

ABC OF JAINISM



Compilation based on the preaching of Munishri
Kshamasagar ji

By S.L. JAIN

PREFACE

Jainism is a very simple and practical religion. Jaina religion gives us scientific and rational solutions for our life problems; by which we could improve our life style. Principles of Jaina religion are universal and eternal. Jainism shows us the path of purity and peace. For easy understanding of these principles, “ABC of Jainism” was compiled in the year 1998 and is appreciated by English medium students both in India and abroad. Reverend Munishri has been explaining the fundamentals of Jainism on the basis of this book to the students during his stay at various places. During his discourses, Munishri felt the necessity of adding some matter to make it more useful. Accordingly, the text of the book is now completely revised under his guidance. I trust that the revised edition would now be more useful for students desirous to know the basic fundamentals of Jainism. Munishri has devoted several hours in giving final shape to this revised edition. This reflects his deep concern and compassion towards the new generation. On my persistent requests, Munishri has very kindly agreed to give his “Blessings” to this revised edition. I am extremely grateful to him for this kindness. I can only pray that I shall continue to get his blessings in the future as well. In the compilation of this edition, I have taken help from several books both in Hindi and English. I am grateful to all authors and their publishers. I expect all students to take full advantage of this book and inform me of their wish so that this book could be further made more useful. I am thankful to the “Maitree Samooch” for cooperation. I am also thankful to Jaipur Printers Pvt. Ltd., Jaipur for graceful printing.

MAHAVEER JAYANTI 15th April, 2003

S.L. JAIN

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MY MUSING

MERI BHAVANA

णमो अरिहंताणं णमो सिद्धाणं णमो आइरियाणं
णमो उवज्झायाणं णमो लोए सव्व साहूणं

Ṇamō Arihantāṇaṃ , Ṇamō Siddhāṇaṃ , Ṇamō Ayariyāṇaṃ
Ṇamō Uvajjhāyāṇaṃ , Ṇamō Lōē Savva Sāhūṇaṃ

TO

ARHATS, THE PERFECT SOULS EMBODIED,
POSSESSED OF INFINITE COGNITION, KNOWLEDGE, HAPPINESS AND POWER,
TO SIDDHAS, THE PERFECT SOULS IN NIRVANA,
FORMLESS AND BODILESS,
FREE FROM ALL KARMIC ATTACHMENT;

TO ACHARYAS, THE MASTERS OF ADEPTS,
IN SPIRITUALITY;
TO UPADHYAYAS, THE ADEPTS,
GUIDING THE SCHOLARLY ASCETICS

AND
TO ALL SADHUS, THE ASCETICS DEVOTED,
TO THE CONTEMPLATION OF SELF

I
MAKE OBEISANCE HUMBLE

CHAPTER 1

ṄAMŌKĀR MANTRA

JAINA CONCEPT OF PRAYER

Question: What is Ṅamōkār Mantra?

Answer: Ṅamōkār Mantra is a prayer of virtues. By reciting Ṅamōkār Mantra, we worship Arihant, Siddha, Acharya, *Upadhyaya* and *Sādhu*. They are known as “*Pañch-Paramēṣṭhi*”.

Question: what should be our feelings while reciting Ṅamōkār Mantra?

Answer: while reciting Ṅamōkār Mantra our wish should be to attain their virtues. Continuous reflection of Ṅamōkār Mantra inspires and reminds us to achieve those virtues.

Question: Who are *Arihantas*?

Answer: Arihantas are perfect souls with body having infinite cognition, knowledge, bliss and power.

Question: Who are *Siddhas*?

Answer: Siddhas are perfect bodiless souls, free from all karmic bondage. Although Siddhas are spiritually higher than Arihantas, we pray Arihantas first because they preach the religious order for wellbeing of all. Both Arihantas and Siddhas are known as “Jinas”.

Question: Who is an *Āchārya*?

Answer: An *Āchārya* signifies the head of an order of holy ascetics.

Question: Who is *Upadhyaya*?

Answer: An *Upadhyaya* is a teacher monk of the group of monks.

Question: Who is *Sādhu*?

Answer: A *Sādhu* is a monk. He is possession-less and devoted to self-enlightenment.

Ṅamōkār Mantra is a unique prayer. *Pañch-Paramēṣṭhi* are the ideals for us to follow. By reciting the Ṅamōkār Mantra, we gain purity and peace.

CHAPTER 2

TIRTHANKARAS

PREACHERS OF THE RELIGIOUS ORDER

Question: who are Tirthankaras?

Answer: Tirthankaras are those who have special capability to preach the religious order or the path of salvation.

Question: Do Tirthankaras every time preach a new religious order?

Answer: No; The path of salvation remains unaltered over the time. This path of salvation is preached by the Tirthankaras from time to time.

Question: How does one attain the rare status of Tirthankara?

Answer: As a result of continuous musing with right-faith for the welfare of all in the previous lives, a soul attains the rare status of Tirthankara.

Question: What are the special celebrations of a Tirthankara?

Answer: Tirthankaras have five celebrations in their lives. Such celebration is known as “Panch Kalayanka”. These are – 1. Celebration Conception, 2. Celebration of Birth, 3. Celebration of attaining monkhood, 4. Celebration of attaining perfect knowledge, 5. Celebration of attaining salvation

Question: How do the Tirthankaras preach?

Answer: After attaining perfect knowledge, Tirthankaras deliver sermons for the upliftment of all. The pavilion for delivering the sermon is called “Samavasaran”. In the pavilion everyone gets equal opportunity to listen the preaching. The pavilion provides shelter for all (*samava + saran*)

Question : What are the Preaching of the Tirthankaras?

Answer : Tirthankaras Preach about the nature of soul and universal love, compassion & harmony.

Question : How do we differentiate between idols of Tirthankaras?

Answer : Each Tirthankaras has an emblems. Therefore each idol can be easily identified by this emblem.

Question : How do we decide an emblem?

Answer : The emblem is decided on the basis of the mark on the thumb of the right foot of the Tirthankara.

CHAPTER 3

PATH OF PURITY AND PEACE

Question : What is the path of purity and peace?

Answer : In Jainism, Right Faith, Right Knowledge and Right Conduct together constitute the path of purity and Peace.

Question : What is the concept of Right faith?

Answer : Right Faith is the belief in true nature of the seven tattvas (Fundamentals of Reality) as they are. Right Faith consists in having belief in pure & perfect soul, passionless preceptors and compassionate religion.

These seven *tattvas* are: 1. *Jīva*- living being (soul) 2. *Ajīva*- non-living substance (Non Soul); 3. *Āsrava*- inflow of karmic matter into soul; 4. *Bandh*- bondage of karmic matter with the soul; 5. *Samvara*- stoppage of inflow of karmic matter into the soul; 6. *Nirjara*- Gradual removal of karmic matter from the soul; 7. *Moksh*- Attainment of perfect freedom from karmic matter.

Question : What is the concept of Right Knowledge?

Answer : To know the real nature of one's soul is the Right Knowledge. Right Knowledge shall be free from doubt, perversity and indefiniteness. Right Knowledge reveals the nature of things exactly as they are and with certainty. Knowledge is considered perfect when it does not suffer from any wrong belief because wrong belief perverts both the understanding and attitude. Although both Right Faith and Right Knowledge occur simultaneously as a lamp and its light but Right Knowledge is the effect and right Faith is its cause. We gain Right Knowledge by studying the preaching of Tirthankaras.

Question : What is the concept of Right Conduct?

Answer : To remain fully and firmly engrossed in the nature of one's soul is the Right Conduct. Withdrawal from the immoral conduct and devoting to the moral conduct is also the Right Conduct. Conduct becomes perfect only when it is in tune with Right Faith and Right Knowledge. Right Conduct includes the rule of discipline, which (i) restrains all movement of mind, speech and body; (ii) weakens and destroys all passionate activities and (iii) leads to purity and peace. Right Conduct is practiced in two ways – Partial and Complete. House-holders practice the Partial Right Conduct and monks Complete Right Conduct as is described in the chapter of “Jaina Ethical Code of Conduct”

CHAPTER 4

JAINA CONCEPT OF KARMA

Question : What is Karma?

Answer : Karma means action, deed or work. According to Jainism, Karmas are of three types- Bhava Karma, Dravya Karma and No Karma. Bhava Karmas are our thoughts and emotions. Dravya Karmas are in the form of matter. These are inert and life-less. These are very fine and subtle particles and can not be seen even with the most sensitive microscope, having maximum magnifying capacity. Every phenomenon of life is the manifestation of karmic matter and its fruition. Soul enjoys the fruition of karmas through the physical body; therefore the physical body is known as No Karma. The law of karma is not the doctrine of fatalism. It is the moral law of causation which shows that the soul is the master of its fortunes or misfortunes. Vibrations in the soul occur as a result of auspicious and inauspicious activities. When the soul tries to do any thing, the surrounding particles of matter instantly cling to it just as particles of dust stick to the oily body. Our thoughts and emotions at that particular moment decide the strength and durability of the bonded karma particles. Like water in the milk, these karmic particles get completely assimilated with the soul. These assimilated karmas with the soul remain throughout the life as well as in its migration from one body to another through the process of birth & death just like prints or impressions. These assimilated karmas in the soul produce in the soul certain conditions, just as a pill of medicine, which when introduced into the body produces therein many-fold effects. The assimilation of karmas with the soul results in obscuring the innate qualities of the soul just like sun light is obscured by thick clouds or blinding dust. Fruition of assimilated karmas results in meritorious or de-meritorious thoughts and emotions in our life. Thoughts and emotions cause inflow of karmic particles. Therefore, the cycle of assimilation and fruition of karmas continues. According to Jainism mundane souls in association with karmas exist from time eternal. Jain religion preaches to stop the influx and to gradually remove the karmas from the soul and finally attain purity and peace.

Question : What are the main kinds of Karmas?

Answer : These are mainly of following eight kinds:

1. Knowledge Obscuring Karma – It obscures the Right Knowledge of the soul and thereby is a cause for different degree of knowledge.
2. Perception Obscuring Karmas – It obscures perception of the soul.
3. Feeling Karma – It causes pleasure and pain to the soul.

4. Deluding Karma – It distorts the right attitude of soul in respect of faith & conduct and it is the cause of misconception and passions.
5. Age Karma – It determines the duration of life of a living being.
6. Body Making Karma – It determines every thing which is associated with the personality; e.g. kind of body, senses, health etc.
7. Family determining karma – It determines nationality, cast, family social status etc.
8. Obstructive Karma – It obstructs all activities when there is a desire to do; e.g. charity, amusement working energy etc.

Question : How can we conquer Karmas?

Answer : Jainism clearly asserts that the attainment of the freedom of the soul from the karmas entirely depends of one's own proper efforts and not on the favours of Almighty i.e. God, Divine beings etc. According to Jainism, first and foremost effort should be to follow the path of purity and peace i.e. Right Faith, Right Knowledge and Right Conduct. Further, one needs to remain peaceful at the time of fruition of Karmas. We should not get excited or get depressed at the time of fruition of favourable (auspicious) or unfavourable (inauspicious) Karmas. This would lead us to avoid bondage of new Karmas and dissociate pre-bonded Karmas. In addition, we need to follow the ethical code of conduct.

Question : How can we get benefit by knowing Karma Philosophy?

Answer : By knowing the principles of Karma, one can remain careful at the time of fruition by keeping equanimity and contentment. This would result in stoppage of influx and bondage of the new karmas and reduction in the duration and intensity of the bonded karmas. We can thereby have a good future. Knowledge of Karma philosophy lies in providing a rational and satisfactory explanation of the phenomenon of birth and death, happiness & misery, inequalities in personalities and existence of different species of living beings. In conclusion, it could be said that present good deeds result in good future.

CHAPTER 5

JAINA ETHICAL CODE

Question : What is the Jaina Ethical Code?

Answer : Jaina ethical code consists of the practice of *Ahinsa*, *Satya*, *Achaurya*, *Brahmcharya* and *Aparigraha*. This is divided into two categories- those prescribed for the house-holders and those prescribed for the monks. House- holders follow this code partially and monks completely.

Question : What is the concept of *Ahinsa*?

Answer : *Ahinsa* means non-violence or non-injury. For non-violence, we should have practice of compassion in every action. We should avoid thought of killing or hurting. We should be trust-full with our family & friends. We should be respectful toward our parents and should listen and follow their good advice. Bad feelings and thoughts are also violence and therefore we should avoid them. Similarly, avoid the habit of smoking, drinking, eating non-vegetarian food, gambling, committing crime etc. As these are all parts of violence.

Question : What is the Concept of *Satya*?

Answer : *Satya* means speaking the truth to avoid falsehood. Our speech should be pleasant to others. Before speaking, our intention should not be to hurt others. We should not use hurting, harsh or impolite words. We should avoid falsehood, revealing secrets and deformities of others, backbiting, making false documents and committing breach of trust.

Question : What is the concept of *Achaurya*?

Answer : *Achaurya* means non-theft. To take anything, which is not given or does not belong to us is theft. To grab or to give other's deposits, left over or forgotten wealth of others are forms of theft. To give instructions for making theft, receiving the stolen property, blank marketing and smuggling, adulteration, keeping false measurements and weights are all included in the theft. In the family also, if we use anything belonging to other family members without their consent, should also be avoided. By chance if we happen to use money etc. of other family members without their consent, it needs to be brought in their knowledge at the earliest with necessary explanation seeking pardon.

Question : What is the concept of *Brahmcharya*?

Answer : *Brahmacharya* means chastity or celibacy Practice of chastity can be attained by purity of relations. We should treat our elders equal to our

father or mother, of our equal age as our brother or sister and younger ones as our son or daughter. We should avoid vulgarity.

Question : what is the concept of Aparigrah ?

Answer : Aparigrah is the practice of contentment. We should not collect unnecessary things. For example, we should not make unnecessary collection of garments etc. in several hundred pieces for use. We should not have greed and feel jealous by other prosperity. If we happen to earn more than our limits, we should use the excess amount for charity like distribution of medicines, spread of knowledge, in making provisions for saving life in danger and in feeding hungry & poor.

Question : What is the ethical code for a house holder ?

Answer : Six daily activities for a house-holder are: 1. Worship of Jina image; 2. Worship of preceptors; 3. Study of religious scriptures; 4. Practise of self-control; 5. practice of austerities; and 6. charity. A religious house holder should have following eight principal attributes: 1. Not to use alcoholic drinks; 2. not eat non-vegetarian food 3. not to use honey; 4. not eat after sun-set; 5. not eat five types of glomeruli (clustered flower head) fig fruits; 6. to be compassionate towards all living beings; 7. to drink filtered water and 8. to have reverence towards five supreme souls.

Jains house-holders are expected in their daily life observance of the following five vows; 1. Practice of non-violence; 2. Practice of speaking truth; 3. Practice of non-theft; 4. Practice of celibacy; 5. Practice of contentment;

Question : What is the Jaina Ethical code for monk ?

Answer : Monks remain free from all types of the objective violence (Dravya Hinsa) as they do not hurt or kill any living being. They are free from passionate feelings and therefore they are immune from the subjective violence (Bhava Hinsa). They do not tell lie (falsehood). They do not accept anything if not offered to them. They follow complete chastity or celibacy and remain engrossed in the nature of pure soul. Monks remain free from internal and external possessions. They move carefully with compassion. They speak truth for the welfare of all, to the point and sweet. Monks accept meals with any infirmities, only for enhancement of their penance from a religious householder only. They pick up and place helping implements for sanitation, knowledge and self-restraint (Kamandalu, Shashtra and Pichhi) after careful examination. They discharge carefully excreta, urine, cough etc. on clean spot free from insects. Monks do not feel attachment or aversion in liking and disliking taste, colour, smell, touch and sound to attain the status of the victor of five senses. Monks practice religious meditation, recite prayer of all

Tirthankaras and also any one Tirthankar. They always remain engaged in renunciation, in performing self- introspection and give up attachment with the body. They do not take bath, do not brush their teeth and do not use any cloth to cover their bodies. They take short sleep on the ground, wooden planks, mats etc. Monks take their food from their palms in the standing posture only once in a day. They pull out their hairs of the head and the face. Monks perform penance of twelve kinds observe ten kinds of *Dharma* (conduct) and always try to save three rarest jewels (*ratnatraya*) – Right Faith, Right Knowledge and Right Conduct.

Question : What is the value of the Jaina ethical code?

Answer : The Jaina ethical code is of great social value because the practice of this code is intended to have good social order and equality in society through proper distribution of wealth.

CHAPTER 6

JAINA CONCEPT OF GOD AND UNIVERSE

Question : What is the Jaina Concept of God and universe?

Answer : In Jainism all liberated soul are considered as God. God possesses present past and future unique knowledge of universe. But the god does not play any role in design and operation of the universe. Jainas do not believe in the Supreme Being responsible for creating designing or operating this universe.

Question : What is the concept of universe in Jainism?

Answer : According to Jainism, universe has no beginning and no end. The universe consists of two types of substances- living and non living. Both type of substances have always existed and would continue to exist eternally in the universe.

Question : What are living beings?

Answer : Living beings are those who are sentient and have the capacity of perception and knowledge. Living beings are of two kinds; namely worldly and liberated. The worldly living beings have their bodies, sense organs and power of reparation. They undergo birth and death and feel pleasure and pain. Liberated souls are the pure souls, free from pleasure and pain, birth and death and all other mundane impurities.

Question : What are non-living substances?

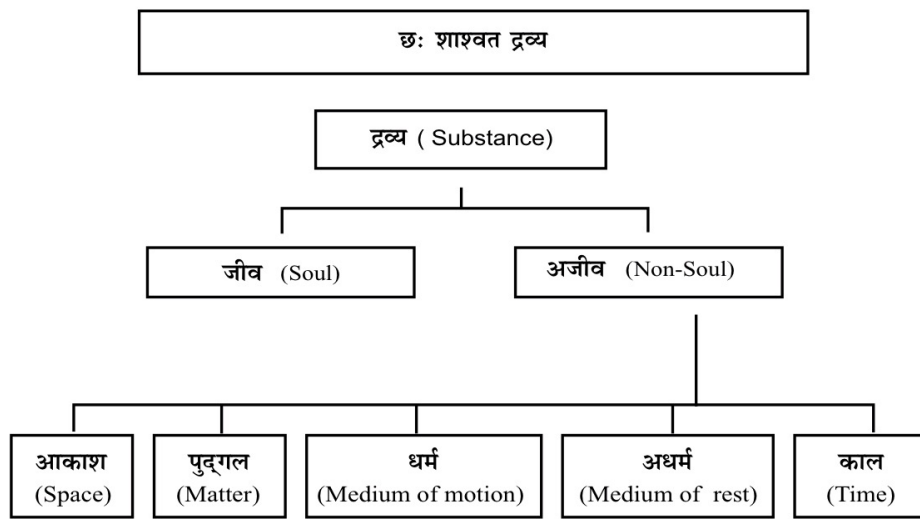
Answer : Non-living substances are non-sentient. There are five kinds of non-living substances :

1. Matter : possessing colour, taste, smell and touch.
2. Medium of Motion : an immaterial substance, which assists in movement of living beings and matter just like water helping the fish in its movement.
3. Medium of Rest : an immaterial substance, which assists living beings and matter in the state of rest just like a shadow of tree for a traveler to take rest.
4. Space : an immaterial substance, which accommodates all livings beings and non living substances.
5. Time : an immaterial substance, which helps in maintaining and measuring all the changes.

Question: What is the logical explanation for various activities and changes happening in the universe?

Answer : According to Jainism, it is the nature of all substances to undergo the process of creation, destruction and maintaining its intrinsic nature. A

living beings undergoes continuous transformation, always staying in the state of living being. A matter always stays in the state of matter. A matter is never transformed into a living being and a living being never into a matter. The presence of a particular nature in a substance suited to a particular change is an essential factor for that change to happen in that substance. For example, a substance can be burnt only if it has the ability to be burnt; otherwise not. After burning, it transforms into ash form but it continues to remain a matter. It is like energy that can not be created or destroyed but could be changed in different forms.



CHAPTER 7

METHOD OF EXPRESSION IN JAINISM

Question : What are the methods of expression in Jainism ?

Answer : The effective method of expression in Jainism is through ‘Anekānt’ and ‘Syādvād’.

Question : What is the concept of Anekānt in Jainism?

Answer : The word “Anekānt” consists of two words “ānek” and “ānt”. “ānek” means many and “ānt” means attributes. The word *Anekānt* means that each entity has many attributes. In other words, appreciation of many-fold attributes of an entity is Anekānt. For example, a person is a father, son, brother etc. at the same time in fact reality is many-fold in nature.

Question: What Syādvād ? Answer : Syādvād consists of two word- “Syad” meaning “from point of view” or “in relation to” and “vād” meaning “description”. Thus Syādvād means a process of relative description. Syādvād means a process of relative description. As Syādvād explores one part of the truth from one point of view of view and therefore it allows the scope of accepting the other part of the truth from another point of view. For example all our family relations are relative i.e. father, mother, son etc. No single word can convey all the attributes of a thing at one time. If a thing is described in words, it would be at the most a partial description and not in its entirety. Thus the concept of Syādvād builds our patience to appreciate different view points of reality. Anekānt is concerned with the different but opposite attributes whereas Syādvād is a process of expression/ description of differing view points.

Question : How are Anekānt and Syādvād effective methods in life?

Answer : Anekānt and Syādvād aims to unite, coordinate, harmonise and synthesise the individual view points in the predictable whole. These methods are applicable at all levels – individual, racial, sectarian, national and international for resolving the conflicts and contradictions of individuals as well as masses. Everyone wants peace, happiness and freedom but each one has differing attitudes and approach towards life. In spite of such differences. When we think that we are only right or we alone are true, then only conflict arises. The logic of our being true or right gives rise to false pride, enmity, sarcasm etc. According to Jainism, our understanding of truth is dependent on capability of our attitude and approach. Knowledge through sense organs is incomplete and short. Under these circumstances, how can

be claim that we alone know the truth and the path followed by us is only right
?. the solution of these differing attitudes and thinking lies in the application of
Anekānt and Syādvād. We should apply these in our families. To have
different opinions in a family is quite common. Foe example, if any one
member of the family takes the help of Anekānt and Syādvād and says to
other member as to what he thinks and that he feels that he is right but it is
possible that thinking of other family members may also be right and as such
we should re-consider our approach on the subject. This is the effective
method of resolving differences

CHAPTER 8

JAINA CONCEPT OF MEDITATION

Question : What is the Jaina concept of meditation ?

Answer : In Jainism, meditation means concentration of mind on a particular object. When the mind concentrates on a moral or a religious object, it is known as a religious mediation and when the mind concentrates on mundane object(s), it is called immoral concentration.

Question : What are the types of immoral concentration ?

Answer : immoral concentration is of two types evil concentration and wicked concentration. In the adverse circumstances, we remain continuously worried to get rid off those circumstances. In the absence of mundane pleasure objects, we remain continuously worried to get them. When we suffer with any disease or body pain, we suffer with any disease or body pain, we remain continuously worried to get rid off the same. We also remain worried for getting future mundane pleasures. All these type of continuous worries and feelings of sadness are termed as evil concentration. To enjoy and remain continuously engaged in the planning of violent activities falsehood, theft and collection of objects of mundane pleasures etc. all these are termed as wicked concentration.

Question : How do we remain engaged in moral or religious meditation ?

Answer : Religious meditation is a practice of equanimity in pleasure and pain. Religious concentration consists of repeated reflection on nature of the world, the physical body and mundane pleasures. In addition, one concentrates on the virtues of *Pañch-Parameshthi* by continuous recitation of *Ṇamōkār Mantra*. Twelve type of repeated reflections are helpful in religious meditation. Repeated reflections make a deep impact on our mind like the qualitative change occurring in water on its repeated heating and cooling. These repeated reflections make qualitative changes in our conscious state. Our behavior starts changing. As a matter of fact these reflections are the right kind of experiments of our thought energy. These are capable of reducing the perplexity of our thinking and to provide the right direction to our thought process. These are the best techniques of thought refinement. These result in removal of our perverse thinking, reduction of our delusion and to get natural feelings of renunciation.

The Twelve Contemplations (Anuprekṣā or Bāraha Bhāvanā)

Jain texts prescribe meditation on twelve forms of reflection (bhāvanā) for those who wish to stop the influx of karmas that extend transmigration.

One should meditate on:

1. anitya bhāvanā – the transitoriness of the world;
2. aśaraṇa bhāvanā – the helplessness of the soul;
3. saṃsāra bhāvanā – the pain and suffering implied in transmigration;
4. aikatva bhāvanā – the inability of another to share one's suffering and sorrow;
5. anyatva bhāvanā – the distinctiveness between the body and the soul;
6. aśuci bhāvanā – the filthiness of the body;
7. āsrava bhāvanā – influx of karmic matter;
8. saṃvara bhāvanā – stoppage of karmic matter;
9. nirjarā bhāvanā – gradual shedding of karmic matter;
10. loka bhāvanā – the form and divisions of the universe and the nature of the conditions prevailing in the different regions – heavens, hells, and the like;
11. bodhidurlabha bhāvanā – the extreme difficulty in obtaining human birth and, subsequently, in attaining true faith; and
12. dharma bhāvanā – the truth promulgated by Lord Jina.

Āchārya Puṣpapaṇḍita's Sarvārthasiddhi:

The bodies as well as the objects of pleasure of the senses are transient like bubbles. In the endless cycle of worldly existence, union and separation in the womb etc. alternate in quick succession. However, the self under delusion

considers the persons and objects associated with him as permanent. But there is nothing in the world which is permanent except the natural characteristics of knowledge and perception of the self. This is contemplation on the transitory nature of things. He who contemplates thus is free from intense attachment to persons and things, and hence he does not feel distress when he loses them or separates from them as in the case of the garlands used and cast off. (1)

There is no escape for the young one of a deer pounced upon by a hungry tiger fond of the flesh of animals. Similarly, there is no way of escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is helpful in the presence of food, but not in the presence of distress. And wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him at his death. His relations all united together cannot give him relief when he is afflicted by ailment. But if he accumulates merit or virtue, it will help him to cross the ocean of misery. Even the lord of devas cannot help anyone at the point of death. Therefore virtue is the only means of succour to one in the midst of misery. Friends, wealth, etc. are also transient. And so there is nothing else except virtue which offers succour to the self. To contemplate thus is the reflection on helplessness. He, who is distressed at the thought that he is utterly helpless, does not identify himself with thoughts of worldly existence. And he endeavours to march on the path indicated by the Omniscient Lord. (2)

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described already. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc., or mother, sister, wife, daughter and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. Thus to reflect on the nature of mundane existence is contemplation on worldly existence. He who contemplates thus is alarmed at the miseries of transmigration and becomes disgusted with worldly existence. And he who is disgusted with it endeavours to free himself from it. (3)

'I am alone in suffering severe pain in the successive recurrence of birth, old age and death. There is none who is my friend or foe. I am born alone. I die

alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can't accompany me beyond the cemetery. Virtue alone is my never-failing companion.' This is the contemplation of solitariness. He who contemplates thus is free from attachment towards his friends and aversion towards his enemies. So he cultivates detachment and endeavours to attain emancipation. (4)

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?' He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation. (5)

The body is the receptacle of impurities. It is developed from impurities such as semen and blood in the womb. It is the seat of unclean things like the lavatory. The skin-covering is full of apertures through which exude impurities. Like fire the body consumes quickly what comes in contact with it. Bathing, application of perfumes, incense, powder, garlands, etc. cannot remove the impurities of the body. Right faith, right knowledge and right conduct alone will bring about the complete purification of the soul. He, who thus contemplates on the impurities of the body, is disgusted with the body and endeavours to cross the ocean of transmigration. (6)

Influx, stoppage and dissociation (of karmas) have been described already. Still they are mentioned here for reflecting on their good and evil. Influx leads to calamity and distress in this life and in the life to come. The senses, the passions and non-abstinence lead to as speedy influx as the current of a river. The senses such as touch, sight and the rest plunge the wild elephant, the crow, the serpent, the bird, the deer and the rest into the ocean of misery. Similarly the passions also cause injury, bondage, disgrace, anguish and so on. And in the future they lead to different kinds of suffering in the four states of beings. Thus reflection on the calamity and distress caused by influx is contemplation on influx. This enables the self not to swerve from the

wholesome attitudes of forbearance etc. And the evils originating from influx do not affect the self protected like the tortoise within the shell. (7)

If the hole in the keel of a vessel sailing on the ocean is not closed, then water enters the ship, and the passengers certainly go down. But if the hole is plugged, then the passengers reach their destination. Similarly if influx is stopped, then there can be no obstacle to emancipation. Thus reflection on the merit of stoppage of karmas is contemplation on stoppage. He who reflects in this manner constantly endeavours to stop influx. Naturally it leads to emancipation. (8)

Dissociation takes place after the fruition of karmas. It is of two kinds. One is involuntary and the other is by one's effort. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as infernal beings, gives rise to a chain of evils. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of good or to no series. Thus reflection on the merits and demerits of dissociation is contemplation of dissociation. This impels one to destroy karmas. (9)

The structure of the universe has been described already. The universe is in the midst of the non-universe space which is endless. The contemplation of the nature of the universe develops true knowledge. (10)

In one minute living being there are organisms infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these most of them are endowed with imperfect senses (i.e. less than the five senses). Hence birth as a five-sensed being is as rare as gratitude among the good qualities. And even among the five-sensed beings, many belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence human birth is as difficult of attainment as a heap of jewels at the crossing of the roads. And if one loses the condition of a human being by negligence, it is as difficult to attain it once again, as it is difficult for a burnt tree to regain its old freshness. Even if human birth is attained, a good country, a good family, keen senses, health, etc, are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless like the face without vision. And even after attaining this rare true faith, if anyone is immersed in worldly pleasures, it is like burning sandal-wood paste for the sake of ash. Even with renunciation of worldly pleasures, meditation accompanied by austerities, propagation of true faith, and auspicious death are rare. If these are achieved, then the

attainment of enlightenment has borne fruit. By contemplating on the difficulty in attaining true faith, one does not become negligent after attaining this rare jewel. (11)

The faith promulgated by Jina is characterized by non-injury, based on truth, with humility as its root, forbearance as its strength, safeguarded by celibacy, dominated by quietism and characterized by restraint and non-attachment as its support. Without attaining it living beings have been wandering in the beginningless mundane existence, undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve emancipation, after enjoying several kinds of worldly prosperity and distinction. This is contemplating what is stressed in religion. This promotes constant devotion to religion. (12)

Thus reflection on transitoriness etc. helps one to practise moral virtues such as forbearance and consequently leads to effective stoppage of karmas. He who practises reflection in this way is enabled to practise the moral virtues and also subdue the afflictions.

CHAPTER 9

TIRTHANKAR RISHABHDEVA



Rishabhdeva was born in Ayodhya. His father was king Nabhiraya and mother Marudevi. He was first to teach with harmless methods the art of agriculture, trade & industry, study of different kinds of art, science & technology. Therefore he is known as “Prajapati” (Lord of all persons). After performing penance, he got salvation from mount Kailash. Our country is known as “Bharat Varsh” after his son Chakravarti Bharat. Attractive and magnificent idol of his second son Bahubali at Shravanbelogla is world famous in the name of Gomateshwar Bahubali.

CHAPTER 10

BHAGWAN MAHAVIR



The birth name of Bhagwan Mahavir was Vardhman. The name of his father was king Siddharth. Mother's name was Queen Trishla Devi. He was born in Kundgram of Veshali on Chetra Shukla 13 th. He was very lucky by birth. His heart was filled with wellbeing for all. Therefore he attained the status of a Tirthankar. When he was born, his birthday was celebrated by celestials. Bhagwan Mahavir was very attractive by birth. He used to speak very sweet. He used to be affectionate. Therefore everyone liked him. Bhagwan Mahavir

was very intelligent in his childhood. He solved even difficult problems with ease. Once, his friends came to his palace to meet him. He was on the fourth floor. Friend inquired from his mother about him. Mother replied that he was upstairs. All friends reached the upper floors and asked his father about him. His father replied that he was downstairs, the friends were confused. At last, they could search Vardhman on the fourth floor and asked him about the different answers given by his parents. Vardhman counselled them that the parents have given the correct answers. The mother was on second floor and therefore, with respect to her he was upstairs. The father was on the sixty floor and therefore with respect to him he was downstairs. He said to his friends that the truth was always relative. Bhagwan Mahavir was very generous & moral from his childhood. He never hurt anyone. He always spoke truth. He never had any feelings off stealing. He never had any bad sexual feelings. He never collected un-necessary things with greed. Children! We should also try to become generous and kind. Bhagwan Mahavir was very pious from his childhood. Two monks-Sanjay and Vijay got the answer of their questions only by seeing him. Therefore, one of his name was "Sanmati". Children! To have pious feelings with intelligence is called "Sanmati". We must keep our feelings pure. Bhagwan Mahavir was very brave in his childhood. He conquered a mad elephant with his affectionate feelings. Therefore, he was also named as "Veer". Children! To conquer the heart of all with affection is bravery. Bhagwan Mahavir was quite fearless in his childhood. Once Sangam Deva come in the form of a snake. He started playing with the snake fearlessly. Therefore he was also named as "Mahavir" children! One who provides assurance of protection to all and does not frighten anyone is called "Fearless" or "Audacious". One day Bhagwan Mahavir was filled with the feelings of renunciation. He refused to marry and left his palace because he wanted to acquire real happiness and wanted to show the path of purity & peace for all. He became a Digamber monk and left all the comforts of life, even cloths and all other objects of mundane pleasure. His renunciation was praised by all. Children! Those, who give up their all the comforts of life with strong spiritual inclination and with feelings to do good for all, are called "Great". Bhagwan Mahavir performed difficult penance as monk. He was very firm and steady in his penance. "Sthaanu Rudra" caused lot of calamity to disturb him but he remained stable in his meditation. Therefore one of his names was "Ativir". Children! Not to deviate from one's real path and to forebear all difficulties in the path of purity & peace is the bravery. Bhagwan Mahavir continued his penance for twelve years. Like the purification of gold with the help of fire his soul became pure under the fire of meditational penance. He attained complete knowledge. He became omniscient. His soul became pure. He was called Arihant Bhagwan. Every body benefited from his preaching. In his religious assembly, all forms of

living beings used to assemble. All human beings came. Celestials came. Dogs & cats used to sit in his religious assembly peacefully forgetting their intrinsic enmity. All living beings were able to understand the preaching of Bhagwan Mahavir. Children! Everyone can understand the language of love and compassion. Bhagwan Mahavir preached all for thirty years at different places. He attained salvation on the morning of Kartik Krishna 15th (Amavasya) at Pawapur. The occasion was celebrated as the Dipavali festival. In the morning, we Jains warship Bhagwan Mahavir with sweets (Nirvān Lādū) and light lamps. Children! We should get inspiration from the life sketch of Bhagwan Mahavir and try to improve our own lives.

Exercise : 1. Tell the birth name of Bhagwan Mahavir. 2. Remember the name of His parents. 3. Tell the five names of Bhagwan Mahavir. 4. Bhagwan Mahavir was very intelligent. Narrate the connected story of his life. 5. Narrate different events resulting in his five different names. 6. From which place did Bhagwan Mahavir attain salvation? 7. How the day of his salvation celebrated by Jains?

CHAPTER 11

MY MUSING

MERI BHAVANA

My god is one who has conquered all attachments, aversions, passions, anger etc., who knows the entire universe and has preached the path of salvation to the world. We may call him by the name of Buddha, Mahavir, Jin, Hari, Har, Brahma or call him by any other name. I pray that I may continue to be engrossed in reverence of such God who is beyond attachment- aversion, is Omniscient and preaches for the welfare of all other beings. Knowledgeable monks, having no desire to possess mundane pleasures, who keep equanimity towards all and remain busy in the welfare of self and others and perform difficult penance are capable of removing the pain of all souls. I pray to keep the company of monks. May my mind remain always engrossed in their reverence. I should always concentrate for acting according to their conduct. I must not desire to grab other's wealth or possess other women. I should always enjoy the nectar of satisfaction. Such acts should always be by my inspiration. I should not feel pride; should not show anger to any one and should not feel jealous with the success or well being of others. My behaviour should be simple and true. I should render as much service to others in this life as possible. These are my only wishes. I seek to have friendly feelings towards all in this world. The flow of compassionate spring should always continue in my heart for those who are poor and needy. I should not have feelings of hatred or anguish toward those, who are cruel or uncivilised and are following the wrong path. I seek to have the feeling of equanimity or forgiveness towards them. I pray that this may become my inspiration.

I seek to generate natural affectionate feelings towards virtuous persons. I should feel happy by rendering service to such persons to the extent possible. I should never be ungrateful to those who have helped me. I should not have any feeling of revolt or revenge towards any one. I should always aspire to acquire virtues and I should not look towards the faults of others. I pray to have such feelings. I seek to continue to be on the true path even if I am abused or praised; get material benefits or not; survive for lakhs of years or die even today or I am frightened by some one or offered allurements.

I should not feel proud in success nor have any remorse in failures. My heart should be so strong that I should remain firm and stable even under frightening mountains, rivers or forests. I should be able to bear calmly the

demise of the affectionate ones or the company of undesirable ones. These are my wishes.

All living beings of this world should remain happy. Not one should get perturbed from miseries. The entire world should always remain happy, devoid of enmity sin and pride. Every house should reverberate with religious rituals. Sinful activities should become difficult. All living beings should get success in their lives by improving their knowledge and the conduct. Such is my wish.

There should not be any fear or calamity in this world. We should have rain at the right time. The rulers should reign with religious fervor. There should not be any spread of disease, epidemic, famine etc. All should continue to live peacefully. The most virtuous creed of non-violence should spread in the whole world so that all living beings are benefited. I have such a desire.

All living beings of the world should have increased affectionate feelings and should not have sexual desires. No one should speak undesirable, harsh or unpleasant words. All should aspire to become “yugvīr” (age heroic) and should remain engaged in the upliftment of the country with true endeavour. I should be able to face with equanimity all sort of calamities or pains by considering the real pure nature of my soul. I have such a wish.