

JAIN AVENUE

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Importance of Knowledge | Dr. Sejal Shah (Ph.D.)

In the branch of knowledge, Information has no intrinsic value; ability becomes knowledge only if correct.

Lord Mahavir's path is unique and elaborate. Nothing is out of his arch sight. He said what he saw. There are only two possibilities in life: Death and Salvation. Death is the transition of energy into the world. All living beings are trapped in its shadow. To get out of this wretchedness and to be situated in bliss is Moksha. Moksha, as indicated by Lord Mahavir, means Paramatmapada. The way he showed to get it was neat and clear. God intended to lead all the world's beings to the path of Salvation so that no shadow of sorrow would ever fall on them. For this, he thought deeply and described the path that would be easy and accessible for all living beings, and he travelled on it and attained pure knowledge.

Jainism is thus enlightenment and meditation, but not all living beings can progress immediately on this path, so Gandhara Bhagwant directed Panchachara. These five practices are simple and accessible to all living beings. A person who faithfully follows these five precepts sooner or later comes to Mokshamarga. Panchakarma can elevate the seeker to Siddhipada. Thus, the

Panchachara is the highway of Jainism which ends at Siddhashila. Panchara is like Purvachara for one whose heart is full of Siddhipada. So, the author has discussed this in detail in his 'Jain Aachaar Mimaasa.' The five acharyas important in Jainism are philosophy, knowledge, character, and penance. Some time ago, we talked about philosophy. In reality, vision is the source of knowledge. Usually, the first darshan descends, leading to a general understanding of the subject and faith in the subject, but only advances on the path of Salvation by acquiring special knowledge. Only Jainism in the world has described the separation of vision and expertise. All other religions have considered them as equivalent to each other.



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The Journey from *Paṇḍita* Haribhadra to *Jainācāraya*

Haribhadrasūri | Yogadrst Samuccaya of Haribhadra Suri (Study), Chapter – 2, by Riddhi J. Shah



Haribhadrasūri [Haribhadra Suri] was proficient and highly intelligent in the philosophy of all religions. Among his many talents was one with which he could determine the point of his opponent's argument very fast.

During that time it was common for scholars to travel and engage others in debate to increase their wealth of knowledge.

Therefore Haribhadrasūri travelled and met many brilliant scholars. He engaged them in debate and succeeded in defeating them all.

Other scholars found it difficult to win any discussion with him since his talent allowed him to dominate all conversations. It was not long before he earned a reputation as a

formidable

opponent. Predictably, scholars avoided entering into a discussion with him. When no one came forward to counter him, he concluded that he had no rival in the entire country. He felt confident of his ability to comprehend anything that anyone would like to discuss. He therefore issued a public challenge that if anyone could present the topic that he could not understand he would readily become his/her pupil.

It was said that Haribhadrasūri always carried the following items with him:

1. A golden belt around his belly,
2. An axe in his hand,
3. A net at his side

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Pratikraman



The first vision we commonly have when one says 'Pratikraman' is of someone sitting for a number of hours engrossed in reciting lessons in a language most don't understand (ardha-magadhi and sanskrit) and performing a prescribed set of bodily actions.

Pratikraman is probably the most misunderstood practice in the Jain world. Emphasised as Āvashyaka (essential practices), it is probably the most vital of all spiritual tools shown by the Jinas to the seekers of liberation.

To understand the essence of Pratikraman it is important to understand the functioning of the 'law of karma.' Let's try and know it in brief.

The Law of Karma:

'To err is human' says a famous quote, by the

Jaina thought, all living beings (jeev) not just humans, being a part of this worldly cycle (samsara) are karma bound and hence very probable to 'err'. By its essential inherent nature, the soul is pure, infinite bliss and power. But just as pure gold is found in mines mingled with non-gold material; so too since eternal time, the soul has been bound by non-soul particles and assumed a perverted impure nature.

'Karma' in the Jain thought is much more subtle and scientifically explained than just 'you reap what you sow' or 'what you do comes back to you' kind of cause and effect theory. Karma are extremely subtle minute particles of matter, existing everywhere in the universe. These Karman particles are attracted to the jiva (soul) by the actions (of mind, speech and body) of a jeev. Much like dust on a window pane, these particles form a veil (avarana) obscuring the infinite knowledge, perception, bliss and power of the pure soul. From then on, it's a compound process in that the accumulation of karma causes us to have thoughts, deeds, emotions and these cause our souls to attract more karma, which causes more thoughts, and so on.

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Temptation and its Control | Dr. Jeoraj Jain



Sanjvalan temptation. [2]

Causes of temptation:

The strong desire to get wealth and resources, which have not been acquired as yet, is called *Triishna*. Because of the false belief that all these resources will bring happiness, Greed catches up.

1. Temptation (Lobha):

Excessive attachment to wealth, power and its growth or avarice is called temptation. It is the most dangerous passion (*Kashaya*) and is called the father of the sins. During the elimination of the *Kashayas*, it decays in the last. In the *Sthananga* Sutra [1], Greed has been described as "आमषि व्रत समाने लोभे" (*"Amish Vrat Samane Lobhe"*). A person who longs for happiness, repeatedly receives sorrows due to Greediness. Greed is said to be the root of *Anartha* - misfortune [1] on Earth.

There are 4 types of Greeds, as per its intensity: *Anantanubandhi*, *Apratyakhyani*, *Pratyakhyani*, and

Greed increases due to not setting limits to the acquisition of material things, space, and power. The wickedness like violence, untruth, stealing, increases with the increase of possessions. Greed also increases due to anger, pride, and illusion [2]. Greed/temptation increases by having evil thoughts in the mind and by thinking evil of others.

2. Characteristics of a Greedy (Lobhi) Person:

The behaviour of covetousness is like, "mine is mine, and yours is also mine". There is a lack of humility and humanity in his behaviour. He does not think how much he has collected. There is still a lot to be collected, he ponders.

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Dr. Jeoraj Jain is a gold medallist of Rajasthan University. He obtained the Degree "Doctor of Engineering" from Germany. He worked with Tata Motors in Growth and Production Departments. Was First in the world to design and produce Fabricated Axles for heavy Vehicles, involving Innovative Welding Design. He has advanced a scientific hypothesis of the **Life form of Water** without DNA and RNA. He discovered that the contents of Jain **Loka** are described by **Statistical Method** in scriptures. It resolves the present riddles of Loka. He received the "Vigyan Ratan Award" from Gyan Sagar Science Foundation, 2017. He has authored three books on Water and Lokakash.

Modern Societal Problems and Jainism as a Way Out

| Dr. I M Khicha



As a matter of fact, the world cannot be better than the individuals forming it. Mere changes in governmental setup or economic systems cannot help in raising the quality of human life. Man is not merely a biological entity or a social animal.

There is a hidden core of human personality that provides real meaning to one's life. In every human, there is an essence of the Almighty which is a source of true awakening and enlightenment. Whatever is applicable in the worldwide context is equally applicable in the Indian context too.

Social Problems:

Late Acharya Mahapragyaji quoted "Pratt" "Religion that ignores society has no chance of survival" because man and society are interdependent. There is an intense

interaction between an individual and his social surroundings. Every individual is expected to be socially mature and responsible.

Instead, the individuals face a number of problems in their social day-to-day affairs viz socio-economic inequalities, poor status of women in society on account of domestic violence and sexual abuses, ill-treatment of elderly and widows in families, child abuse, dowry, divorce, modern day stress, rape, suicide, non-vegetarianism, alcoholism, over-consumerism, materialistic ambitions, economic recession, inflation, scarcity of essentials, poverty, cultural and religious conflicts, casteism, population explosion, dirty politics, unrestrained individualism etc..

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Acknowledgement: <https://www.firstindia.co.in/news/lifeStyle/modern-societal-problems-and-jainism-as-a-way-out>

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The Spiritual Foundation of "Jai Jinendra" | Dr. Pragati Jain



"Jai Jinendra" stands as the revered salutation in Jainism, carrying profound meaning beyond a mere casual greeting like "Hello," "Hi," "Good morning," or "Namaste." Its potency lies in comprehending its genuine essence. Unlike other religious greetings such as "Jai Shri Rama" or "Jai Mata Di," which are directed at individuals, Jai Jinendra is a praise offered to those who have triumphed over their own selves. The profound power of this salutation lies in its ability to lead individuals towards self-realization, serving as a transformative pathway to liberation, and ultimately guiding

them to embrace their true essence.

Every soul carries a divine essence within.

When we embrace the greeting Jai Jinendra and extend it to others, we not only acknowledge the inherent godliness within them, but also recognize the potential for our own divine nature to blossom and become one with Jai Jinendra someday.

According to historical accounts, Ācārya Bhadrabāhu, the revered spiritual teacher and mentor of Chandragupta Maurya, is credited with introducing the salutation Jai Jinendra.

It is believed that Ācārya Bhadrabāhu imparted this powerful expression to convey reverence and victory to the Jina, signifying the supreme state of spiritual attainment.

Jai Jinendra is a compound Sanskrit word derived from the words Jai + Jina + Indra. Here 'Jai' is used to praise or honour, 'Jina' refers the pure soul who has conquered all inner passions and possess Kevalajñāna (pure infinite knowledge) and the word 'Indra' means Chief or Lord.

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JAINA Convention 2023 Theme | “Maximize Human Potential – The Jain Way”



According to Jainism, human life is the only form of jiva to obtain liberation directly. As human beings, we are endowed with the ability to think; we can differentiate right from wrong. We can decide what is good for us and what is not. We also can control our minds and activities.

As humans, we are capable of helping ourselves and those around us. We are also capable of assisting the lower life forms.

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Respected Scholars,

Paryushan is one of the most auspicious festivals in Jainism. Hence, we invite you to submit articles of 1200-1500 words on “Who Am I” (discussion about soul) that will be published in the Paryushan Edition in the month of September 2023.

Jain Avenue Magazine is Multimedia International Digital Magazine.

Please email your articles to editor@jainavenue.org

Recipe of the Month

by Nishma Shah

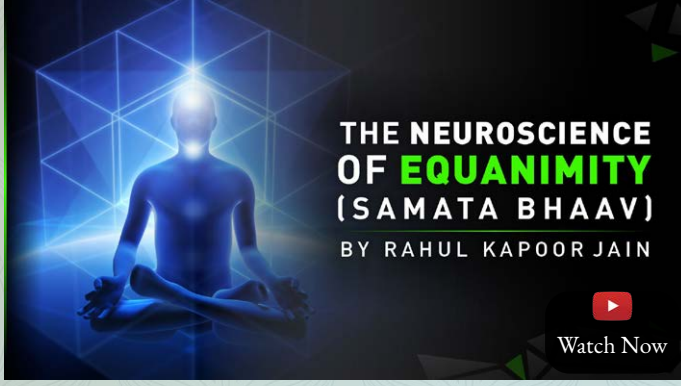


Quinoa Pops

Inviting Articles on Ahimsa in Action

We would like to hear from our readers on how they have applied the principle of Ahimsa in areas other than food.

Please send your articles by July 5th, 2023 to articles@jainavenue.org



JAINISM SIMPLIFIED

A Video Series by

Rahul Kapoor Jain

Mindset Coach and
Motivational Speaker

जं अन्नणी कम्मं, खवेइ बहुआहिं बासकोडीहिं ।
तं नाणी तिहिं गुत्तो, खवेइ ऊसासमित्तेणं॥

Samaṇasuttaṃ 612

Originally Collected from Mahā Pratyākhyāna Prakīrṇak 101

The karmic bondage destroyed by an ignorant soul (unawakened man) after millions of years of penance are attained by an awakened soul in just one breath by practicing 'Triguṇī's' (the three restraints). That is to say, just as the ignorant soul, without attaining Tattvajñāna (Knowledge of truth), expects the destruction of Karma through rituals and the performance of wrong austerities. As a result of such actions, it also develops feelings of attachment (rāga) and aversion (dveṣa), and by experiencing pleasure and pain, invites new karmic bonds. In this process, the shedding and binding of karmas goes on. It does not get liberated. Whereas an awakened knowledgeable soul possessing spiritual knowledge and discipline, having well-controlled the 'Triguṇī's' (the three restraints of mind, speech, and body), obliterates them in a single breath.

Compiled by Dr. Arihant Kumar Jain

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