



# Jainism

*Secrets of*

## Aarti

- Jai Jai aarti aadi Jinanda  
Shri Nabhiraya Marudevi ko nanda (1)  
Paheli aarti puja keeje  
Narbhav pameene lhavo leeje (2)  
Doosari aarti deen dayala  
Dhooleva mandapma jag ajwala (3)  
Teesari aarti Tribhuvan deva  
Surnar Indra kare tori seva (4)  
Chothi aarti chau gati choore  
Manvanchit fal shivsukh poore (5)  
Panchami aarti punya upaya  
Moolchande Rishabh gun gaaya (6)



## Mangalik Deevo


- Deevo re deevo prabhu mangalik deevo  
Aarti utaran bahu chiranjivo (1)  
Sohamanu gher parva divali  
Ambar khele amara valee (2)  
Deepal bhane aene kul ajuvalee  
bhave bhagate vighan nivaree (3)  
Deepal bhane aene ae kalikale  
Aarti utari raja Kumarpale (4)  
Um gher mangalik tum gher mangalik  
Mangalik chaturvid sangh ni hojo (5)



# Jainism *Secrets of*

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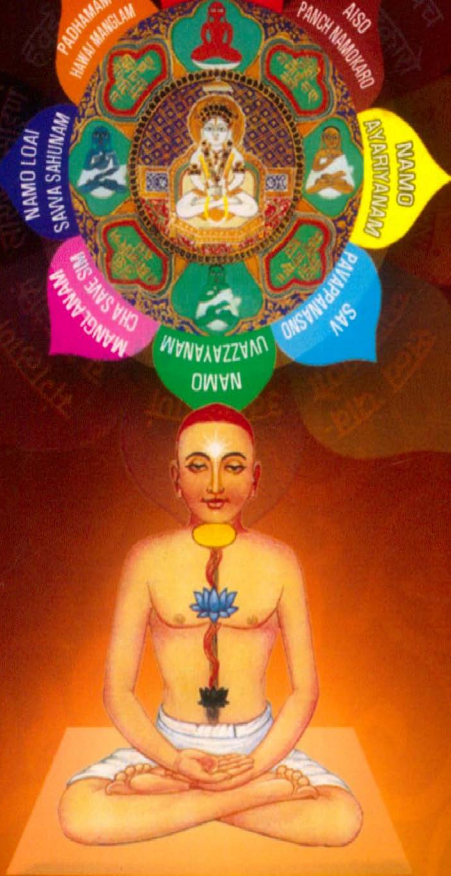
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# The Navkar Mantra



## Namo Arihantanam

I bow in veneration to Arihantas  
(The destroyers of our  
inner enemies viz., Karmas)

## Namo Siddhanam

I bow in veneration to Siddhas  
(The souls that are perfect through  
the destruction of Karmas)

## Namo Aayariyaanam

I bow in veneration to Acharya  
(The head sadhu of the  
four-fold Jain Sangh)

## **Namo Uvajhaayaanam**

I bow in veneration to Upadhyayas

(The learned sadhus who illustrate the scriptures)

## **Namo Loe Savvasaahunam**

I bow in veneration to all the sadhus in the world

(Those who are pursuing the path of Moksha or salvation)

## **Eso Pancha Namukkaro**

## **Savva Paavappanaasano**

This five-fold salutation destroys all sins and is the most auspicious one amongst all auspicious things.

## **Mangalaanam Cha Savvesim**

## **Padhamam Havai Mangalam**

This is the greatest hymn of invocation in Jainism.

Every follower of Jainism repeats this hymn with devotion.

This is the most efficacious hymn.



## Who is a Jain?

One who follows the path shown by **Jinesvara** is a **Jaina**. The **Jaina Dharma** is not a religious sect or creed.

Anyone can adore and follow this Dharma, irrespective of his caste and creed. This living Dharma is meant for all.

## What is Jain Dharma?

Jain Dharma is the essential nature of an individual or an object. **Sramana Bhagavana Mahavira** has explained the meaning of Dharma clearly thus Dharma is nothing but the real nature of an object. Just as the nature of fire is to burn and the nature of water is to produce a cooling effect, in the same manner, the essential nature of the soul is to seek self-realisation and spiritual elevation... "**Dharma is the name that can be given to all the elaborate codes of conduct and ideologies that enable life to attain nobility and spiritual exaltation**". Dharma can be the only means to understand and realise the true meaning of life.

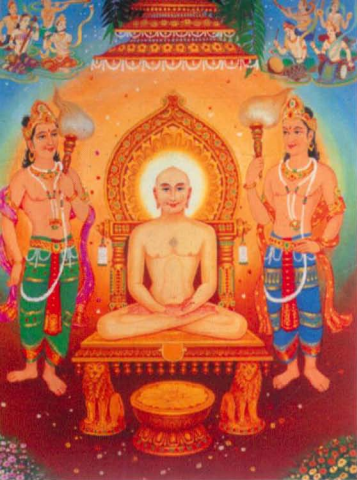


Dharma in its real sense is that which leads the soul on the path of felicity, peace and spiritual bliss; and impels it to be active and progressive. Jain Dharma is absolutely independent, unique and systematised among the religion of the world. It has its own philosophy; it has a code of conduct tested by time. It has a unique outlook and wisdom. Jainism is there in the universe since innumerable years and will remain there for innumerable years, that is, it is there Forever. It was, and it is, and it will be there permanently. Jainism and its principals can be put into practice by everyone during his lifetime. Life's every moment is precious.



## Tirth or Sangha

Four-Fold society of **Sadhus**, **Sadhvis**, **Sravakas** and **Sravikas** is together called **Tirtha** or **sangha**. The twenty four **Tirthankaras Jinesvaras** in their respective periods preach the great Dharma and show a clear and straight path for the achievement of dharma. The essential form of Jain Dharma has the same Guidelines from the time of **Bhagavan Rusabhadeva** up to the time of **Bhagavan Mahavira**.



## Bhagwan Mahavira

Sramana Bhagwan Mahavira appeared as the last Tirthankara. Bhagavan Mahavira was born on Monday the 13th day of the Sukla – the bright fortnight of Caitra according to the Indian Calendar i.e. on the 30th of March 599 B.C. at Ksatriyakunda (Bihara). He was born as Vardhamanakumara to king Siddhartha and Queen Trishala. When he was 30 years of age, he renounced his worldly life and assumed the life of Sadhana of spiritual endeavour. He performed a severe and austere penance for twelve and a half years and then on Sunday, the 10th day of Sukla of Vaisakha i.e., 13th April 558 B.C., he attained kevalgyana or absolute enlightenment. He preached his first message on the 11th day of Sukla Paksa of Vaisakha and showed the multidimensional path for the attainment of self-purification and self-perfection. The same trends is in currency today.

## Abhaydan

Not to kill any living being, not to help others to do it, and also not to appreciate while others do it. Every living being loves his life and to let them live as destined is known as **Abhaydan**. Always have friendly relations with all living beings.



## About Jain Sadhus and Sadhvis

They always wear unstitched white clothes. **Gochari** (Obtaining Food) The **Jain Sadhus and Sadhvis** do not cook their food nor do they get it prepared by others for them. They do not take all the Food from one house. They go from House to House and they receive **Bhiksha** (Food) from the house holder. This system or practice is called **Gochari**. The aim of a Jain Sadhu is to see that no embarrassment is caused to anyone.

## Vihara or Padayatra

They always wander about on foot i.e. **they go on foot when they travel from one place to another**. Whatever may be the distance to be traveled, they always go only walking. They do not at any time use vehicles for traveling. Whether it is cold weather or scorching sun; whether the road is stony or thorny; whether it is the burning sand of a desert or a burning road, **they do not wear at any time any foot-wear**. They move about on foot through-out their lives. While thus wandering, they preach the Dharma and provide proper spiritual guidance to the pious and devout.





## Pratikraman (Retreat from sins)

Making atonement **Prayascitta** for the faults and derogations of our daily life and to repent our sinful actions. Endeavouring to bring back the soul that has lost its way in the meshes

of outward actions and pursuits. The **Pratikramana** performed in the early morning is called **Ratrika Pratikramana** and the **Pratikramana** performed in the evening is called **Daivasika Pratikramana**.

## Samayik

To be steady in your internal mind is **samayik** in which you sit at one place for 48 minutes. Once you enter into, **samayik you must not entertain any thoughts about the worldly activities**. Even though it is very difficult but you must determine and train your mind.





## A Prayer

*“Oh God,  
by worshipping and putting  
in practice yours principles in life,  
I hope to achieve true knowledge,  
true vision and true character,  
For future life to come.  
I pray to be born again and again  
to serve and practice your principles.”*

## The evening prayer

Every night before going to sleep, one must recite with devotion the Namaskara mantra; seek the Sarana the sacred refuge of Arihanta, Sidha, Sadhu and the Dharma; must express devotion for and faith in God. Preceptor and Dharma; and, must seek the forgiveness of all Jivas-creatures. It is only after doing all this, that one must go to sleep. In that case, the night passes peacefully. If the mind is peaceful, even the dreams would be sweet and good.





## Tapasya and the codes of conduct

"The food we eat determines the nature of our minds". Moreover there is the epigram. "As is the food; so is the mood".

### Tapa

**Tapa** means sacrifice or to give up. Tapa usually means giving up of Food and Fasting. It means to be away from daily routine activities.

### Navakarasi

One must take food or water only after telling 3 Navakara, 48 minutes after the sunrise. Even the brushing of teeth and rinsing the mouth must be done afterwards.

### Biyasana

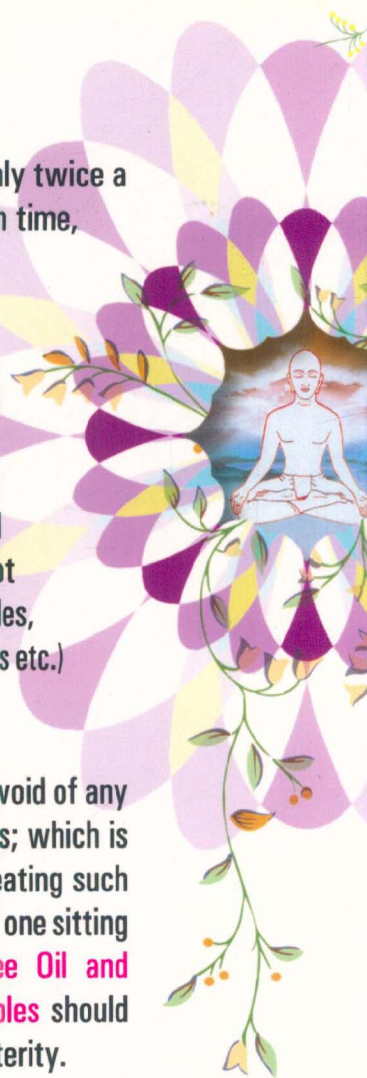
One must take food only twice a day at one sitting each time, with folded legs.

### Ekasana

One must take food only once a day at one sitting with folded legs (In **Biyasana** and **Ekasana** one should not eat **Sacitta** raw vegetables, raw vegetables, raw grains etc.)

### Ayambila

Eating food which is devoid of any special taste and spices; which is boiled or cooked; and eating such food only once a day, at one sitting only. **Milk curds, Ghee Oil and green and raw vegetables** should not be used in this austerity.



## Upavasa (Total Fasting)

One should not take any food or water during the day and the night. Only boiled water should be taken at one sitting during a certain period (generally from 10 a.m to 6 p.m.). This is called **Tivihara Upavasa**; and the one in which even water is not taken, is called **Chauvihara Upavasa**.

## Swadhyaya

To study about internal self is **swadhyaya**. To get involved deeply in self and find out the whole world inside oneself. The real religion is to know oneself. Live with emotions, do not be lazy, always remain alert and by learning you understand that awareness and awakesness is best quality required.

## Why is fasting essential?

Normally, in the body heat is always being produced. Hence, there is always a certain degree of heat in the body. To keep this process of the production of heat continuing, fuel is necessary. Most of the fuel is obtained from the carbohydrates and fats in our food. But during the period of **Upavasa fasting** when the consumption of food has been stopped, the remaining part of the food gets burnt and assimilated. Hence, during **Upavasa** (fasting period) the fats soon decrease; and like fats the strength of the liver, the spleen and muscles also gets reduced but the brain never grows weak and never sustains even the slightest loss; so we get the sound sleep. The thoughts become wholesome and pure.

## Why should water be boiled?

First, water should be filtered and boiled and then cooled. When water is heated once, all the countless Jivas (creatures) in it, die, but according to the Jaina doctrines, in boiled water creatures will not be born and so will not die for a certain period according to the season. In unboiled water every moment countless creatures are born and they die. So if once the water is boiled further violence is avoided. The sin of killing creatures is committed only once if the water is heated; and this avoids the committing of that sin again and again. Of course, we should not cause violence to creatures; but we cannot live without water; so minimising sins, we should use water. Now-a-days, even great physicians and doctors prescribe the drinking of boiled water. Hot water is good for health.





## Why should we not take food at night?

Consuming food, water etc. in the night is very strictly prohibited in the Jain Dharma. If we eat food during the night, there is possibility of our committing violence because many minute creatures and germs may get killed if we take food during night times and if we take food late in the night we may not be able to digest it because we will not do any work in the night that helps digestion. Hence, it is not good to take food in the night according to the principles of health. The habit of consuming food etc., during the night may result in indigestion, foul smell in the breath, putrefaction of teeth, constipation and several diseases of the throat. The digestive system becomes inactive during the night owing to the absence of sunlight. Hence, the food taken during night times does not get digested; and its putrefaction in the body is harmful to health. The germs and microbes that disappear when there is sunlight do not really get destroyed; they take shelter in shadowy places and after the sunset, they enter and pervade the atmosphere.





## Why should we not eat Green and raw vegetables on Tithis?

The rules and principles relating to food in the Jain Dharma are based on considerations relating to health and non-violence (giving protection to creatures). There is a profound scientific reason underlying the principle of prohibiting the consuming of green vegetables on Tithis.

There is a strong gravitational force acting between the earth and the moon. The gravitational force of the moon is greater on the water on the earth. The ebb and tide in the seas also change in accordance with the waning and waxing of the moon. If we think of the revolution of the moon around the earth, we find that the moon comes a little nearer the earth, on such days of the **Sukla Paksa** the bright fortnight and the **Krsna Paksa** the black fortnight as **Pancami** (the fifth day), the **Astami** (Eight day), the eleventh day, the fourteenth day, the new-moon day and the full-moon day. At those times, changes occur in the water in the sea and in the watery content in the human body.

The watery content increases; the heat in the body goes down; and the gas-content increases and enters the brain. Hence we may get such ailments as cold, sinus





and allergic colds etc. This effect sometimes reaches the point of causing lunacy. Some scientists of Chicago, in U.S.A. have proved that the moon exercises a direct influence on the brain. We should not at least consume on those days green vegetables which contain 90% water. By this means we can exercise a control over the water-content in the body. This principle is applicable to the days of the **Caturmasa**. During the rainy season the water content in the body increases and the heat gets reduced; and hence the Jaina Dharma prohibits the consumption of green vegetables in that period. Jaina dharma believes that a man has not "merely a belly but a brain also". A man's greatness is to be measured not by his physical bulk but by the extent of his intellectual expansion and enlightenment.

## The Organization of the Jain Sangha

The Jain Sangha is organized  
into four groups :-

1. **Sadhus**
2. **Sadhvis**
3. **Shravakas**
4. **Shravikas**





# *Naukar Mantra* *is the mantra which* *destroys all sins*

## Ahinsa

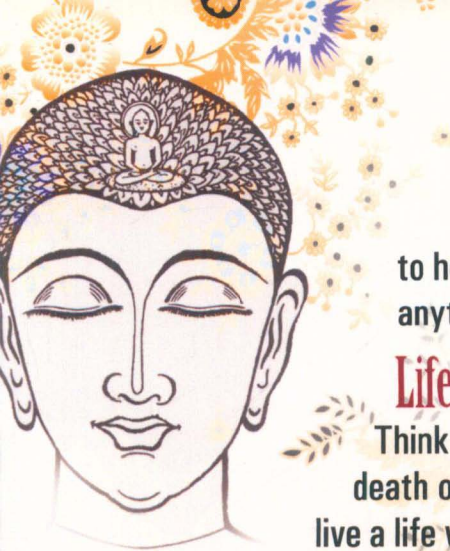
**Ahinsa** is the best of any religion. It gives a guidance to live peacefully with each other. Ahinsa means not to kill any living being. This principle is explained in details in Jain religion. Not to hurt or to give pain to any living being even by thought, words and deeds. During our daily activities we may commit hinsa knowingly or unknowingly and to beg for forgiveness for the same.

## Anger

The main reason for anger is ego. If one cannot implement one's wish whether it is right or wrong, one's ego gets hurt and loses control over one's mind and ultimately becomes angry. Even though one knows that by becoming angry, it is he who is going to be hurt more.

## Sacrifice

One must develop an attitude to sacrifice. The basic meaning is to give up for others. If you help another human being with the sole purpose



to help to the best of your ability, without expecting anything in return it is the best Human Religion.

## Life

Think that you have to leave everything behind when death occurs, only karmas would accompany Atma. So live a life which is pure and simple, with a good character, with sincerity, with humanitarian good deeds and help every human being with every possible way to the best of your ability without expecting any return.

## Death

The death is inevitable for any living being. In spite of my knowing that I would die in the same way as I was born. Leaving every thing behind, for which I had struggled throughout my life. Whatever wealth I have, has been accumulated during my life from society. I had no time to think about society. It should become my duty to do everything possible for the society which has helped me, when I am young and physically fit to help others, so it must be the duty of everyone to be helpful to others in every possible manner.

# The Arrangement of Araa the phases of time

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





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



**Susham Susham Kal...** the phase of absolute happiness.

**Susham Kal...** the phase of happiness.

**Susham Dusham Kal...** the phase of much happiness and some sorrow.

**Dusham Susham Kal...** the phase of much sorrow and some happiness.

**Dusham Kal...** the phase of sorrow.

**Dusham Dusham Kal...** the phase of absolute sorrow.

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

## Panjrapple

Panjrapple are most essential to keep animals and look after them and to save them from being slaughtered. It is our prime duty to look after every requirement of the panjrapple since we are religious minded and it is our religion to preserve Ahinsa at any cost. Ahinsa is best of religion and is soul of religion.

# Tribute to Jainism



Some important matter is taken with thanks from "Guidelines of Jainism"  
published by Shri Mahavir Jain Aradhana Kendra, Koba Tirth.





## *Devi Padmavati Aarti*

- Devi Padmavati aarti tumari mangalkaree jai jai karee  
Parshvaprabhuji shir par taahre,  
bhakti karanta bhakto ne tare (1)
- Ujwalvarnee moorti shu sohe,  
nirkhee harkhee sahujan mohe (2)
- Kurkat sarp na vahne bethi,  
bhadraasan thi tu shobe chhe roodee (3)
- Saptaphana shobhe manohari,  
nayan manohar parikar dharee (4)
- Kamal paashaankush, phal roodu sange,  
chaar bhujama kalamaya ange (5)
- Vividh swarrope, bhinna bhinna naame,  
jag sahu pooje isht siddhi kame (6)
- Jainshasna ni chho rakhawali,  
kalikale tu zaakamjhali (7)
- Shrddha, bhakti prem na dore,  
antar thi baandhi tane jore (8)
- Tari Seva thi durguno jalshe,  
tari krupa thi sadguno kheelshe (9)
- Shigraphala tu sankat taale,  
vigna vidaare vanchhit aape (10)
- Tara charno ma mastak maru,  
dhaali karu hu prarthana charu (11)
- Dharnendra devna devi chho nyara,  
Parshva bhakto no dukh harnara (12)
- Mumbai nagree, Walkeshwar shikhre,  
darshan karta dukh sahu visare (13)
- Dharma pratapi ashish deo,  
Suyash siddhi ne mangal karjo (14)



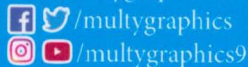
- Never tell lies, as to hide one lie, one will have to tell lies many times.
- Remember the past only if it gives pleasure otherwise forget it.
- Spread love to all lives.
- Destroy ego and control anger.
- Give up pride, be humble and respect others.
- Humanism is the greatest religion of all.



Win Over Sin



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