! What have I done? I promised my mother that I would not

do any sinful activity. These monks were kind enough to remind me of my mistake! What would have happened if these monks had not seen me?" He was truly regretful for what he had done. He left with the other monks. Monks have to recite the '*Iriyavahiyam Sutra*' after returning to their place from outside. Therefore, Balmuni also recited this sutra. When he came to the part:

If I have hurt any living beings of water, green grass, & clay, I am asking for forgiveness...

His repentance had no bounds. He was extremely sorry for what he had done. He began thinking, "What did I do? I have hurt so many living beings just for fun. How can I be free of these sins? How will I face Lord Mahavir? Oh living beings, I have caused harm to you. Please forgive me for my sins. I will never commit these sins again." Because of his sincere repentance, all of his bad Karmas were destroyed & he attained omniscience or Keval-jnan (infinite knowledge). Now he became a Kevali monk.



After this, Kevali Aimutta Muni went to Lord Mahavir's assembly & started walking towards the place where other Kevali monks sit. Some senior monks noticed this & told him, "Oh, Aimutta !! Where are you going? That is the place for Kevali monks to sit. Go over there, where the other monks are sitting."

Lord Mahavir interrupted them & said, "Monks, you should not disrespect a Kevali monk. Aimutta Muni is no ordinary monk now. While reciting Iriyavahiyam Sutra, he destroyed all of his destructive (Ghati) Karmas & became a Kevali." The monks realized their mistakes, bowed down to him & thought, "There is no age barrier to be an omniscient or Kevali."

At the end of his life, Balmuni Aimutta attained liberation.

The pursuit & understanding of Jainism has no age limit but is rather driven by one's own true faith, understanding, & the passion to learn & practice the principles of Jainism. All of us make mistakes, which cause bad Karma. Mistakes can be intentional or unintentional. It is possible that Karma resulting from unintentional mistake can be eliminated by true & sincere repentance. However, one should not intentionally make a mistake knowing that they plan to repent for it later. Such

repentance will be in vain since it is not true or sincere.



[3]

ANAND SHRAVAK

Once upon a time, there lived a king named Jitshatru in the city of Vanijya, India. A rich householder named Anand also lived in the same city. He was so rich that he had 4 million gold coins, an equal amount of cash, an equal amount invested in business, lots of jewelry, & many other assets. He also owned 40,000 cows. He was highly respected by the king as well as by the people of Vanijya.

One day Lord Mahavir visited Vanijya & delivered a sermon. After listening to the sermon, Anand decided to follow Jainism by accepting the twelve vows of a householder. Anand observed these vows for fourteen years & progressed spiritually. One day Anand Shravak attained a special ability

known as Avadhi-jnan (clairvoyance) by performing severe penance, austerities, & meditation. His Avadhi-jnan was more pure & powerful than that acquired by other laypeople in their spiritual progress.

At this time Lord Mahavir & his disciples were in town. While returning from Gochari (getting food or alms), Gautam-Swami learned that many people were going to pay homage to Anand Shravak for his newly acquired spiritual ability (Avadhi-jnan) & his austerities. He decided to visit him. Anand was very happy to see Gautam-Swami, his guru (spiritual teacher). Though weak due to his austerities, he got up & welcomed Gautam-Swami warmly. Gautam-Swami inquired about his health & then asked about his new special ability. With due respect, Anand replied to Gautam-Swami. "Reverend Guru, I have attained a special ability (Avadhi-jnan) with which I can see as high as the first heaven & as low as the first hell."

Gautam-Swami explained to Anand, "A layman (Shravak) can attain the special ability of Avadhi-jnan, but not of this magnitude. You need to do Prayashchitta (atonement) for imagining these visions." Anand was puzzled. He knew that he was correct but his Guru questioned his truthfulness & told him to

repent for it. He therefore politely asked Gautam-Swami, "Does one need to repent for speaking the truth?" Gautam-Swami, equally puzzled, replied, "No one has to repent for speaking the truth." He then left Anand thinking that he would reconfirm this with Bhagawan Mahavir.

Gautam-Swami returned to Bhagawan Mahavir & asked about Anand's special ability. Mahavir replied, "Gautam, Anand was telling the truth. He has acquired Avadhi-jnan of such magnitude. Rarely does a layperson attain such power & knowledge. You should repent for your mistake." Gautam-Swami set aside his alms & immediately returned to Anand & asked for his forgiveness for doubting his honesty & truthfulness.

It is characteristic in Jain religion that if a Guru makes an error he should ask forgiveness from the disciple. Also if monks make an error then they should ask forgiveness from the laypeople. In the later part of his life Anand fasted until death & then he was reborn as a heavenly being in Saudharma Devaloka (a heavenly region). After the completion of that heavenly life, he will be reborn as a human & will attain liberation.

The essence of human life is to practice one or more of the twelve vows in daily life. This story tells us how

householders (Shravaks) should have faith in truth. It also shows that Gautam-Swami was simple, humble & a true follower of Lord Mahavir. When Lord Mahavir pointed out his mistake, Gautam-Swami went to Anand without any hesitation, to ask for forgiveness even though he was the chief disciple of Mahavir-Swami. It also shows how impartial Lord Mahavir was because even though his chief disciple had made a mistake, he did not cover it up. On the contrary, he took the side of truth & explained his mistake to Gautamswami.



[4]

PUNIA SHRAVAK

Punia Shravak & his wife were poor villagers by their own choice. They lived in a small hut made of mud & grass. Punia had taken a vow not to earn more than the minimum needed to survive, which at that time was 12 Dokadas (1/12 of a rupee) a day, which he earned by spinning & selling cotton yarn. He

had also taken another vow to offer food to virtuous people daily. As they could not afford to have more food to satisfy this vow, he would fast one day & his wife would fast the next day. In spite of their being so poor, they always offered their hospitality to fellow beings. In this way, the couple helped deserving people every day.

Punia Shrivak does Samayika (48 minutes of meditation & equanimity) daily. Once during Samayika he could not meditate properly. He wondered what he had done that was disturbing his meditation but could not think of a reason. Therefore, he asked his wife, "What have we done different today that I cannot meditate properly?" At first his wife could not think of anything either. But as she continued thinking, she remembered that while returning from the market, she had picked up dry cow manure from the street & used that as cooking fire. She told Punia about this. He told her that they should not take anything from anywhere unless it is bought from their own daily earnings. Even though dry cow manure lying on the street has no value & does not belong to anybody, they did not have the right to take it. Punia could do a true Samayika because he lived a life of such high morals. Even Lord Mahavir praised his Samayika ritual in his sermon.

Once King Shrenik asked Lord Mahavir how he could destroy his bad Karmas to avoid being born in hell in his next life. He was ready to give up his entire kingdom for that. Lord Mahavir knew that it is not possible to change such Karma (birth Karma of the next life) once acquired by a person. However to convey this message properly to the King, he said, "If you can buy the Punia Karma of one Samayika from Punia Shrivak then it may be possible to change the birth Karma of your next life." King Shrenik went to Punia Shrivak & requested the Punia Karma of one of his Samayika.

King Shrenik was ready to give his entire kingdom for this purchase. Punia Shrivak said, "Sir, I do not need any money. You have given us all the things we need in our life. I am ready to give everything I possess including my life for you. You are a great & merciful king. However I do not know how to give my Samayika Punia to you. Good Karma cannot be purchased. One has to do good Karma personally."

Now King Shrenik realized that all his wealth could not buy Punia Karma of even one Samayika from very poor man of his kingdom. King Shrenik left disappointed but with admiration for Punia's real faith in religion.

This story shows that one can live a life of contentment even with limited earnings. We should not take anything that is not given to us. We should not accumulate more money than necessary to live. Vows or rituals are done for spiritual upliftment & not for monetary gain. To gain benefit from Samayika & other forms of meditation & penance, they should be motivated by one's inner self & not by any motives that conflict with Jain principles.



[5]

SHALIBHADRA

Once upon a time, there lived a poor woman & her son in a small village. One day, there was a festival in the village & all the kids including the poor boy were playing together. After playing, all except the poor boy, started to eat Kheer

(rice pudding) that they had brought with them. The poor boy did not have Kheer to eat. He felt bad & ran home to his mother. He asked her if she would make some Kheer for him since all other children were eating it. His mother said that she could not make Kheer & told him to eat whatever she had cooked. He started crying & insisted on having Kheer. His mother could not bear to see him cry. Therefore, she went to a neighbour's house & borrowed some milk, sugar, & rice, & made Kheer for her son. She poured the Kheer into a dish & left to bring some water from the well.



As the boy was about to start eating, he heard the words, "Dharma Labha" (meaning, may you be blessed with spirituality, usually spoken by Jain Sadhus & Sadhvis when they arrive at a lay person's house for Gochari-food). He saw a Jain Sadhu at the door. Without hesitation, the hungry boy invited the monk in & offered him the Kheer. He poured all the Kheer from his plate into

the monk's container. He was happy that he could offer this to the monk even though nothing was left for him to eat. His good intentions & his pious action helped him earn good Karmas.

In his next life he was born as, Shalibhadra in a very rich family. His life was like being in heaven. His parents were Bhadra Shethani & Gobhadra Sheth. His father had renounced the world to become a monk when Shalibhadra was a young boy. His mother provided him all the comforts & luxury & never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to thirty two beautiful women.

One day, some merchants from Nepal came to town to sell some very exquisite diamond studded shawls. They went to King Shrenik's court where the king told them that he could not afford to buy such expensive shawls. The merchants returned from court in utter disappointment because they were hoping to sell some shawls to the king. The merchants also thought that since the king could not afford to buy any then none of his people would have enough wealth to buy their shawls in this city & decided to leave town.

When *Bhadra Shethani* heard this, she sent a messenger & requested the merchants to visit her. The merchants were reluctant to go because if the king could not buy a shawl, how could any of the residents buy such expensive shawls? When they reached the house, Bhadra Shethani asked, *"How many shawls do you have?"* They said they had sixteen shawls. She said, *"Only sixteen? I need thirty-two shawls because I have thirty-two daughter-in-laws."* The merchants thought she was joking believing that she would not even buy one. She said, *"Please take out those shawls."* They took out the sixteen shawls. The merchants were surprised that without a second thought she bought all sixteen shawls. They were further astounded to see her tearing such precious shawls into two pieces in front of them & giving a piece to each of her daughters-in-law to wipe their feet. The merchants were stunned but left with joy. The daughter-in-laws used the pieces once & threw them away.

One of the servants at Shalibhadra's palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls & he was also very proud of such rich people upholding the good name of his kingdom. He invited Shalibhadra to

his court to honor him. When Bhadra Shethani found out, she went to the king & told him that her son was very shy, & invited the king to come to their palace. King Shrenik accepted the invitation & went to Shalibhadra's palace. When King Shrenik reached there, he realized that his own palace was nothing compared to Shalibhadra's palace. Bhadra Shethani offered him a place to sit & asked Shalibhadra to come down to honour & respect the king.

Shalibhadra did not know anything about the king or his kingdom & thought that there was some sort of merchandise that his mother wanted to show him. So he said, "I do not want to see it but you go ahead & buy it." His mother said, "This is not merchandise. He is our king, our master, & you need to come down to greet & honour him." The word "master" started ringing in his ears. He wondered, "Why should I have a master over me? I should be the master of myself." While thinking like this, he came down & paid his respect to the king, but he did not stay very long.

He kept thinking that he was not a free person because there was someone like a king & master over him. He started to think about his father (who had become a monk) & the real meaning of life. He decided at that very moment to become a monk & told his family about

his decision. His mother & all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions & family members at once, he agreed to spend one day with each of his wives & at the end of thirty-two days he would become a monk. He started to do that the very same day.



Shalibhadra had a sister named Subhadra. She was married to Dhanna. Dhanna had eight wives. One day Subhadra was giving her husband Dhanna a bath & suddenly tears rolled down her face & fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk & that he had been spending one day with each of his wives & at the end of thirty two days he will become a monk. Dhanna laughed & told

Subhadra, "Your brother is a coward. If he wants to become a monk, then why wait for thirty two days?" Subhadra was upset to hear that, & told her husband, "It is easier said than done." This sparked awareness in Dhanna's mind & he told her, "I am leaving all eight of you right now to become a monk." Subhadra was taken by surprise. She thought that her husband was joking. However, Dhanna said, "It is too late now. I am determined to become a monk. If you all want to join me, you are welcome." Seeing Dhanna's determination, Subhadra & his seven wives decided to become Sadhvis. Dhanna then went to his brother-in-law Shalibhadra's palace & challenged him. *"Hey Shalibhadra! If you really want to leave your family & possessions, then what are you waiting for? Join me."*

Shalibhadra heard him & accepted the challenge. He told his wives & other family members, "I am leaving you all today." He went down to join his brother-in-law. His wives joined him too. All of them went to Lord Mahavir, accepted Diksha & became *Sadhus & Sadhvis*.

After observing severe penances as monks, Dhanna & Shalibhadra were born as heavenly beings in heaven. From there, they will be born again as human beings & attain liberation.

*Selfless service always pays off.
Neighbors helping neighbors reflects a*

caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Shalibhadra. As a result, he was able to leave all materialistic pleasures, accept monkhood & purify his soul.

[6]

KING SHRENIK & QUEEN CHELNA

This is a story from the time of Bhagawan Mahavir. At that time, King Chetak was the ruler of Vaishali. He had a beautiful daughter named Chelna. Once an artist painted a picture of Chelna & showed it to King Shrenik of Magadha. Charmed by Chelna's beauty, Shrenik fell in love with her. One day Chelna came to the city of Magadha where she saw king Shrenik & she too fell in love with him. They soon got married.

Queen Chelna was a devoted follower of Jainism, while Shrenik was influenced by Buddhism. The king was very generous & had a big heart, but somehow he was not happy with his queen's devotion to Jain monks. He wanted to prove to Chelna that Jain monks were pretenders. He strongly believed that Jain monks could not follow the practice of self-restraint & non-violence to the extent that Jain philosophy claims, & that the equanimity

shown by Jain monks was superficial. Chelna was greatly disturbed by this.



One day King Shrenik went on a hunting trip where he saw a Jain monk, Yamadhar, engaged in deep meditation. Shrenik let his hunting dogs go after Yamadhar but the monk remained silent & in deep meditation. On seeing the calmness & composure of the monk, the dogs became quiet. King Shrenik got angry & thought that the monk had played some trick on them. Therefore, he started shooting arrows at the monk, but they kept missing him. Becoming more upset, he finally put a dead snake around Yamadhar's neck & returned to his palace.

The King narrated the whole incident to his queen Chelna. The queen felt very sorry for Yamadhar & took the king back to Yamadhar's place of meditation. Because of the dead snake, ants & other insects were crawling all over the monks' body, but the monk did not even stir. The couple witnessed the

limits of human endurance. The queen gently removed the ants & the snake from the monk's body & cleaned his wounds. She applied sandalwood paste. Sometime later Yamadhar opened his eyes & blessed both of them.



The monk did not distinguish between the king who had caused him pain & the queen who had alleviated his pain. King Shrenik was very impressed & became convinced that Jain monks were truly free from attachment & aversion. Thus, King Shrenik along with queen Chelna became devoted to Jainism & Bhagawan Mahavir.

If one cannot perform a comparable level of penance & devotion, one should not doubt the willpower & devotion of someone who is more religious. In fact, one should be very respectful of such individuals. It is important to serve & support these people rather than cause them pain & suffering. This will help to avoid the accumulation of bad Karma. Learn to accept & appreciate virtues in others.

ABHAYKUMAR

& THIEF ROHINEYA

During the time of Lord Mahavir there was a burglar named Lohkhur. He lived in a remote cave in the Vaibhargiri hill near the city of Rajgrihi. He was very clever in his profession & never left any traces of his burglary. He & his wife, Rohini, had a son named Rohineya. As Rohineya grew up, he learned his father's profession & eventually became an expert burglar. He even surpassed his father in intelligence & smartness. It was almost impossible to recognize him when he was in disguise. If someone pursued him, he could outrun him or her. He robbed the rich & hid the treasures in the most unexpected & inaccessible places. He extended help to the poor from the wealth that he accumulated. Many of them felt grateful & were pleased with him. Therefore, they were not willing to help government officials to track him down.

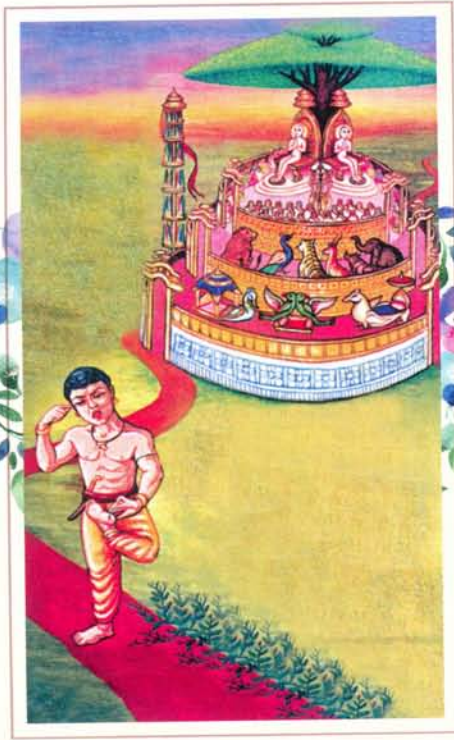
• Lohkhur was now very old & could see that his life was coming to an end. When he was on his deathbed, he called Rohineya & said that he was very happy with the expertise that he had shown in committing burglary, their ancestral profession. In order to remain successful, he advised his son

never to listen to the sermons of Lord Mahavir because his teachings were not conducive to their profession. Rohineya promised his father he would abide by his advice.



After Lohkhur died, Rohineya expanded his burglary so much that it became almost impossible for rich families to ensure the safety of their property when they went out. They were constantly afraid that Rohineya would go to their home during their absence & take the jewellery & other valuables. Some people went to King Shrenik & requested him to take action to protect them from Rohineya's burglaries, since police officers had failed to do anything about the matter. The king therefore asked his most intelligent chief minister Abhaykumar to take charge of arresting Rohineya.

Once, while Rohineya was secretly on his way to Rajgrihi, he had to pass by the side of the Lord Mahavir's assembly hall. He remembered his father's advice



not to ever listen to Lord Mahavir's sermon. He put his hands over his ears. Unfortunately, at that moment he stepped on a sharp thorn that went deep into his foot. He had to take his hands off his ears in order to take out the thorn. During this time, he heard the following words:

'Human life is the best of all lives. It is possible to attain liberation only as a human. Every human being can attain salvation irrespective of caste, creed, or colour. By virtuous deeds, one can gain a life in heaven where all sorts of pleasures & happiness exists.'

"When heavenly beings walk their feet do not touch the ground. Their bodies are without shadow, their

eyes remain steady, & their garlands do not wither." However, the life of a heavenly being does not lead to ultimate liberation, which provides eternal bliss & happiness. Therefore, heavenly beings crave a human life. By that time Rohineya had removed the thorn from his foot & covering his ears again with his hands, he proceeded towards the city.

In the city, Abhaykumar had secretly posted trained soldiers in disguise at the gates & at all important locations. He himself remained watchful. When Rohineya entered the city, a trained soldier recognized him even though he was in the disguise of a farmer. The soldier sent a message to Abhaykumar that an unidentified person had entered the city. Abhaykumar became very alert. As Rohineya passed by, Abhaykumar glanced at him from a secret place. He recognized the burglar even in disguise & instructed his men to surround him. Smart as Rohineya was, he quickly recognized the danger. He ran towards the city wall. Unfortunately for him, there were soldiers near the wall. He was thus easily apprehended & was put in jail.

The next day he was presented in the royal court. As Rohineya was in disguise, it was hard to identify him as the burglar. Abhaykumar was of course sure but how could the accused be punished

without proof of his identity? When the king asked him about his identity, Rohineya replied that he was a farmer named Durgachandra & belonged to the Shaligram village. He had come to Rajgrihi to visit the capital & was returning home when the watchmen apprehended him. Rohineya had made arrangements for that assumed identity with the residents of the village. When inquiries were made in that village, the people confirmed what Rohineya had stated in court.

Abhaykumar had to devise a plan for getting a confession from Rohineya regarding the burglaries. He came to know that Rohineya was fond of drinks. He therefore arranged to serve an excessive amount of wine to the thief. The excessive wine made him unconscious. While unconscious, Rohineya was cleaned, dressed in extravagantly perfumed royal garments, & adorned with valuable jewellery. He was then placed on a luxurious velvet bed of sandalwood on the top floor of a palatial building. As Rohineya regains consciousness, he saw himself in heavenly surroundings. There was a breathtaking view all around; walls, ceiling & floor were crystalline, beautiful maidens were waving scented air with diamond studded fans, soft serene music was heard in the background, & fairylike

dancers were dancing in tune with the music, & divine musicians were getting ready for a musical concert.

Rohineya could not make out where he was. He asked one of the girls where he was & why all of them were serving him so well. The girl replied that he was their new king in heaven. He had attained all the divine comforts, which now belonged to him. He could live like Indra, the king of heaven, & enjoy life with heavenly damsels.

"Could this be true for a burglar like me?" he asked himself. However, he then remembered that he was helpful to the poor & needy, & he was sure that God had been just. *'Or could this be the plan of Abhaykumar?'* he thought again. It was hard for him to decide what the truth really was. He therefore thought it was best to wait & see.

After a while, a luxuriously clad person entered with a golden staff & a book in his hand. 'Is your new Lord awake?' he asked one of the damsels. The girl replied that their new Lord had just woken up & that they were getting ready to celebrate his arrival in heaven by presenting the divine concert. 'Let me make sure that all preparations pertaining to his arrival have been completed before you start your concert: & let me also get some information from

him that the heavenly realm needs to know.' As he was saying this, he came to Rohineya. Opening his book, he asked Rohineya to narrate his deeds from his previous life prior to enjoying the amenities of heaven.

Meanwhile, Rohineya was looking around. He remembered what he had heard from Lord Mahavir's sermon about heavenly beings, when he stepped on the thorn. He observed the movements of heavenly beings in front of him. He noticed that their feet were touching the ground, their bodies had shadows, & their eyes were blinking like human beings. He immediately figured out that this heaven was not real & was only an illusion created by Abhaykumar to gain evidence of his burglaries.

He therefore replied that in the previous life he had given donations to worthy causes, had constructed temples, had been on pilgrimages to holy places & had rendered service to deserving people. The person took note of his statement & asked him to narrate any wrong deeds that he might have indulged in. Rohineya said that he had scrupulously avoided misdeeds & therefore he was born in heaven. Abhaykumar's plan did not work & Rohineya was set free as being the innocent farmer that he pretended to be.

Rohineya was released, but he constantly thought about what had happened. He realized that what he had accidentally heard from Lord Mahavir had saved his life. Then how could his father be right in the advice that he had given? Lord Mahavir must be a very great entity. 'If those words which were accidentally heard were so helpful, imagine how helpful his teachings would be?' he asked himself. Had he wasted his years avoiding the sermons of the Lord? After pondering at length, he decided to go to Lord Mahavir & to serve at his feet. He went to the assembly & humbly requested the Lord to accept him as his disciple. He also requested to become a monk. Mahavir asked him to disclose his real identity & confess all his past sins to the king before renouncing his worldly life. He then disclosed his real identity to the king who was present in the assembly & was ready to accept any punishment. He also requested Abhaykumar to accept all the treasures he had collected during his burglaries.


Since Rohineya had voluntarily confessed & had willingly returned everything that he had taken, the king decided to pardon him & permitted him to become a monk. Rohineya deeply repented for what he had done in his life. He started observing severe austerities in order to erase the Karmas

acquired by his misdeeds. In his old age, with permission from Lord Mahavir, he adopted Sanlekha (avoiding food & staying in meditation until death). After his death he was born in heaven.


The theme here focuses on honesty & the principle of non-stealing. One should not steal from others even if one intends to donate the stolen items to the poor. Wrongdoing is still wrongdoing regardless of how much good you are doing in the other areas. One must repent in order to destroy the bad karmas that accumulate as a result of wrongdoing.

The second thing we learn from this story is that we can attain liberation only

through the human form. Even heavenly beings cannot attain liberation without being born as human beings. So we should realize how fortunate we are to have this human birth, & we should make the most of it & wash away as many bad Karma as we can. Also, we look at the power of Lord Mahavir's sermon. Just a few words from his sermon saved & then ultimately changed Rohiney's life forever. Imagine the benefit of listening to all His teachings. Unfortunately, we cannot listen to His sermons directly, but we have his teachings available to us as Agams. We should study & understand the Agams as much we can so that our lives can change for the better just like that of Rohineya.



Years may wrinkle the skin, but to give up interest wrinkles the soul. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your tear; as young as your hope, as old as your despair, In the central place of every heart there is a recording chamber. So long as it receives messages of Beauty, Hope, Cheer & Courage, So long you are young. When your heart is covered with the Snows of pessimism and the ice of cynicism, then, and then only, are you grown old. And then, indeed as the ballad Says, you just fade away.





16 Stories After **BHAGWAN MAHAVIR**



[1] **VAJRAKUMAR**

In the city of Tumbivan, there lived a rich Brahmin called Dhangiri. He had a beautiful wife named Sunanda. Their life was full of joy. When Sunanda was pregnant, she had a beautiful dream. She told her husband, who was also a scholar, about the dream. He told her that she would give birth to a bright and charming child. She felt very happy.

One day a Jain Acharya named Sinhgiri came to the city. Both Dhangiri and Sunanda went to listen to his sermons regularly. Dhangiri's soul was awakened by these sermons, and he lost interest in his wealth, family and worldly affairs. He decided to give up his worldly life and become a monk. He told his wife about his decision. She was shocked. She tried to convince him to stay and enjoy their life together. She said that since they were going to have a child, it would be better to stay together to raise the child. Dhangiri did not change his mind. None the less, he made the necessary financial arrangement for his family Sunanda, who was the daughter of a religious merchant Dhanpal, had a deep understanding of religion. Therefore, she accepted his decision. Sunanda was consoled that at least she was the wife of a virtuous man.

A few months later, Sunanda gave birth to a very handsome boy. He was lovable because he always had a smile on his face. Everybody who saw him liked him from the very first glance. Sunanda celebrated his birth. She felt happy that she had a son to bring up but her happiness did not last long. One day some ladies from the neighborhood were visiting her and started talking about her husband. One of them said, Dhangiri had not taken Diksha (to become a monk), then he would have celebrated the birth with more extravagance than Sunanda." The child, although a baby, heard the word "Diksha" and started thinking as if he had heard the word Diksha before. While thinking about it, he suddenly remembered his past life. He realized that he was on the right spiritual path. He decided that he should take advantage of being born as a human again and should utilize this life to further uplift his soul. He should become a monk like his father. He also realized that his mother would not let him go because he was her only hope. He started thinking about what could be done to get her permission.

At last he came to the decision that since his mother would not let him go willingly; he should create a situation whereby she might get tired of him and give him up. He was still a little boy in the

crib when he thought, "If I keep crying all the time then she will get tired of me and maybe she will try to get rid of me". He put his thoughts to work right away. He started crying. His mother came running to comfort him, but he just kept crying. She tried everything but nothing helped to quiet him down. She took him to the doctor and took advice from others but nothing worked. The child's trick worked. Even their neighbours who had liked this child very much got tired of him. Finally, his mother was fed up with him but did not know what to do with him. The child was now six months old and monk Dhangiri (the child's father) and Sinhgiri visited the city again. Sunanda came to know about this and thought of giving the child to his father.



At the usual time for alms (going to collect food), Dhangiri Muni asked permission from the Acharya to go for alms. Acharya Sinhgiri told him, "Dhangiri, today you may accept even a live thing if it is offered". Acharya possessed a special power and he knew

what alms monk Dhangiri was going to get so he gave permission ahead of time. Although Muni Dhangiri did not understand what his guru meant, he left for alms. On his route to various houses, he arrived at Sunanda's house. He said, "Dharma Labha" (May you follow the proper religion) Sunanda recognized the voice. She welcomed Muni Dhangiri and expressed happiness in seeing him again. She invited him to enter the house for food.

The young boy also heard Muni Dhangiri's words "Dharma Labha". He thought that this was the best opportunity for his trick so he started crying. This irritated his mother and she told the monk, "You are lucky to be able to uplift your soul but I am tired with the burden of your child. He does nothing but cry. He does not let me rest and I am very unhappy. Please accept him so there will be peace in the house. The child heard these words and became very happy in his mind. He hoped that Muni would accept her proposal. Muni Dhangiri remembered the words of his Guru spoken right before he left for alms. Now he understood what his Guru meant. He said, "Sunanda, if you really want to give this child away, I will accept him, but please think twice. Once you give him away you will not be able to get him back. You will have no right

to this child after that." On hearing this, the child started crying even louder. She said, "I do not want to hear this crying anymore. I am so sick and tired of him that I do not want him around at all. You can take him forever."



She picked up the child and put him in the Muni's jholi. As soon as the boy was handed over to the Muni, he stopped crying and started smiling. Sunanda was surprised by this and kept looking at the boy. However, she was determined to give him away. Muni left with the child to go to the Upashray (place where monks stay). Acharya Sinhgiri saw that Muni Dhangiri was carrying something heavy. So he asked him, "Why is your jholi so heavy?" When the Muni opened his jholi, his Guru saw the handsome smiling boy. Since he was so heavy the Acharya named him "Vajrakumar".

Acharya Sinhgiri requested a prominent Jain Shravak (householder) to take care of Vajrakumar and to make sure that he was taught Jain religious

teachings as he had the potential of being a great Acharya in the future. The Shravak brought Vajrakumar home and told his wife what Acharya Sinhgiri wanted them to do. She was a very religious woman and happily agreed to the wishes of the Acharya. She loved the boy so much that she would not let him go anywhere without her. She always took him to the Upashray to see the Sadhvis. Even though he was little, he listened to and memorized all the scriptures the Sadhvis were reciting. By the time, he was three years old, he had learned up to eleven Angas (oldest Jain scriptures). He was respectful to everybody and talked very intelligently.

One day, one of Sunanda's friends came to her house and said, "Do you know that your child, who kept crying, spends a lot of his time at our Upashray? I have never heard him cry. He is a very charming and lovable child." Sunanda tried to ignore what her friends told her but after all she was Vajrakumar's mother. She longed to see her son again. She started thinking, "How could I have done such a terrible thing? How could I have given up my precious child to a Muni? After all, he is my child. I should get him back."

A few days later, Acharya Sinhgiri and Muni Dhangiri came to Tumbivan again. She went to the Upashray. She

approached Muni Dhangiri and asked him "Please, give my son back. I cannot live without him any more." Muni Dhangiri said, "I told you at that time that once you have given him away you will not get him back. Remember, you said you did not want him at all. We cannot give back what we take."

Sunanda said, "I do not know why I did that. I cannot live without my son. Please find a way to give me back my son."

Acharya Sinhgiri and Muni Dhangiri tried to convince her to forget him, but she was determined to get him back.

At last, she went to the king and requested, "Please help me get my son back. My husband has become a monk and I am lonely. He is the only child I have. Please ask them to return my son."

The king heard the whole story from Sunanda. He said, "Let me find out what happened, and I will let you know shortly." He inquired about the situation and found that because Sunanda was tired of her son's incessant crying, she had voluntarily given away her child.

The king called Sunanda and told her, "Sunanda, when Muni Dhangiri came to your house for alms you gave your child away voluntarily because you

were fed up with his crying. Once you give something you cannot have it back.”

Sunanda said, “Oh King, this is not a thing. This is my own flesh and blood, and he is the only hope I have, please do something to get him back. I cannot live without him.”

The king could feel the motherly affection and sincerity in her voice. He was also puzzled. Ultimately he told Sunanda, “I will call you and Muni Dhangiri in the courthouse and let Vajrakumar decide whom he wants to go with. Is it okay with you?”

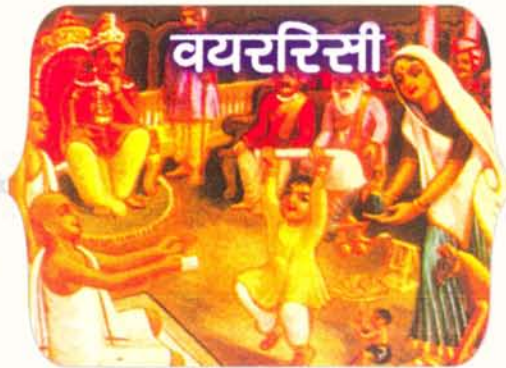
Sunanda said, “Yes, Your Majesty.”

The next day, the king’s courthouse was full of people curious to see what would happen to the child. Sunanda came with toys, sweets, clothes, and other novelty items to attract Vajrakumar. The king and all his ministers came. Muni Dhangiri came with other monks. Everybody in the courthouse including the king paid homage to the monks. Vajrakumar also came.

The king told Vajrakumar, “Vajrakumar, although you are very little, you are a very intelligent boy.” Pointing towards his mother, he said, “She is your mother. She is very affectionate and loving. She has lots of toys, sweets, and good clothes for you. She wants you back.”

On the other side, pointing towards Monk Dhangiri, he continued, “there is a Monk who has given up worldly life. He is full of restraint and lives the life of renunciation. He is very virtuous and a revered person. He also wants to keep you with him to teach you about spiritual life. Now you must decide which way you want to go. Do you want to go with your mother or with the monk?”

There was pin drop silence. Everybody was eagerly waiting to see what Vajrakumar would decide. Vajrakumar was very serious today. He got up, and as he walked, he glanced at his mother and Muni Dhangiri. Sunanda started screaming, “Son, come here. See, I have brought you toys, sweets, and new clothes. Please, please, come to me.”



On the other side, Muni Dhangiri did not have anything with him except an Oggho. He showed that to Vajrakumar. Vajrakumar picked up the Oggho and started dancing with it. He started smiling again. Then he decided to sit

down with Muni Dhangiri and looked at everybody with a joyful face. Everybody in the courthouse, including the king and Sunanda, were amazed that the young boy decided on monkhood instead of a luxurious worldly life. Sunanda accepted the decision of Vajrakumar. She wished him success. Sunanda celebrated Vajrakumar's diksha with joy and delight. Later on Vajrakumar became a great acharya.

[2]

KING SAMPRATI

King Samprati was a great Jain king who lived during the second half of the third & the first half of the second century BC. He was the grandson of the great king Ashok & the son of king Kunal.

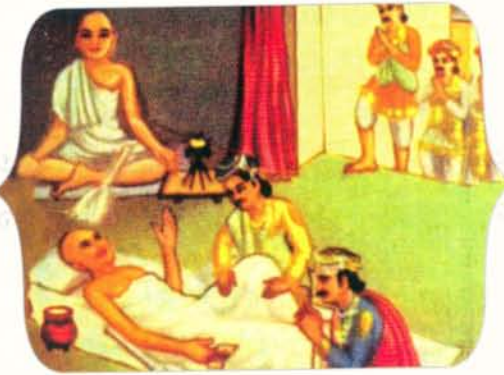
Jain history provides some details of his life. Buddhist literature also mentions him by the Prakrit name Sampadi. His name occurs in some of the Hindu Purans, wherein he is variously referred to as Samprati, Sampati, & Saptati, etc. Moreover, coins depicting a crescent & bearing his name have now been found. The sign of the crescent represents the Jain symbol of Siddhashila & the three dots are symbolic of the Jain trio of Right Faith, Right Knowledge & Right Conduct. Some of the coins also

show a Swastika below the three dots. This is conclusive evidence of him being a Jain king.



Samprati was raised & educated in Avanti & became the king of Avanti in 232 BC. While he was prince, he once saw a grand Jain procession led by Acharya Suhastigiri, who was the head of the Jain religious order. On seeing the Acharya, Samprati felt that he had seen him somewhere. While deeply pondering over it, he faintly remembered that the Acharya was his Guru in an earlier life. Samprati bowed to the Acharya & asked whether he knew him. The Acharya thought for a while & remembered that Samprati was his disciple in the previous life. There was a severe famine when Acharya Suhastigiri was in the city of Kaushambi. During the famine it was very difficult for Jain monks to get alms. Jain householders,

however, made sure that the monks received alms. At that time, there was a poor man who could hardly get any food & was starving. He noticed that the monks were getting enough food even during the severe famine. Therefore, he requested the Acharya to give him some food. Foreseeing that the man had great potential to be a great Jain legend in the next birth, the Acharya told him that he could get food if he became a monk.



The man gladly agreed. Accordingly, he was initiated & thereby received enough food to eat. Since he had been starving for many days, he ate too much. Consequently, he had severe stomach pains, which he endured patiently while cursing himself for eating too much. Other monks served him in all possible ways, but the pain did not subside. On the contrary, it continued to become worse & the newly initiated monk died of the pain that very night. Due to his adopting the restraints of monkhood & bearing the pain quietly, he was reborn as the grandson of the great King Ashok.

The Acharya narrated the entire episode to him. Samprati was glad to hear that. He realized the benefits of adopting Jainism even for a short while. He adopted it as his faith & formally accepted the Acharya as his Guru. After he became a king, he offered his kingdom to the Guru because it was obtained on account of his benevolence. The Acharya, however, declined to accept it & said that as a Jain monk he did not want to possess anything. He pointed out that Samprati should try his best to promote & encourage Jainism in his kingdom & beyond.



Samprati accepted the advice. He became a devout Jain & followed Jain principles. He was a brave king & expanded his kingdom considerably in the South up to the Vindhya Mountains, & in the West to the Arabian Sea. He constructed many Jain temples, not only

in his dominion, but also encouraged the rulers of Andhra Pradesh, Karnatak, & Maharashtra to do so. Jain tradition indicates that during his lifetime he arranged for the installation of more than 100,000 Tirthankar idols & for the construction or renovation of 36,000 temples. He also sent his missionaries abroad to Afghanistan, Nepal, Sri Lanka, Burma & even China to spread the message of Jainism. It is hardly surprising that in the 'Early History of India' Vincent Smith calls Samprati the Jain Ashok, as king Ashok is known for spreading Buddhism.



He treated other followers of Jainism very affectionately & helped them in every way. Since he vividly remembered his starvation in his previous life, he was sympathetic to all poor people & took care to see that they did not starve. He set up seven hundred charitable dharamshalas where anyone could eat free of charge.

Samprati had no children. He took this as the consequence of his earlier

Karma & observed the religious customs scrupulously. After ruling over his large kingdom for fifty three years, he died in 179 BC. Jain tradition believes that he was reborn as a heavenly being.

Service to others is one of the many ways one can follow Jainism, & Samprati certainly demonstrated this quality. He not only helped promote Jainism by renovating & building temples & installing Tirthankar idols in existing temples, but he also helped reduce the pain & suffering of the poor. We should also strive to serve others. His life story demonstrates that a religious deed performed even for a short while gives manifold-results. In addition, it creates a chain of good deeds leading to beneficial results.

[3]

TEMPLES OF DELWADA

Mount Abu is a beautiful town on a mountain top in the state of Rajasthan. Within the town, there are two magnificent Jain temples known as the Delwada Temples. The carvings in both these temples are breathtaking. The carvings in the marble ceilings of these temples are so minute and intricate that it is difficult to copy the design even on a piece of paper. These temples are regarded as 'poetry in marble'.



Vimalsha built the first temple in the 11th Century A.D. at a cost of 180 million Rupees. The second temple, called Lunig Vasahi, was built by two brothers - Vastupal and Tejpal, in the memory of their elder brother, in the 13th Century A.D., at a cost of 120 million Rupees. The stories associated with the architects of these two temples are presented here.

[4]

VIMALSHA

The Solanki dynasty was the golden period for the state of Gujarat, India, when the authority and prosperity of the state reached its peak. The credit for putting Gujarat in this position mainly goes to the king's chancellors and commanders who were at the helm of affairs. It is interesting to know that many of the chancellors and some of the commanders of that period were

Jains. Vimalsha was a very capable and outstanding commander in several respects.

Mulraj, the founder of the Solanki dynasty, had an advisor named Vir Mahattam. His wife's name Virmati. They had three sons named Nedh, Vimal, and Chahil. While they were still very young, father renounced worldly life and became a monk. Their mother then went to her parents' place and raised her sons with love and care. Nedh was very intelligent and grew up to be a wise, considerate youth, vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those and in due course turned out to be a well known equestrian and an accomplished archer.

As the sons grew older, their mother brought them back to the capital city of Patan so that they could pursue a career of their choice. In line with their interests, Nedh joined the royal court

& Vimal joined the army. Both of them quickly began to rise in the ranks and became known for their outstanding capabilities. Since Vimal in particular was handsome and brave, he impressed multimillionaire of Patan who had beautiful daughter named Shridevi. He thought Vimal would be a perfect husband for his daughter. Vimal agreed and Shridevi and Vimal got married.

Luck continued to favour both the brothers. During the reign of King Bhimdev who came to the throne in 1021 A.D., Nedh became the chancellor and Vimal secured position of commander. Vimal was thus fortunate to get a beautiful, loving wife and a high ranking military position at a relatively young age. Moreover, because of his amicable nature, he soon, won the hearts of everyone and came to be known as Vimalsha.

Some people at the court could not bear the good fortune of Vimalsha. They were jealous and began to look for his drawbacks. They noticed that Vimalsha would not bow to anyone, not even the king, before offering obeisance to the omniscient Jain Tirthankars. Thereupon, they started telling King Bhimdev that Vimalsha was arrogant due to his position and was not even willing to

bow to the king. They said his ambition knew no bounds and he might even try to acquire the throne. Unfortunately, Bhimdev started to believe those courtiers and began to look at Vimalsha with suspicion.

When Vimalsha learned of the disaffection of King Bhimdev, he decided to leave Patan. Accordingly, he went to mount Abu (which was known as Chandravati at that time) with his followers. There he learned that Dhandhuk, the chief of Chandravati, was aspiring to become independent from the sovereign King Bhimdev. Vimalsha attacked him with the force at his command. Dhandhuk could not fight him and fled. Vimalsha thus occupied Chandravati. He had no ambition to become the king and took possession of Chandravati in the name of King Bhimdev and considered himself the governor of the place.

Vimalsha was now happily passing his days at Chandravati with his wife. Shridevi was a very affectionate lady and made him happy in every respect. They had no children. Being religious minded, however, the couple considered it as the consequence of their unwholesome Karma. Once they happened to meet Dharmaghosh-suri, who was the well known Jain



Acharya of that time. Vimalsha regularly listened to his sermons which made him even more religiously oriented.

As he remembered his involvement in past wars, he felt very sorry for the violence and sins he had committed. He sincerely repented for it. In view of his genuine repentance, the Acharya asked him to construct a temple at Chandravati and make it a center of pilgrimage to help at one for the violence caused during the wars. Vimalsha was pleased to hear this suggestion and made up his mind to construct a grand temple.

He was also a devotee of Ambika Devi, the goddess in service of Tirthankar Neminath. He decided to invoke her in order to get her blessings. The goddess was pleased with the earnestness of his worship and asked him what he wanted. He asked for a son and the capability to construct a monumental temple at Chandravati. However, the goddess asked him to select one of the two. Vimalsha opted for the temple. Goddess Ambika granted his wish.

Then Vimalsha selected a site for the temple on top of a mountain and bought the land for 45,360,000 gold coins. The foundation stone was laid with deep faith. However, it was not easy to construct the temple. It was a Herculean task. Artisans were not locally

available, there was no road leading from the foot of the mountain to the top, and marble had to be brought from a great distance. Vimalsha was determined to complete the project at any cost. He made all the necessary arrangements for transporting the materials to the top and hired the best sculptors in the country for carrying out the work.

All possible care was taken to see that the artisans did not face any difficulty, and the project did not encounter any problems. It took fourteen years to finish the project and the temple was constructed at a cost of 185,300,000 gold coins. The opening ceremony was performed with great fanfare and enthusiasm under the guidance of Dharmaghosh-suri, Vardhamansuri, and other Acharyas.

It is a spacious, all marble temple. There are highly artistic figures in its domes, arcs, and panels. The sculptures are exquisite. It would be nearly impossible to bring out that sort of accuracy even in wax. The fact that the artists have done it in marble is marvelous and draws the instantaneous admiration of every visitor. These types of sculpture are not found anywhere else in the world. It is said that Vimalsha paid the artists in gold - the artisans collected the marble dust that they had carved for the day and brought it in and had it weighed. The person in charge

would give them gold equal to the weight of stone powder! His generosity and the beauty of the temple have immortalized his name. It is virtually a wonder of the world. Later on, Vimalsha led a Jain Sangha to Shatrunjay Mountain located in the town of Palitana that cost 40 million gold coins. He constructed the Vimalvasahi temple there. It is located on the way to the main complex on the hill. It is a small but equally exquisite temple. It is popularly known as Bhulbhulamani temple, meaning a maze temple. He also constructed the well-known temples of Kumbharia hills on the Arasur hill on the northern border of Gujarat. Moreover, he is credited with the construction of a beautiful temple in the capital city of Patan.

One successful but highly instructive anecdote is associated with his later life. It is said that Shridevi had a dream in which she saw a goddess. The goddess asked her to go to the temple along with her husband at midnight on a specific date and ask for whatever they wanted. Both of them were eager to have a son and went to the temple to express their wish. While they were waiting for midnight arrive, they felt thirsty. Vimalsha therefore went to an adjoining well to fetch water, inside the well there were steps which went all the way down to the water level. While he was going down the steps to get the water, someone asked him to pay toll for taking

water. Vimalsha was amazed to hear that and asked the person why he was demanding toll to drink the water. The person replied that he was a descendent of the person who had built ; well. Since he was poor, he was collecting toll for using the well.

Vimalsha was taken aback to hear that. He asked himself, "What would happen if one day some of my own descendents tried to collect a toll for the temple that I have built?" He shuddered at the idea and again asked himself whether it would be better in that case to remain without a child. He went up and told his wife about the incident. She concurred with his thinking. At midnight when the goddess asked them what they wanted. Shridevi replied that she did not want a child anymore. Now, it was the turn of the goddess to be taken aback. Vimalsha narrated what he had experienced and said that they wanted to remain childless.

[3]

VASTUPAL & TEJPAL

Two brothers, Vastupal and Tejpal were ministers in the court of King Vir-Dhaval in Gujarat. Tejpal was also a very outstanding commander of the army. Both brothers made their name by their valor and faithfulness. They helped the king to conquer enemies and

maintain law and order in the kingdom. Tejpal's wife Anupama-devi was a wise and smart woman, who always helped her husband in family matters. She was sweet spoken and a very religious and compassionate woman.

Tejpal had always respected her opinion. Once, the families of both the brothers and many others went on a pilgrimage. They came to a small village. This particular area was not regarded as very safe for the pilgrims because the road was frequented by dacoits. Thinking that they might meet some dacoits on the way, the brothers decided to bury and hide their wealth in the nearby area. They started digging a hole but to their amazement, they unearthed a big pot of jewels and coins from the ground. They simply did not know what to do with this wealth.

Tejpal asked Anupama-devi what they should do with this immense wealth. Anupama-devi had no hesitation in replying that this wealth had come from a deep trench but the right place for it was on a high mountain. This would spread the glory of Jainism. Thus, they decided to take it to the top of the mountain and spend it there.

The brothers decided to build a temple on Mt. Abu. It is known as Lunig Vasahi Temple. Tirthankar Neminath Bhagawan's Samavasaran has also been

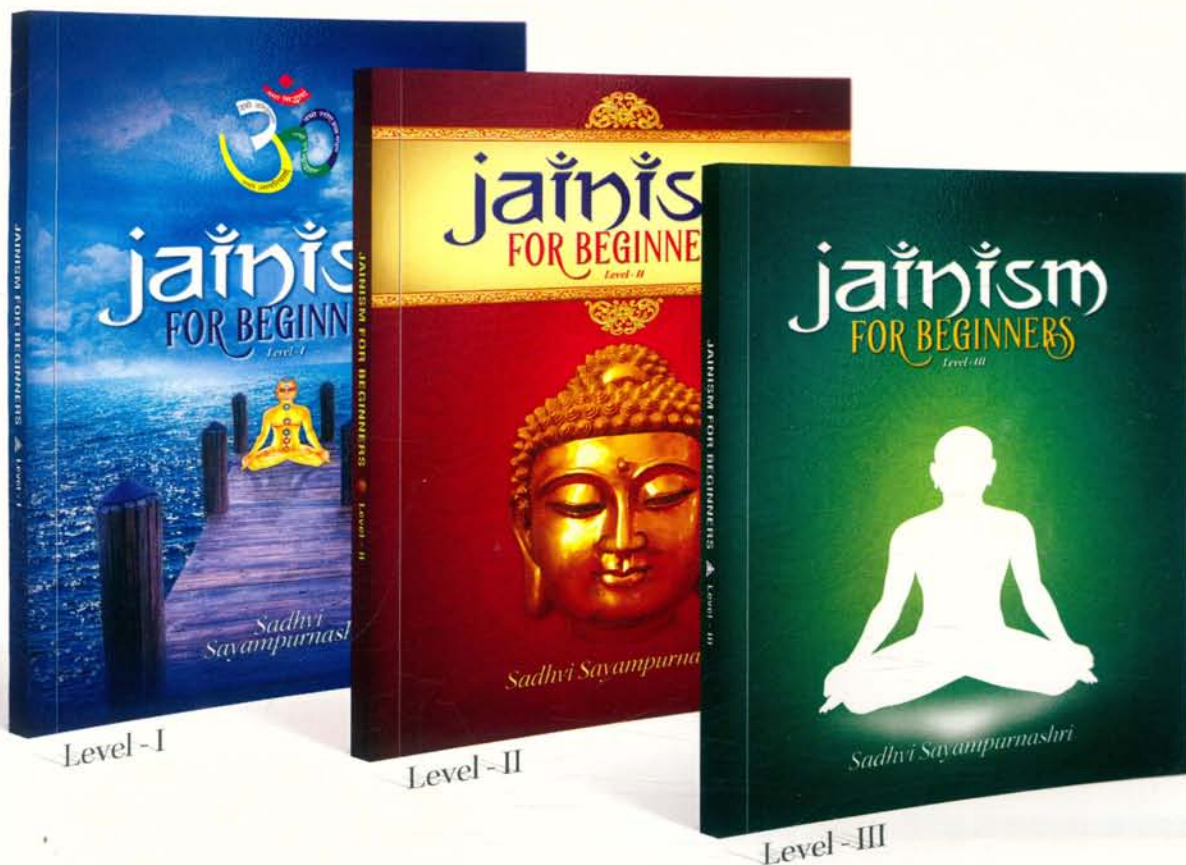
carved in this temple. Tejpal had also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law). These niches are called 'Derani-Jethani na Gokhlas' (The wives of two brothers are known as Derani - Jethani. Derani is the younger one and Jethani is the older brother's wife).

They constructed many more temples of which only the Delwada temple and the Neminath Temple of Mount Girnar exist today. However, the Lunig Vasahi Temple of Mount Abu is similar to that of the Vimalsha Temple. Fifty-two Deva Kulikas (subsidiary shrines) have also been constructed on an elevated platform around the central temple, each with the statue of a Tirthankar. Elephants were used to carry the marble to Mount Abu for the construction of the temples. A place called Hasti Shala is also built within the temple complex to commemorate the contribution of elephants.

The contribution made by Vimalsha Vastupal and Tejpal to the architecture of Jain temples is very inspiring. Their dedication to their religion, and their perseverance and honesty are praiseworthy. Their contribution to Jain architecture is part of our great heritage.

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