

GUIDENCES OF JAINISM

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THE NAVAKAR MANTRA

The hymn of invocation

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 the Karmas.)

Namo Ayariyanam

I bow in veneration to Acharyas (The Head Sadhus of the four- fold Jain Sangh).

Namo Uvajjhayanam

I bow in veneration to Upadhyayas (The learned Sadhus who illustrate the Scriptures).

Namo loye savva sahunam

I bow in veneration to all Sadhus in the world. (Those who are pursuing the path of Moksha or salvation.)

Eso pancha namukkaro

Savva pāvappanāsano

Mangalānam cha savvesim

Padhamam havai mangalam

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

This is the greatest hymn of invocation in Jainism. Every follower of Jainism repeats this hymn with devotion. This is the most efficacious hymn.

WHAT IS THE JAIN DHARMA OR JAINISM?

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

"Vatthu Sahavo Dhammo"

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

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

Arhat dharma - the dharma of Ariantas or the destroyers of the inner enemies namely Karmas.

Anekanta darshan - the ideology that is comprehensive and is not limited to a single point of view.

Vitaraga marg - the dharma that has been expounded by the Paramatma who is devoid of all attachments and hatred.

Thus, Jainism is known by various names.

WHO IS A JIN?

A Jin is one who typifies the Jain dharma ! Jin means Victor! conqueror! The ultimate and absolute aim of life is salvation - Mukti! Deliverance! Two powerful impediments to the attainment of salvation are attachment and hatred. These two have been considered the inner enemies. They are the two enemies that entangle the Soul (Atma) in the cycle of birth and rebirth. Such passions as desire, anger, miserliness, arrogance and envy are but the offspring or the manifestations of the two passions, namely, attachment and hatred. One who attains an absolute victory over these enemies is known as Jin. He is also known by other names.

Arihanta - ARI = enemy, HANT = destroyer. One who destroys the inner enemies.

Arhan - One who is worthy of being worshipped.

Vitrag - One who is devoid of attachment and hatred.

Sarvajna - One who knows everything -The Omniscient.

Parameshthi - One who has attained the Parampad or the highest state.

Sarvadarshi - One who is all-seeing.

These Jins have in their lives personally lived the dharma and showed to the world the path of attainment and that has become the dhama for Sadhakas, those who try to achieve it. The Jins give form to it; and hence it is named Jin dharma.

Who is a Jain?

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

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

The Jain dharma

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

THE ARRANGEMENT OF ARA, 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, etc., decline. On the contrary, during the phase called Utsarpini which means the time of progress and development, happiness, strength, body etc., attain progress. When the Utsarpini phase reaches its highest limit, the Avsarpini 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. Each of these phases has 6 aspects; and each aspect is known as Ara or an arc - wheel of time.

- 1) Susham Susham Kal the phase of absolute happiness.
- 2) Susham Kal the phase of happiness.
- 3) Susham Dusham Kal the phase of much happiness and some sorrow.
- 4) Dusham Susham Kal the phase of much sorrow and some happiness.
- 5) Dusham Kal the phase of sorrow.
- 6) Dusham Dusham Kal the phase of absolute sorrow.

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

TIRTHA, DHARMA AND TIRTHANKAR (ONE WHO REVEALS THE DHARMA)

Twenty four Tirthankars are born in every Utsarpini phase and the Avasarpini phase. They, by means of their endeavor, become absolutely enlightened; they become devoid of attachments;

they become Jinās; and for the spiritual welfare of all creatures in the Universe, they establish and expound the philosophy. Because they establish the philosophy, they are called Tirthankars. One definition of tirth is Sangha or society, Chauvanno Sangho tittham. This four-fold society of Sadhus, Sadhvis, Shravaks and Shravikas is together called tirtha.

THE EXPOSITION OF THE PHILOSOPHY

The twenty four Tirthankars-Jineshwars 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 been the same from the time of Bhagwan Rishabhdev upto the time of Bhagwan Mahavir. The ultimate achievement of dharma has been Mukti or Moksha or absolute deliverance. The practice of the austerities like non-violence and truthfulness has become the real means for the attainment of Mukti or salvation. In the practice of these austerities, there may take place degrees of variations and at times such variations have taken place. But the essential form of the Jain dharma has not changed in the period of any Tirthankara and such a change will never take place. Shraman Bhagwan Mahavir restated the same eternal truth as was preached by Tirthankar Bhagwān Rishabhadev. The same message is today known as Jain dharma. Bhagwān Sri Rishabhdev-Adinath, the first Tirthankar was born and attained the salvation at the end of the third Susham Dusham Kal, time of much happiness and some sorrow. The rest of twenty three Tirthankars were born and attained the salvation in fourth Dusham Susham Kal, time of much sorrow and some happiness and in their respective periods they revitalised the same path as had been shown by Bhagwān Sri Rishabhdev.

BHAGWAN MAHAVIR

Shramana Bhagwan Mahavir was the last Tirthankar in the Avasarpini phase or the phase of decline. He was a contemporary of Gautam Buddha, Lao-Tse, Confucius, Socrates, etc. Bhagwan Mahavir was born on Monday the 13th day of the Shukla -the bright fortnight of Chaitra according to the Indian Calendar that is on the 30th of March 599 B. C. at Kshatriyakunda (in Bihar). He was born as Vardhman Kumar to King Siddhartha and Queen Trishala. When he was 30 years of age, he renounced his worldly life and assumed the life of Sādhanā or spiritual endeavour on Monday the 10th day of Krishna Paksha the black fortnight of Kartik according to the Indian Calendar that is on 19th December 569 B.C. He performed a severe and austere penance for twelve and a half years and then on Sunday, the 10th day of Shukla of Vaishākh that is 13th April 558 B.C., he attained Kevaljnan or absolute enlightenment. He preached his first message on the 11th day of Shukla Paksha of Vaishakh and showed the multidimensional path for the attainment of selfpurification and selfperfection. The same path shown by him is followed today. On Tuesday, the new Moon day in Kartik, i.e , on the 15th October 528 B.C. Lord Mahavir attained salvation, Moksha and his life ended with his attainment of absolute deliverance.

THE PATH OF ACHIEVEMENT

The path of achievement relating to the Jain dharma has been divided into two kinds on the basis of the ability and strength of the individuals. One is the acceptance of the life of an ascetic for the sake of one's spiritual prosperity and this is an arduous path of attainment. The other one

is to remain as a Householder (Grihastha, a man with a family), and to endeavour according to one's ability, to attain self- purification.

1. Sarvavirati - The way of ascetic life (total renunciation)
2. Deshvirati - The way of the householder (partial renunciation)

TOTAL RENUNCIATION

Total renunciation means to be completely detached from all sinful actions caused by all kinds of delusions. Such a person should not entertain sinful thoughts, utter sinful words; and commit any sinful action by means of his body. Not only should person completely refrain from all kinds of sin but also should not be a supporter of sin that might be committed by others. If any one commits a sinful action, such person should not encourage it nor should he agree in it. Even these actions, he should not commit by means of thought, word or action.

When a person renounces worldly life and all worldly attachments and is initiated into Samyamadharmā or the way of discipline and austerity, the man is called Sadhu, ascetic, Shraman, or Muni and the woman is called Sadhvi, Shramani, or Aryā.

Those who get initiated into the life of discipline and austerity and become Sadhus and Sadhvis must take a vow to act strictly in accordance with the five great austerities. (There are five special kinds of vows).

The five great vows

1. The Pranatipātavīraman Mahāvrat- Non-violence
2. Mrishavadavīraman Mahāvrat - Truthfulness
3. Adattadānavīraman Mahāvrat- Non-stealing
4. Maithunavīraman Mahāvrat- Celibacy
5. Parigrahavīraman Mahāvrat- Non-attachment.

Those who are initiated into the path of austerity must take this sacred vow," O Lord Arihant! I will not commit the sins of violence, uttering falsehood, stealing and carnal enjoyments, or be possessive, in word, thought or deed; nor will I assist any one in committing such sins. If anyone is committing such sins, I will not approve of and endorse them. Oh Lord! I hereby take a sacred and solemn vow that throughout my life, I will conform to these five austerities, the five gems of Jain conduct."

The Jain Sadhus and Sadhvis never cause harm or violence to any living being. They live according to the pledge that they will not harm even the tiniest creatures.

They do not speak untruth in whatever circumstances they might be entangled. They will not lie on account of fear, desire, anger, or on account of deceptive intentions.

Without the permission of the owner, they will not take even a small thing like a straw.

They have to observe the vow of celibacy with an absolute adherence to it. In this respect, the rules of conduct to be adhered to are absolutely strict and they should be observed with care. The Sadhus should not touch the members of the opposite sex, even to a child. In the same manner, the Sadhvis should not touch the members of the other sex, even to a child. The touching of the members of the opposite sex is strictly prohibited in the case of the Jain Sadhus and Sadhvis. In case, they touch the members of the opposite sex either by mistake or in ignorance, they have to undergo the ritual of Prayashchitta for self-purification.

There is a reason behind the rule that prohibits the touching of even the children of the opposite sex. The reason is that it is not possible to draw a line of demarcation regarding the actual age of such youngsters. Not only it would be hard to do so but they can develop attachment which they have left. It is necessary to take some precautions to adhere to this rule of conduct strictly.

There is a psychological bearing in respect of this rule of conduct. If we once allow the mind to go down, it will keep declining, step by step.

The Jain Sadhus cannot keep money with them. They cannot own or have control on any wealth or houses or any such movable or immovable property. They should limit their necessities to the lowest limit and apart from those limits they should not own anything or should not have attachment for any thing.

Some special rules of conduct for sadhus and sadhvis

After the sunset, the Jain sadhus/sadhvis do not take food or water. They wait 48 minutes after the sunrise before even taking boiled water. In any circumstance, they do not eat or take juice or water after the sunset till sunrise.

Gochari (obtaining food, alm)

The Jain sadhus/sadhvis do not cook their food nor do they get it prepared by others for them. But they go from house to house and they receive a bikshā (food) from the householders. This system or practice is called Gochari. Just as cows eat very little superficial grass moving from place to place, (taking a little at one place and a little at another), the Jain Munis do not take all the food from one house. They collect it from various houses. For food they go mostly to Jain householders but they may receive pure food from the houses of the people of any other community provided they are vegetarian.

The reason Jain sadhus/sadhvis accept a little food and not all the food they require from one house because this way house holder would not have to cook again for their needs. Cooking involves violence and sadhus/sadhvis donot want to be a part of any violence due to their needs. They do not receive food standing outside the house; but they go directly to the place where food is cooked or kept; personally observe the situation; and take food because they can understand the situation fully.

What should be eaten? When should it be eaten? How should it be collected? How much should be taken? Regarding these matters, they have some definite and properly prescribed principles and codes of conduct.

They should carefully observe 42 rules while collecting food; and five rules while eating it; and in all, they have to conform to 47 rules.

They always receive food in a wooden bowls and eat out of the bowls which is called patra. To keep boiled water for drinking they use claypots. They always use and drink water that has been filtered and boiled.

Some ascetics perform some austerities and penances and hence they fast for days or months.

Apart from this, they also practice such rituals as ekashan taking food only once a day and in one sitting only or biyashan taking food twice a day. There are some sadhus and sadhvis even today who perform the Ayāmbil tap one kind of austerity continuously for several months during which they eat food once a day which is not specially tasty; and does not contain spices, oil or ghee or any kind of vegetables.

Vihar or Padyatra

They always wander about on foot that is they go on bare foot when they travel from one place to another. Whatever may be the distance to be travelled, they always go only walking. They do not at any time use any vehicle like bullock cart, car, boat or ship or airplane for travelling. 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 footwear. They

move about on foot throughout their lives. While thus wandering, they preach the religion, Dharma, and provide proper spiritual guidance to the pious and devout.

They do not stay more than a few days in one place except in rainy season. During four months of rainy season they stay in one place from the 14/15th day of the Shukla Paksh (the bright fortnight) of Ashad to the 14/15th day of the Shukla Paksh (the bright fortnight) of Kartik according to the Indian calendar. This is called Chaturmäs. During the other eight months, they wander from place to place according to their convenience; and according to the consent and convenience (availability of time) of people, to impel them to turn towards the path of spiritual welfare.

The Jain Sādhus and Sadhvis after receiving the Deeksha (after their initiation) do not cut their hair and shave their heads; nor do they get these things done by a barber. But twice in a year or at least once a year, as a rule, at the time of Paryushan, they pluck off the hair on their heads, the hairs in the beard and the moustache or they get the hair plucked by others. This is called Keshlunchan or Loch.

The Mode of their life

They always wear unstitched white clothes. Some Jain sadus do not wear no clothes. Cholapattak a loin cloth which reaches upto the shins; Pangarani another cloth to cover the upper part of the body; Uttariya Vastra an upper garment; a cloth that passes over the left shoulder and covers the body upto a little above the ankles; Kämli a woollen shawl are the clothes they wear. These are known as the wearing garments. A Santhara, a woollen carpet for asan; a woollen mat to sit on and a covering cloth uttarpattak for the carpet are known as the spreading clothes.

Those who wear clothes have a muhapati a square or rectangular piece of cloth of a prescribed measurement either in their hand or tied on their face covering a mouth. Oghä or Rajoharan a mop of woollen threads. When they go out and have to walk far; some carry a round, thick wooden stick, the head of which is shaped like Meru a peak and which is carved upon. Sadhus who donot wear any clothes have morpichhi and kamandal in thier hands. These are the articles by which they can be distinguished.

The Sadhus and Sadhvis generally do not move out of their place of stay after the sunset, in the night. The place where they stay is called Upashray or Paushadh Shala. They may stay in places other than the Upashrayas if those places are conducive to the practice of the principles of their disciplined life and if they do not impede their austerities,

They bestow their blessings on all, uttering the words Dharm Labh (may you attain spiritual prosperity), irrespective of their caste, creed, wealth, poverty, high or low social status. Some put on the heads of pious and devout people Vasakshep, or scented sandal dust that has been hallowed by holy incantations; and bestow blessings upon them in the form of good wishes saying, "May you be delivered from all the physical, psychic and inherited ailments of iife."

They show the path of wholesome life and of a righteous and disciplined life to every one through the media of discussions, discourses, seminars and cultural training programmes. They show them the way to attain spiritual prosperity.

The entire life of sadhus/sadhvis is directed towards the welfare of their souls. All the activities of their life have only one aim, namely, self-purification and self- realization. For the attainment of this objective, they, as a part of their daily routine-activities, perform some of the austerities described below.

Pratikraman: The prayashchit or the atonement or self- purification for the cleansing of the sins committed knowingly or unknowingly.

Pratilekan: Padilehan- They perform the austerity of examining minutely the clothes and all belongings that they use. Apart from these they do: kneeling (Panchang Pranipat), prayer, (glorification), rendering service to spiritual superiors, taking care of their

fellow ascetics who are old, sick or young, study of scriptures, meditation, learning; teaching, reflection, writing etc.

Sthapanacharyaji

Some Jain Sadhus and Sadhvis perform all their spiritual austerities in the presence of the Sthapanacharyaji. After giving a special form to the lower part of the Conch-shell, the Panch Parameshthi are enshrined in it. They are installed and enthroned there by uttering holy incantations. It is rolled in a piece of cloth and is kept on a specially made wooden stand. This is known as Bhagavan or sthapanacharyaji. Even at the time of discourses, etc., it is placed before them. Its presence is considered essential in the groups or gatherings of some Sadhus and Sadhvis. It is kept also in some Upashray, a place of worship, etc.

In case the Sadhus or the Sadhvis fall ill at any time?

They bear with their physical ailments as much as they can. If the physical ailment reaches the point of causing agony to the mind, they use remedies which are sinless and faultless. Normally, they do not use medicines obtained through violence but if they get some serious and incurable illness and if operations, etc., are to be resorted to, then after being cured, they perform Prayaschitta.

The Jain Sadhus and Sadhvis wash their clothes themselves. For this, they use only boiled water. They do not take a bath at any time. They have to practice austere and total celibacy. So, decorating the body and keepin~ it trim and attractive is prohibited,

When Sadhus and Sadhvis meet one another they greet each other with the complimentary expression, Maththen Vandami -- I respectfully bow to you.

Conferring a status or a title.

The Jain Sadhus, after being initiated that is, after receiving the Deeksha become immersed in such activities as meditation, seeking knowledge, acquiring self-discipline, etc. Proceeding on the path of spiritual endeavour, when they reach a higher level of attainment, their spiritual elders, for the preservation of the four-fold Jain Sangh, confer upon them some special titles or types of status. At present, the following titles are in custom.

The Title of Acharya

This status or title is considered to be very high and at the same time it is a position of responsibility. The entire responsibility of the Jain Sangh rests on the shoulders of the Acharya Shri. Before attaining this status, one has to make an in-depth study and a thorough exploration of the Jain Agamas and attain an absolute mastery over them; one must possess certain physical proprieties; and perfections; one must have acquired Mantra Siddhi a high level of spiritual excellence; and must possess a magnetic and influential personality. These merits are considered absolutely essential. He must also have made a study of the various languages of the country and must have acquired a sound knowledge of all the philosophies of the world and of the various ideologies and religions.

The Title of Upadhyay.

This title is given to a Sadhu who can ably teach all the Sadhus and Sadhvis and who has acquired a specialised knowledge of the Agamas (Scriptures) philosophical systems and who manifest certain lofty virtues.

This title is given only after some years of his having received the (Deeksha) initiation. That too it is given to an able and deserving person.

The Title of Panyas and Gani.

This title is conferred on a Sadhu only after the passage of some years after his initiation and after his life becomes forceful and influential by means of special studies, austerities; and meditation. To secure this title, one should have acquired an in-depth knowledge of all the Jain Agamas. For attaining the status of Ganipad one should have a knowledge of the Bhagavati Sutra and for attaining the Panyas-pad one should have attained a comprehensive knowledge of all the aspects of all the agamas.

In order to attain these titles, it is essential that one should have carried out for months together not only yogic activities but also such austerities as Ayambil. This is called Yogodwahan.

The Titles for Sadhvis.

The practice of conferring the titles of Mahattara: and Pravartini on Jain Sadhvis, who possess special capabilities, the power to exercise influence and the purity resulting from self-discipline, is prevalent. At present, they are not much in custom. Now-a-days apart from these titles, other special titles are given to them to honour them for their capabilities and their power to make an impact on others.

The Jain Sadhus, on account of the mode of their life, are unique among Sadhus. The entire life of Sadhus and Sadhvis is dedicated to their souls; and all their objectives, all their activities are directed towards elevating their souls to the Paramatma-dasha, the state of the Supreme Soul. The ascetic life becomes meaningful only if they have in their hearts the lofty feeling of dedication as well as these powerful objectives, strongly and firmly fixed in their hearts. Until they are unable to attain these objectives and virtues, they can remain as householders (grihasthas) carrying on spiritual austerities and activities according to their ability. They can travel on the path of self realisation slowly but steadily in accordance with their ability, endurance, inclination and taste. For this reason, Lord Jineswar has given to householders the Deshvirati dharma.

THE DESHVIRATI DHARMA

Grihasth dharma; partial renunciation.

In the Jain terminology, the names Shravak or Shravika are given to those who love and adore Lord Jina's life and message; who have reverence and devotion for them; who desire to travel on the path of Salvation shown by Lord Jina, and who put forth efforts towards that end according to their ability.

The Shravaks and Shravikas need not, like the Sadhus, renounce totally throughout their lives such things as violence, falsehood, stealing and sensual pleasures or being possessive. On account of the need to carry on domestic life a total renunciation of these things is not practical but should not do such things when they can avoid them. Hence, the Lord has shown them the path of Deshvirati dharma.

The twelve vows, (vratas) for Shravakas.

A Description of the vratas and the prohibitions (according to possible breaches)

The spiritual welfare of society increases and the image of the nation grows greater in proportion to the extent to which the character of the individuals gets tolerant and elevated. The Tirthankar Paramatma has prescribed twelve vows which are of profound psychological significance, for the attainment of excellence in character. The codes of conduct and observance prescribed are not to be considered as merely useful for practice but are essential and unavoidable.

Atichär means the errors of commission and omission (those committed by mistake; those committed knowingly and breaches of non-observance). Even if there is a partial breach of a vow, it is called Atichar violation.

Mainly, there are twelve vows and for each, 5 Atichars or violations have been mentioned. For the performance of the austerities fully, even the Atichars should be given up. The 12 vows have been grouped in three parts.

Anuvrata: Anuvrata means following of vows at a lesser degree compared to same vows observed by sadhus and sadhvis. They are five in number.

Gunavrata -Gunavrata safeguards anuvratas by increasing its efficacy and quality. They are three in number.

Shikshavrata -Some Shikshavrata provides a lighter experience of the life of a Sadhu and also help us to be better prepared for anuvratas.

THE FIVE ANUVRATAS

The Sthool Pranatipat Virman Vrat

(the vow of nonviolence)

The ordinary vow for the renunciation of violence.

The vow not to cause violence and pain to any creature unknowingly or unnecessarily.

Atichar (Violations).

- 1) Binding any creature and putting it in a prison-house or a pound.
- 2) The beating and chasing of cattle.
- 3) Cutting their organs or castrating them.
- 4) Making them draw or carry heavy loads.
- 5) Starving them without giving them fodder.

The Sthool Mrishadviraman Vrat.

(the vow of truthfulness)

The vow not to say a lie in any situation or event unnecessarily and unknowingly.

Atichor (Violations).

- 1) Making false accusations against anyone or giving evidence without proof,
- 2) Throwing blame on others by making public some secrets of theirs.
- 3) Divulging the secrets of one's wife or of those who are intimate.
- 4) Giving wrong suggestions and opinions.
- 5) Preparing a false and forged document or maintaining false accounts.

The Sthool Adattadanaviraman Vrat

(The vow of non-stealing)

The vow not to steal anyone's belongings without cause or unknowingly.

Atichar (Violations)

- 1) Buying stolen goods.
- 2) Getting things stolen; encouraging the act of stealing and giving shelter to thieves.
- 3) Breaking the Government rules relating to customs, taxes and imports and exports; and also smuggling goods.
- 4) Keeping false weights and measures and wrong balances.

5) Adulteration of commodities.

The Sthool Maithunviraman Vrat

(The vow to renunciate sexual pleasures)

The vow not to have sexual contacts, with a man other than one's husband or with a woman other than one's wife; and not to engage oneself in talk or gossip that provokes sexual desires.

Atichar (Violations)

- 1) Having sexual intimacy with unmarried men and women and widowers.
- 2) Keeping a mistress or going to a prostitute (Man seeking pleasure from woman).
- 3) Gossiping about sex or making sexually provocative gestures.
- 4) Leaving one's own children and celebrating the marriages of others.
- 5) Wearing indecent dress and decorations; and taking any intoxicating things.

The Sthool Parigrahpariman Vrat

The vow relating to non-attachment.

The vow to determine the limit to the acquisition of belongings and to their use. The taking of a vow to delimit and determine their number or quantity.

Atichar (Violations).

- 1) Keeping more money than the limit determined by a vow.
- 2) Possessing lands, grounds, houses, etc., beyond need.
- 3) Possessing gold, silver, ornaments, etc., more than necessary.
- 4) Keeping excess of domestic articles and provisions.
- 5) Keeping servants, workers and domestic animals and birds beyond the determined limit.

THE THREE GUNAVRATAS

The Dikpariman vrat (vow relating to the extent of movement).

The vow to limit and determine the extent to which one can go and return; the area within which one can move about; and the extent to which one can travel. or go.

Atichar (Violations).

- 1) Not limiting the extent to which one can move upwards.
- 2) Not limiting the extent to which one can move downwards into an underground vault or into the deeper levels of the sea.
- 3) Not determining the limit to which one may move in the four directions, forwards, back-wards sideways (to the neighborhood).
- 4) Going in the four directions breaking the limit.
- 5) Crossing in ignorance the limits relating to movements.

The Bhogopabhog viraman vrat (the vow to control and limit pleasures).

The vow contains two words Bhog and Upabhog. Bhog implies the pleasures relating the things like grain, water and things for anointing which can be used only once.

Upabhog implies the pleasures relating to things which may be enjoyed again and again such as houses, ornaments, clothes, the body, etc.

The vow to fix a limit to the use of these two types of things.

Atichar (Violations).

- 1) Not giving up meat-eating and wine-drinking and not giving up food etc.. obtained from raw vegetables (growing out of plants etc.)
- 2) Consuming food connected with raw vegetables or raw- grain.
- 3) Eating such low kinds of things like rose-apples, sitapal, ranibor, etc.
- 4) Eating raw food which can be cooked.
- 5) Eating half-cooked food.

The Anarthdandaviraman Vrat.

The vow to renounce those propensities that prompt such actions and activities as do not matter even if they are not done and which are unnecessary and meaningless. That means those actions that are not profitable and are harmful to others are undesirable. The vow to renounce those tendencies of the mind that impel us to do things that are not profitable to us and are harmful to others; in a word, harmful activities.

Atichar (Violation)

- 1) Reading such literature and seeing such sights as disturb the mind.
- 2) making such bodily actions and gestures as laughing; provoking laughter, mono-acting
- 3) Engaging in meaningless talk; gossiping and making unnecessary commotion.
- 4) Manufacturing and keeping weapons and devices to cause violence.
- 5) Hoarding things relating to worldly and sensual enjoyments.

Besides these five violations, in this vow 15 (Karmadans) must be renounced (Karn adan means those propensities that cause actions that bind us in karma.)

Karmadan--Renouncing certain other propensities.

(1) Angar Karm: Activities relating to fire.

Engaging in those occupations that require excessive use of fire such as putting up brick-kilns; running factories for making soap and oil and for making match-boxes and crackers and engaging in industries to make alkalis like washing soda and ashes.

(2) Vankarm: Activity relating to trees etc.

Engaging in business activities that necessitate cutting of green plants and trees-such as getting a jungle cut; peeling fruits; making gum etc., or running a paper mill- keeping a grazing ground for cattle etc.

(3) Shakat Karm: Manufacturing and selling of bullock carts, tongas, motor vehicles, cars, buses, taxies, riksha, etc.

(4) Bhatak Karm: Giving vehicles cattle on hire or existing only on the hire-money obtained thus.

(5) Sphotak Karm: Engaging in activities such as blasting the earth or breaking stones; cutting them into pieces; making a tank by digging the earth; cutting tunnels; digging wells or digging the land; getting tunnels made, etc.

(6) Laksha Vanijya: (business relating to wax)-

Carrying on business in lac or wax or alkalis that necessitate killing of too many creatures; manufacturing blue; engaging in industries for making soap and other detergents.

(7) Dant Vanijya: (Doing business in ivory).

Carrying on business in ivory; engaging in business activities in respect of musk, the hides of animals and the feathers of birds.

(8) Ras Vanijya; (Business relating to rasas or tasty liquids, etc.)

Making ghee, oil, butter and honey, alcoholic drinks and selling them.

(9) Kesh Vanijya: (Carrying on business in hair).

Carrying on business in selling the hair of human beings or animals and dealing in cattle.

(10) Vish Vanijya: Business in poisons.

Manufacturing different kinds of poisons or poisonous substances or destructive weapons and dealing in them.

(11) Yantrapilan Karm: Relating to machinery.

Running industries with various kinds of machines selling them or getting them run for hire.

(12) Nirlanchan Karm: Relating to animals and birds.

Cutting the limbs of animals and birds, drenching them in water or castrating them.

(13) Dav Danav Karm: Burning and demolition.

Setting fire to things or burning things such as forests, houses etc., out of enmity or spite,

(14) Asatiposhan Karm:

Running a brothel for livelihood, keeping animals, birds, etc., and showing them as an amusement for earning money. Carrying on business in meat, eggs, etc.

THE FOUR SHIKSHA VRATAS

The Samayik vrat

The vow to be seated at a certain (asan) place for one muhurth or 48 minutes; to renounce all sinful propensities of word, thought and deed and to carry out spiritual studies, meditation, recitation of hymns, etc., according to prescription.

Atichar: Violations

- 1) Entertaining wicked thoughts and to keep thinking of the pros and cons of things so as to disturb the mind.
- 2) Uttering lies, disagreeable words and improper words.
- 3) Performing bodily actions that are inauspicious, improper and undesirable.
- 4) Taking a vow for Samayik and forgetting it.
- 5) Taking the Samayik not according to prescription.

The Deshvakashik vrat.

The eight vows described earlier are to be observed throughout one's life. Extending the concessions of those austerities from one to many days; for this, performing Samayik for one day and trying to free oneself from sinful tendencies.

Atichar: Violations

- 1) Sending a message beyond the limits of the prescribed area and getting things by means of signals.
- 2) Sending a person to fetch something.
- 3) Suggesting one's ideas through coughing or other such gestures.
- 4) Revealing thoughts by signals and peeping out.
- 5) Revealing one's presence by throwing stones, etc.

The Paushadhopavas Vrat

Paushadh is the name given to those activities that enhance the speed of spiritual endeavors and provide strength to them. Renouncing eating and drinking water; being immersed in spiritual reflections; and renouncing thoughts relating to domestic life; carrying on for 12 to 24 hours, or throughout the day or night or from one day to many days, the austerity of performing certain activities for spiritual attainments according to the vow prescribed.

Atichar: Violations

- 1) Not examining minutely the place of residence, the clothes, blankets and shawls or doing this carelessly.
- 2) Not cleaning the residence, not washing the clothes, etc., or doing these things carelessly.
- 3) Not carefully and thoroughly examining the Places where one moves about.
- 4) Not cleaning the places where excretion, etc., are passed or not cleaning them properly.
- 5) Not taking the Paushadh according to prescriptions or taking it late and completing it in a hurry; and reducing the time.

The Atithi Samvibhag Vrat

The vow to give with a feeling of selflessness. with love and respect, food, water and other such things necessary for existence to Sadhus and Sadhvis, Shravaks and Shravikas and to fellow Jains according to one's ability and means.

Atichar Violations

- 1) The giving of proper food, etc., mixing it with things obtained from raw vegetables and grains such things as Sadhus and Sadhvis cannot accept).
- 2) Covering food, etc., with plates etc., containing raw vegetables.
- 3) "This food belongs to somebody else." Giving this pretext and putting off (if one does not like to give).
- 4) Going to invite Sadhus, etc., after the time for receiving Biksha (food) is over.
- 5) Giving charity out of a feeling of jealousy or rivalry.

Any person can take these 12 vows for the whole life or for a fixed period of time. Besides these vows, there are other Sadhanas (austerities) meant for the daily life of noble Jain householders.

THE FOURTEEN PLEDGES BY HOUSEHOLDERS

These fourteen pledges have a special place among the codes of conduct that have been prescribed to householders and to keep them within the bounds of righteousness. It is necessary to prescribe a limit to such activities as eating food; drinking and other such tendencies by some vows which bring order into life and provide it strength and firmness. It is obligatory on the part of householders to observe those vows.

These are the vows to be taken as a daily routine.

- 1) How many items of raw vegetables and grains (Sachchitta) would I eat today?
This limits the number of the their use to make foods.
- 2) How many variety of items (Dravy) would I eat during my meals?
This limits the total number of items made from different vegetables and grains.
- 3) How many of Vigai would I not eat today?
This limits the varitey of items of made of different vigai (namely milk, curds, ghee, oil, jaggery and fried substances).
- 4) How many Vanah (Upanah) would I use today?

- This limits the use of things like shoes, sandals, etc.
- 5) How many items in the categories of Tambol would I eat today?
This limits the items of tambol like betel nuts, betel leaves, cardomom, cloves, etc., to keep the mouth pleasant-smelling,
- 6) How many Vastra (clothes) would I use today?
This limits the use of clothes that are worn including used for bedding and covering and spreading.
- 7) How many Pushp (flowers) would I use today?
This limits the use of flowers, garlands, etc.
- 8) How many Vahan (Vehicles) would I use today?
This limits the number of vehicles to be used.
- 9) How many Shayan (Sleeping beds) would I use today?
This limits the number of cots, beds and bedsteads to be used.
- 10) How many Vilepan (makeup items) would I use today?
This limits the quantity of items like puffs, powders, perfumes, sprays, scent, etc.
- 11) How would I observe brdhmacharya (Celibacy) today.
This will teach to restrain sexual pleasures.
- 12) In how many different Disha (Direction) would I go today?
This limits the different direction in which one might go.
- 13) How many items would I use for Snan (Bath)
This limits number of times and use a certain quantity of water for a bath.
- 14) How many times would I do Bhojan-pani (Eat and drink)?
This limits the number of times for food and water.

AVASHYAK (THE ESSENTIALS)

The name Avashyak- the essential is given to those austerities which ought to be carried out for the perfection and purification of the soul. They are six in numbers.

Samayik

Samayik is the name given to the austerity in which after renouncing sinful words, actions and propensities, one turns sinlessly towards the attainment of spiritual perfection. In Samayik one can attain calmness, equanimity and a wholesome outlook.

Wearing clean, white dress, sitting on the Katasan (a seat of warm woollen cloth); holding in the hands Charvala (a small mop made of woollen threads stuck to a stick) and a muhpatti, a white cloth which is a square of 34 inches like a handkerchief folded in a specific manner (some hold in hand while others tie it to face to cover mouth), sitting at one place for 48 minutes in calmness and performing such activities as holy recitation, meditation, scriptural studies, spiritual reflection etc., is called samayik. The Samayik should be done at least once in a day as a rule.

Chaturvimshati Stav (The prayers for the twentyfour Tirthankars)

It is necessary to remember with devotion the names of the twenty four Tirthankars. Some people worship and glorify them in prayers while others go to temple to pray and salute them.

- (1) Every day, one must go to the Mandir, as a rule, and have darshan of the paramatma. In front of the image, prayer and glorification should be offered with devotion. It is also desirable to place on the feet of the Paramatma beautiful things.
- (2) Always worship should be offered to the Lord's image, according to prescriptions. Eight kinds of Ashtaprakari worship should be performed. The Lord's image should be worshipped with water, sandal paste, flowers, lights, scented sticks, yellow-rice Akshat and by offering sweets and fruits, etc. Angarachana (Decoration of the idol)

must be done. Worship should be offered to observe the Das-trik (Ten rules with three parts).

- (3) Every evening one must go to the Mandir (temple) and must offer to the Lord Arti and Mangal deep burning camphor and lighting auspicious lamps. Arti and mangal deep enable our souls to become soft and amenable to meet the Lord. They dispel the inner apathy and gloom.

Vandana (Bowling in reverence)

Bowling in reverence to holy Sadhus and Sadhvis, showing respect and giving them hospitable treatment and greetings, thinking of their comforts and conveniences; becoming a helper to them; performing their service and rendering help to them; showing them devotion by giving them clothes, vessels, food, water, etc. It is necessary to listen to their discourses with politeness and concentration and to obtain from them the proper spiritual guidance for the attainments of the goal of our soul.

Pratikraman (Retreat from sins)

Making atonement, Prayaschitta, for the faults and derogations of our daily life and to repent our sinful actions is called Pratikraman. Endeavoring to bring back the soul that has lost its way in the meshes of outward actions and pursuits is called Pratikraman. The Pratikraman performed in the early morning is called Ratri (rai)Prathikraman and the pratikraman performed in the evening is called Devasi Pratikraman In addition to these. there are other pratikramans which can be performed. They are :-

- 1) The Pakshi Pratikraman is performed on the 14/15th day of every fortnight;
- 2) the Chaturmasik Pratikraman is performed once every four months; and
- 3)the Samvatsari Pratikraman is performed once in a year on the fourth/fifth day of the bright fortnight Bhadrapada month.

Kayotsarg

Meditating on the soul, in silence with perfect concentration and with absolute peace of mind to make the body still and motionless is called Kayotsarg. Giving up the attachment for the body and freeing oneself from all thoughts about the body is part of kayotsarg. To achieve this the Kayotsarg is essential. It is necessary to go deep into oneself and to concentrate our attention on the essential form of the soul, every day. In addition to these, some special kinds of Kayotsarg have been prescribed for the attainment of peace and equanimity, free from the influence of the internal and external anxieties.

Pratyakhyan

Renouncing certain things by a vow is called Pratyakhyan. Bringing order and discipline into life by means of some daily vows both large and small is very important. The mind also can attain discipline if the body is kept under discipline and control. The vows can be taken in accordance with an individual's ability, desire and circumstances. This is called the austerity of performing Pachchakkan.

Shastra Swadhyay

Every day, one should find some time to carry out Swadhyay or the study of the scriptures or religious materials. One should reflect on matters relating to Dharma. One should study those books which helps us to be virtuous and elevate our life. By means of studying the scriptures, essentially, one must study oneself and endeavor to attain self-realization.

PRARTHANA (PRAYER)

The Morning Prayer;

Every day, after getting up, one must recite with devotion the Navkarmantra 108 times. If not 108, then at least, twelve Navkars should be recited. The day's activities should be begun with the hymn of prayer given below along with a glorification of the Lord remembering his benefactions and expressing a desire for the welfare of all creatures in the universe.

gada prayer from page 40 in tif file

May the whole world attain spiritual prosperity; May all the beings be engaged in the attempt to achieve welfare for all; May all derogations get destroyed; May all Jivas (Creatures) attain bliss.

The evening prayer

Every night before going to sleep, one must recite with devotion the Namaskar Mantra and seek the sacred refuge of Arihant, Siddh, Sadhu and the religion (Dharma). One must express devotion for and faith in Jina, Preceptor and Religion; and must seek the forgiveness from all 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. Hence, one must remember the following verses of prayer.

Chattari Mangalam: The four are of auspicious form

Arihanta Mangalam: Arihant (the destroyer of the inner enemies) is auspicious

Siddha Mangalam: The Siddhas are of auspicious

Sahu Mangalam: The Sadhus are of auspicious

Kevali Pannatto Dhammo Mangalam: The religion expounded by perfect soul is auspicious.

Chattari Loguttama: In the world, four are the highest.

Arihanta Loguttama: The Arihant is the highest in the world

Siddha Loguttama: The Siddha is the highest in the world

Sahu Loauttama: The Sadhus are the highest in the world

Kevali Pannatto Dammo Loguttama: The religion expounded by Kevalis is the highest in the world

Chattari Saranam Pavajjami: I seek the holy refuge of the four.

Arihante Saranam Pavajjami: I seek the holy refuge of Arihant.

Siddhe Saranam Pavajjami: I seek the holy refuge of Siddhas.

Sahu Sarsnam Pavajjami: I seek the holy refuge of Sadhus.

Kevali Pannattam Dhammam Pavajjami: I seek the holy refuge of Dharm expounded by Kevalis.

Khamemi Savajive: I forgive all creatures.

Sarve Jiva Khamantu me: May all living beings forgive me.

Mitti Me Savva Bhuyesu: I have friendship with all creatures Jivas

Veram Majjham na Kenai: I do not have animosity against any creatures

Arihanto Mahdevo Javajjivam: Throughout my life Arihant is my god.

Susahuno Guruno: The Noble Sadhus are my perceptors.

Jino Pannattam Tattam: I have faith in the Tattva (Doctrine) expounded by the Jina.

Iya Sammattam Maye Gahiam: I have accepted this Samyaktva or this Doctrine.

JAP AND DHYAN

(Reciting beads with Mantras and meditation)

Besides reciting with devotion the Navkar Mantra, one must recite some special hymns that can ennoble and purify life and must, in accordance with the prescribed methods, meditate on the essential form of the soul. Such a meditation offers the soul a peace and bliss. It is only by means of this meditation the mind acquires firmness; and the actual life acquires the right direction. The being a Jain becomes meaningful only if one gives a place in his life to all these things fully or partially. The life of a Jain does not become a live force merely on account of his birth in a Jain family. One must make one's life permeated with dharma to make one's life meaningful.

THE EIGHTEEN SOURCES OF SIN (PAPA STHANAK).

1. Pranatipat : Causing violence.
2. Mrishavad : Speaking falsehood.
3. Adatfadan : Stealing.
4. Maithun : Engaging in sexual enjoyments.
5. Parigrah : Having attachment for articles or wealth.
6. Krodh : Getting angry.
7. Maan : Being arrogant.
8. Maya : Being Deceptive.
9. Lobh : Being Greedy.
10. Rag : Showing attachment.
11. Dvesh : Showing hatred and grudge.
12. Kalah : Quarrelling.
13. Abhvakhyan : Making false accusations.
14. Paishunya : Carrying tales against others.
15. Rati-arati : Being pleased or displeased with trifles.
16. Par-parivad : Calumniating others.
17. Maya-Mrshavad: Spreading rumors or scandals.
18. Mithyatvashalya : Believing in false doctrines.

The Jain house-holder must try to get out of the cage of these eighteen sins. One who lives committing these sins will not be able to stop the cycles of birth and death.

Upadhan:

Upadhan means the exalted spiritual endeavors and worship that go with the life of a Shravak. This Upadhan can be performed in three parts for 47 days 35 days and 28 days separately. During these days one must fast on one day and the second day one must do Ekasan, that is eating one meal in one palce. It is called Nivi. Every day one must recite the Rosary for 20 times saying the Navkar Mantra; one must also perform 100 Khamasaman Kneeling with head

touching the ground; must also perform Kayotsarga saying the Logassa Sutra for 100 times and must also perform the Paushadh vrat etc. Along with these, one must study some Jain Sutras. This austerity is not only severe but prolonged.

Pratima:

Pratima, a special austerity, must also be performed by a Shravak to purify and perfect his life. In the Shastras, 11 types of Pratima are mentioned.

- (1) Samyaktva
- (2) Vrat.
- (3) Samayik
- (4) Paushadh
- (5) Niyam
- (6) Brahmacharya,
- (7) Sachitta Tyag
- (8) Uddhisht
- (9) Preshyarambha tyag
- (10) Arambha tyag
- (11) Shramanbhuth

This vow should be taken for one or a fixed number of days according to rules.

Before assuming Dharma

A clear and fascinating guidance has been given in the Jain religion regarding the way in which an individual should live. 21 fundamental virtues should be there in the character of an individual whether it is for the welfare of the individual life, of family life, of social life, or of the national life. The life should be improved by righteousness. When we read the description of these virtues. We realize that the Jain religion has made an attempt to reform and improve every facet of the life of an individual. Life becomes distorted even if one facet is not properly disciplined and directed. One should possess some of the followings:

1. Gambhir : Possessing a magnanimous, large-hearted and dignified individuality; not a low and wavering individuality.
2. Rupavan : One must possess a healthy body of right proportions with perfectly developed limbs.
3. Saumya : Not possessing a frowning face but a face Parkrifi that is cheerful and happy
4. Lokpriy : Having interest in the service of people; being honored by people; being popular.
5. Akrur : Not showing cruelty to any one, not being unkind to any one.
6. Bhiru : Keeping away sins and fearing social censure and keeping away from social evils.
7. Asath : Being simple, humble and innocent.
8. Sudakshinya: One who helps others; and does some service for others
9. Lajjalu : One who shows respect to elders and spiritual superiors.
10. Dayavan : One who is benevolent; one who has cordial and loving relations with others
11. Madhyasth : One who is impartial.
12. Gunanvragi: One who likes the virtues of others; one who has regard for the virtuous.
13. Satkathak : One who wins others by his noble and ideal words and utterances.

14. Supakshyukt: One who has devotion and reverence for noble people.
15. Sudirgadrsta: One who takes his step after thinking of the future.
16. Visheshajna : One who examines and views an object from many points of view.
17. Vriddhanug : One who follows the path shown by the enlightened ones and by great men.
18. Vinit : One who possesses politeness, humility and softness.
19. Kritajna : One who is always grateful to benefactors and shows them regard.
20. Parahita-rat: One who works for the good and welfare of others.
21. Labdhiakshya: One who always pursues the objective that has been chosen and determined.

Marganusari Gun: (35 virtues that guide us on the path of life).

Certain principles and codes of conduct and rules are absolutely essential for social life and for co-existence. A society can never be strong and stable if it is divided by disorder, anarchy, and distortions. If the society is not strong and 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 and wisdom. Those virtues constitute the foundation of an individual's righteousness. Life can become disciplined, orderly and progressive in proportion to the extent to which this foundation is strong and sound.

1. Nyayoparjit dhan: Money should be earned by honest, legal and morally right methods.
2. Uchit Vivah :One should marry a girl (or a boy) of his own or her own cultural and religious back- ground.
3. Shishta Prasamsa: Giving respect to the cultured and noble people.
4. Shatruta Tyag : One should not have enmity,hatred or spite against any one.
5. Indriyajay: Exercising control over one's sense organs
6. Anishta sthan tyag: Giving up a place where the health of the body and the mind can be spoiled.
7. Uchit grih: Limiting the desires relating to home and being cautious in adhering to the norms of culture and religion.
8. Pap bhay: Making an attempt to get free from sins. Having a fear of sin.
9. Desachar Palan : Conforming to the proper codes and customs of the society and the nation.
10. Lokpriyata:Winning a place in the heart of everyone; and captivating everyone's mind.
11. Uchit Vyay:Spending money within one's income.
12. Uchit Vyavahar: Acting according to the time and situation.
13. Mata Pita Pujan : One should take care of one's parents and give them absolute protection; and render service to them.
14. Satsang: Maintaining familiarity with people who are cultured and noble.
15. Kritagnata:One should not have enmity and grudge for benefactors at any time (one should be grateful to them).
16. Ajirna Bhojan: Not taking more food when one has not digested the food taken; and fasting at such a time.
17. Uchit ahar:Taking food according to the health of the body and its condition.
18. Gnani Puja:Having devotion for and worshipping scholars and men of knowledge.
19. Nindit Karya: Renouncing all actions that are objectionable in the eyes of society and religion.
20. Bharan Poshan:Endeavoring to support and maintain the members of one's family and those who seek our aid and refuge.

21. Dirga-darshita: taking a step after thinking of the consequences of one's action.
22. Dharm-shravan: Hearing only such things as will purify and perfect one's life.
23. Daya: Showing kindness to creatures in distress.
24. Buddhi: Observing the eight rules that make the intellect well developed and sharp and subtle.
25. Gun-pakshapat: Having high respect for virtues; and 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 and benefactors.
29. Trivarg Sadhan: Trying to achieve the objectives of religiousness (Righteousness) Arth (Money) Kama (Desire).
30. Desh Kal gnan: Thinking of place, time, and the perception.
31. Balabal Vichar: Estimating one's ability before plunging into any action.
32. Lok yatra: Co-operating in activities that bring about the welfare and development of society.
33. Paropkar pravinta: Being benevolent to the helpless and the destitute.
34. Lajja: Giving respect to elders, spiritual superiors, disciplined People and the virtuous.
35. Saumvata: Being always cheerful and being soft and sweet-tempered.

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

Tapasya and the codes of conduct:

Food has been considered inevitable for existence. It has been considered essential. The impact of food falls on the body as well as on the mind. " The food we eat determines the nature of our minds". Moreover there is the epigram, "As is the food; so is the mood" Such statements are certainly true. They contain truth. The body helps us in our spiritual endeavors. The enlightened men have prescribed the quantity of food to be taken; the time at which food should be taken and the kinds of food that should be taken to keep the body vigorous and healthy. They have made a beautiful analysis of these points. They have pointed out some austerities to get rid of karmas; moreover, they have also prescribed some prohibitions in respect of eating and drinking. Just as total fasting is a tapasya, even restriction to some kinds of to be taken is also a kind of tapascharya; austerity.

Twelve kinds of austerities have been described. Of these, six are external and six are internal.

Bahya External: means that which can be seen.

Abhyantar Internal: means that which cannot be seen externally.

The External austerities (six kinds).

Anasan:

It means fasting for a day, for some days or throughout one's life and renouncing food and water etc., completely. The austerity called upavas takes its place among those that constitute the beginning of Anasan. Anasan or Fasting completely is in custom in respect of one's last days or the last moments of one's life to render death auspicious.

Unodari:

Eating less than what one desires to eat at the time of eating food and drinking less water than one desires to drink: eating and drinking less (water) than the extent of one's hunger and thirst. This austerity is called Unodari. Un means empty; Udar means the stomach. We should keep the stomach empty to some extent. It is believed that when one is healthy, one needs food that can supply 2500 calories of heat to the body. This is considered enough. The Jain religion prescribes 32 handfuls of food per day.

Vritti Sankshep (Reducing desires)

One must manage to live with the minimum of necessities. One must minimize one's desires and necessities. One must exercise control over them. While eating food one must renounce some dishes. One must leave some dishes in the plate without eating them; and must keep them aside.

Rasa Tyag

This is a very important and psychologically significant arrangement. It means renouncing those kinds of food and drink that provoke the passions and encourage the instinctive excitements and provocations. Of the six types of food (Rasas) one must renounce one or more kinds. One should not consume ghee some times; one should renounce oil, jaggery and milk some times. This can be done in two ways. One way is to renounce the vigai (variety) in its original form. If one renounces milk, he must not consume any of its forms or he must renounce all dishes made out of milk and all its forms. The second way is to renounce the raw vigai and in that case, one should not consume only its raw form. He cannot drink milk for instance, if he has renounced its raw form, but he may consume any of its modified forms. The same principle applies to the other varieties also. Just as the effect of heavy and rich food; and that of food containing sugar, falls on health; so also it falls on the activities of the mind and on conduct. The Jain Dharma prohibits the consuming of food that provokes passions and instincts because their effect is very deep on the mind. It is an indisputable fact that our food and drinks exercise an impact on our minds. If people cannot give them up completely, they can at least limit the consumption of such things. It is for this reason that such austerities as Ayambil-Neevi have been prescribed,

Kaya Klesh

The body should be strengthened so that it may withstand ailments and disorders. One should keep up the health of the mind even when one is physically ill.

Samlinata

One should check the mental propensities and physical potentialities from getting into inauspicious actions; and must turn them towards auspicious ways. Sitting in solitude, on a special seat firmly and peacefully one must become immersed in meditation and recitation of holy hymns. This is Samlinata.

Abhyantar Tap (Six kinds)

The six kinds of internal austerities.

These are called internal austerities because they are mainly related to the mind.

Prayaschit (Atonement)

One should tell the preceptor the various errors of commission and omission, the faults and sins committed knowingly or unknowingly and must perform prayaschit. One must fully carry out the prescribed atonement. One must make a determination and take a pledge not to commit such faults again in future. Even if any small fault is committed one must say "Michchami Dukkadam" I repent my fault and make atonement for it.

Vinay (Politeness)

One must be polite towards elders and spiritual superiors. One must offer them a seat. When they are moving by, one should stand up with respect. One should conduct oneself in their presence, with decency. One should keep oneself free from the condemning the religion and the perceptos.

Vaiyavachch (service)

It means serving with devotion, to religious teachers, ascetics, virtuous people, Sadhus and sadhvis and colleagues and companions. One should render service specially to the sick and the weak; and give them the necessary help. This quality is very efficacious as an internal Tapas. The Tirtankars themselves have considered this quality as of great significance "Those who render service to the weak and the sick really render service to me" (to the Tirthankar). It has been stated thus in the Shastras.

Vyutsarg (renouncing the attachment for the body)

One should get immersed in the meditation of the Jina, Paramatma for whatever duration it is possible. After renouncing all bodily inclinations and activities and after attaining stillness, one must meditate upon the twenty four Tirthankars along with a certain number of breathings. This austerity has also been called Kayotsarga Dhyana. It is renouncing the attachment for the body and taking care of the soul.

Swadhyay (Spiritual studies leading to self-realization)

One must study, learn and reflect deeply on such sacred books as inspire one to attain self-realization and enable one to save one's soul from getting lost in the entanglements of the mundane life.

Dhyan (Meditation)

Concentrating all the inclinations and potentialities of the mind on a contemplation of the true form of the Atma, soul and the Paramatma, the Supreme Soul and becoming completely absorbed in such a contemplation.

Besides these, there are some other daily and special austerities in vogue among Jains.

Some minor and major austerities for daily practice.

Tapascharya or austerity is the name given to those spiritual activities that help us to gain spiritual ends; and to turn away all sins by means of sacrificing bodily pleasures and comforts and by means of disciplining our passions and pleasures.

The Jain religion gives prominence to renunciation. It gives more importance to mental development and spiritual development than to the comforts of the body. Of course, if we carry out austerities the body may become a little weak; it may become enfeebled and it may become withered but the mind becomes fresh and alert. The beauty of the soul becomes greater. Therefore, the Jain religion has prescribed many austerities which every individual can practise them according to his ability, health and desire.

Navkarshi

One must take food or water only after reciting 3 Navakars, 40 minutes after the sun rise. Even the brushing of teeth and rinsing the mouth must be done afterwards.

Porasi

Taking food or water only 3 hours after the sunrise

Sadh-porasi

Taking food, water etc. only 4 hours and 30 minutes after the sun rise.

Purimuddh

Taking food and water six hours after the sunrise,

Avadhah

Taking food and water eight hours after the sunrise.

Biyasan

One must take food only twice a day while sitting in one place.

Ekasan

One must take food only once a day at one sitting.

(In Biyasan and Ekasan one should not eat Sachitt that is raw vegetables, raw grains etc.,.)

Ayambil

Eating food which is devoid of any special taste and spices; which is only 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.

Upavas (Total fasting)

One should not take any food during the day and the night. One only takes boiled water during daytime while sun is up is called Tivihar Upavas; and when even water is not taken, is called Chauvihar Upavas.

Why is fasting essential ?

The body experiences weakness by fasting and hunger but that weakness is not caused by the absence of food but because the unclean stuff is cast off. After the body is purified strength returns to the body. It acquires freshness and agility. In this, there is no wonder. After the foreign, unwanted substances are removed from the body, health naturally appears in it.

Normally, in the body heat is always being produced. hence, there is always a certain degree of heat in the body. In the Jain terminology, this process may be given the, Taijas Sharir or Taijas Namkarma. 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 Upavas fasting when the consumption of food has been stopped, the remaining part of the food gets urnt and assimilated. Hence, during Upavas (fasing period) the fats soon decreases; 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 sound sleep. The thoughts become wholesome and pure. In the beginning, the foul stuff found in the body may appear on the tongue; may come out in form of spittle; may cause giddiness etc., but gradually, everything gets all right.

Upavas is useful in getting rid of such diseases as fever, smallpox, measles, asthma, blood pressure, eczema etc. By means of Upavas the children of a doctor in America by name, Edward David, were saved from the dreadful disease of Diphtheria. In his book, The Non-breakfast plan and Fasting Cure, the doctor has written that during illness, it is far better to fast than to take food or medicines because by that means, health can be soon recovered.

Panahar (Pachchakkhan of the Evening)

In this Pachchakkhan, fasting is observed during the previous night hours as a part of such austerities as upavas, ayambil, Ekasan, and Biyasan etc.

Chauvihar

Taking a vow not to take any food or drink after the sunset till sunrise.

Tivihar

Taking a vow not to take any food or any other drink except water after the sunset. Even water should be taken only upto 12 p.m.

SOME SPECIAL AND IMPORTANT AUSTERITIES.

Attham

means fasting for three continuous days during which no food is taken. Some may drink boiled water during day time and some may not. During such time one should perform recitation and meditation. This austerity has been considered extremely auspicious and efficacious.

Atthai

This means fasting for eight continuous days during which no food is taken. Some may take boiled water during daytime and others may not. During this austerity, some perform such activities as recitation, meditation, carrying out scriptural studies and worshipping the Paramatma with devotion and concentrating on the soul. Many pious and devout people in hundreds and thousands perform this austerity during the days of the festival called Paryushan which occurs in the Bhadrapada month, during the Chaturmas every year.

Masakshaman

It means one must fast for one month continuously. This austerity is a very rigorous during which some may or may not take boiled water. Many people perform this austerity during the Chaturmas.

Vardhaman tap

One who wants to perform the Vardhaman Tap must lay the foundation for it by performing this austerity, in the beginning, without a break, for twenty days in the following manner. One must perform:

Ayambil on the first day and then fasting for one day, Ayambil for two days and then fasting for one day,

Ayambil for three days; and fasting for one day

Ayambil for four days and fasting for one day, and

Ayambil for five days and fasting for one day.

This comes to twenty days. At this point, it may be broken but when it is resumed the same consecutive order of Ayambils must be continued (Ayambil for six days and fasting for one day, and so on till Ayambil for 100 days and fasting for one day. After this there can be breaks in this process or the process may be continued in the form of Ayambils for 101 dya and fasting for one day or the process may be repeated from one to one hundred Ayambils. Thus, this austerity can be completed. Even today there are many people who perform Vardhaman tap for more than a hundred days or going back and performing it one to one hundred days. The practice or the observance of the Vardhaman tap is also called Oli. This has been called Vardhaman tap because, it leads daily, step by step, towards progress and Vardhaman means developing or progressing. The stories of Chandrarshi Kevali and Saddhvi Krishna are connected with this austerity.

Navapad Oli

Every year for nine days in the bright fortnight of Ashvin month from the seventh day upto the full moon day and for nine days in the bright fortnight of the Chaitra month 7th day to the full moon day this austerity is observed with a special kind of worship, holy recitation, meditation and other rituals in honor of the Navapad (Nine kinds of great positions) such as Arihant. This austerity can be completed by observing Ayambil every year twice, 9 days each time or going on for 4 and 1/2 years; that means eighty one days in all. The stories of Sripal and Mayanasundari are connected with this observance

Varshitap

This austerity must be observed from the 8th day of the Krishna Paksh the black fortnight of Chaitra to the Akshay Tiritiya the 3rd day of the bright fortnight of the Vaishak of the next year, in the form of fasting for one day; and observing Biyasan for one day. Sometimes, between such days, fasting also can be done for two days continuously. This austerity is continued for the whole year and hence it is called Varshi-tap. The austerity is to be broken on the day called Akshay Tiritiya by taking sugar-cane juice. A grand fair takes place on this day, at palitana, a famous Jain pilgrim centre. Moreover, arrangement is made there for the mass completion ceremony. The stories of Lord Rishabha Dev, the first Tirthankar and his follower Shreyans Kumar (his great grand son) are connected with this austerity.

Visasthanak Tap

This austerity is not only excellent but efficacious. To perform it, one must worship twenty Padas or positions (Twenty pads prescribed for an important worship) fasting twenty times each, separately. In the middle, for the worship of one special Pad one should perform Chhatth fasting for two days continuously twenty times. Every Tirtankar should have performed this austerity with great penance and a high level of Sadhana in his earlier life. Apart from this, one hundred other minor and major austerities are prescribed in the Jain Granthas. Even today some of them are in vogue and established among the Jain society. One can perform any of those austerities according to his ability and convenience, because each austerity is accompanied with devavandan (salutation of the Lord) holy recitation, meditation, Kayotsarga and worship, in different ways. But there is the need for guidance from spiritual superiors.

Why should water be boiled ?

Jains, while performing Biyasan and any higher austerity have to drink only boiled water. First, water should be filtered and boiled and then cooled, Then they can drink it; that too, only before the sunset; not after that. They should not drink water in the nights. Of course, when water is heated once, all the countless beings in it, die. But according to the Jain doctrines, in boiled water beings 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. Thoughtful people incur a small loss if by that small loss they can get a large profit. Of course, we should not cause violence to creatures; but we cannot live without water; so minimizing sins, we should use water. If the use of hot water is necessary, it has to be used. Meaningless use is improper. Now-a-days, even great physicians and doctors prescribe the drinking of hot water. Boiled water is good for health. In china, today, in large hotels drinking-water is first boiled and then cooled.

It is necessary to filter water:

For the most part, in Jain families, they first filter water by means of a thick and clean cloth and then use it for drinking, bathing and for washing clothes, because there will be countless creatures in water; moreover, flying creatures may fall into open vessels. Filtering water is necessary even if we think of kindness to these creatures. If water is filtered those creatures are saved; moreover, filtered water is not only good but absolutely essential for health. We should place covers or lids on vessels containing water meant for bathing and washing so that flying creatures may not fall into them. Sometimes, some poisonous creatures also may fall into those vessels or their saliva, spittle etc., may fall into them if they are kept open; and so such things cause harm to health.

The Jain Dharma prohibits the eating of the following things.

The Jain Dharma has adopted for Itself the method of releasing the soul from all the bondages of Karma as the ultimate and supreme aim of life. Only human beings are capable of cutting off the hard and deceptive bondage of Karma. Other beings cannot achieve this aim completely. In the endeavor to achieve deliverance, the cooperation of the body is very important. Therefore, it is necessary to take care of the body. But we should not forget one vital point in this connection.

Just as we should not cause the body to wither away with hunger, thirst and hardships, so also we should not make it bulky and florid by enjoying (eating and drinking) various things. If the senses and the mind should remain healthy and wholesome we should exercise control over our instincts and passions; and in this manner, we should exercise discipline in respect of food. Moreover, with a peaceful and elevated mind we should contemplate on the soul, achieve firmness and cheerfulness and should achieve self- realization.

Here is a list of things that should not be taken (eaten).

Meat-eating

One should not eat any kind of meat.

Alcoholic drinks

People should not take any alcoholic drinks including beer.

Eggs

Eggs and the so called vegetarian eggs also should not be eaten.

Roots

Potatoes, onions, garlic, carrot, radish, ginger, sweet potato, white yam. the elephant's foot (a root) and other such roots should not be eaten.

Some other foods

Brinjal, cheese, cream. honey, butter etc., should not be consumed.

Eating (Dwidal) pulses

Preparing food by mixing raw dwidal with raw milk and curds (The grains like wheat, Bengal gram, Green gram, black gram, lentil etc.). This is Viruddha food or prohibited food for body and soul.

Stale food

Eating of stale food (which has remained in the night) in the next morning is prohibited.

If we think of all these items from the religious point of view, they are not fit to be eaten because eating such food involves the killing of various kinds of microscopic creatures and germs; and so people should abstain from eating them. If we think of them from the point of view of health and physical wellbeing we find that they provoke the darker aspects of human nature. They provoke the senses, the instincts and the passions. They provide fuel to the fire of latent and dormant instincts and passions. The virtues like tenderness, softness, kindness, equanimity and peace wither away by the consumption of such foods. The choice of food should depend more on considerations relating to the natural freshness. health and wellbeing of the mind than on considerations relating to the wellbeing and nourishment of the body.

Why should not people eat meat ?

The fundamental tenets of every religion prohibit the eating of meat. Even if the religious point of view is set aside eating meat is harmful according to the principles of physiology and health. Anthropologists say that the structures of the bodies of carnivorous and Herbivorous animals differ greatly from each other. Man's body is that of a herbivorous animal. Hence, meat-eating is harmful to man and may cause harm.

The vegetarian food contains more of fibrous tissue and so food gets easily digested and helps the stomach to remain smooth. Since non-vegetarian food contains less of fibrous matter it may cause and increase many ailments of the digestive system and even the occurrence of cancer of the large intestine is not unlikely. The meat of the animals that are killed contains the hormones and antibodies of those animals and these harmful and poisonous substances will get into the bodies of meat-eaters. To make cattle healthy and to make them grow well they give them a medicine called B. E. S. and if this medicine gets into the bodies of meat-eaters, they may get cancer. The occurrence of cancer is noticeable in women who were given B. E. S. some twenty five years ago. Even their children have shown susceptibility to cancer.

Thus in the bodies of animals there are many poisonous substances. They, of course, throw them out through their urine and excretion but there is the full possibility of those substances remaining in the bodies of animals that die because when the heart stops beating, all the organs in the body cease functioning. Those who eat the meat of such animals surely fall victims to those poisons.

The content of cholesterol is greater in the fats and blood of animals. These may cause intestinal disorders or heart diseases and the cancer of the breast and of the womb may occur in the case of women. Since in the bodies of animals there is an excess of proteins and phosphorus, when they get into the bodies of men they may upset the balance and proportion of those substances along with calcium.

The urine of meat-eaters is very acidic; so the salts and alkalis found in the bones meant to maintain the balance of blood, and the alkalis and salts in the body pass out through urine; and the bones also become weak. On the contrary, the urine of vegetarians contains alkalis; the salts of the bones are not passed into the blood; and so their bones remain healthy and strong.

According to the Medical report of Harvard Medical School of 1967 (Page 458), meat-eating mars and impairs the digestive organs; and on account of the fact that the salts in the body change the saliva into an alkali it cannot carry out its function in the digestive process.

If we look at the problem from the economic point of view:

If a sheep eats 7 pounds of grain, it can grow one pound of meat. The fertile land and water that about 100 (20 families) of those who consume only rice and water need, will be needed for the subsistence of animals whose meat can suffice for 15 (3 families) of those who eat meat.

1. Toned milk --100 ml. (one small cup)
2. Dal soup --30 grams (one cup)
3. Ground nuts--15 grams (30 large nuts)

The price of these will be about 50 paise; and from them we get 15 gms. proteins and 300 calories of heat but when we consider non-vegetarian food i. e., 40 grams of meat or fish (containing 15 grams of protein), one egg of 50 grams cost 80 paise and they supply only 150 calories of heat.

Therefore, from these various points of view meat-eating is objectionable.

If you take a look at the following chart it will make clear to you which kind of food is more useful.

Figures relating to the items of food containing proteins:

Name	Cal. of heat	Protein in grams	Oil content in gms.	With starch and sugar	Main merits and defects
Milk Breast milk	65	1	3.5	7.5	Very nutritious food.
Cow's Milk	65	3	4.0	4.5	Easily digestible because of the presence of oil contents in a medium proportion.
Milk of Buffallo	100	4	7.0	5.0	Disadvantageous in the case of adults because excessive presence of oil content
Toned Milk	55	3	3.0	3.0	Useful to make tea and coffee like cow's milk
Milk powder (without cream)	495	27	26.0	37.0	If the quality of the fresh milk cannot be found out this can be used to feed children
Cheese obtained from milk shake	345	24	25.0	6.0	Useful for lean and slender children
(Cereals grain	350	24	1.5	60	Heavy to digest but very nutritious and good

used
as pulses)
Black
gram(dal)

Tur dal	335	22	1.5	58	Common and cheap pulses.
Green Gram	350	24	1.0	60	Easy to digest and very nutritious with the case.
Bengal gram	360	17	5.0	61	It is three times more oily but effective in reducing the cholesterol content.
Chowla	330	25	0.5	56	Protein is found in a good proportion; very good to make cakes.
Matth	330	24	1.0	56	It is like green dal, it removes our lethargy.
Dry peas	315	20	1.0	56	Very sweet. If this vegetable is dried it is a little hard to digest
Soya Bean	435	43	20.0	21	Protein high in quality and quantity
Coco nut oil	445	4	42.0	13	Protein content very low. Contains more of acid.
Ground nut oil	550	27	40.0	20	Very useful in making cattle feed (Oil cake) in factories.

Non-Vegetarian Food:

Fish	110	19	3.0	nil	Very nutritious from the point of view of proteins but as a food incomplete, A higher proportion of acidity, available. It is not proved that any one of these items is essential for healthy or sick people. There is the possibility of impurities getting into blood. From the biological point of view these items are not at all necessary
Meat	140	21	6.0	-	
Eggs	175	13	13.5	-	

Even the egg is dangerous !

Now-a-days, the question regarding eggs has become deeply entangled in confusing arguments. Eloquent expositions and arguments have been given for and against the proposition. If we think about it deeply from any point of view shedding our prejudices and examine the question whether both fertilized and unfertilized eggs are fit to be eaten or not we come to the conclusion that they should not be eaten or taken in any form.

The argument that has been adduced in support of the egg is that it contains all the necessary proteins and amino acids but these substances are available even in milk. On the contrary, the yellow of the egg contains excessive Cholesterol. On account of its harmful effects, people may get Arterio-Sclerosis, heart attacks and cerebral haemorrhage and there is also the fear of a paralytic stroke.

The modern scientific standpoint of view is that we should not consume anything that contains Cholesterol and that such a substance should be consumed as little as possible and it is to be noted that in the yellow of the egg there is an excess of Cholesterol.

Then there is the vital point that the egg does not contain vitamin C at all. Hence other substances containing vitamin C have to be taken to make up the deficiency.

Modern scientists have gone to the extent of recording the palpitations of the embryo of the egg (vide the Reader's Digest, August, 1963 PP 42).

The so called Vegetarian Egg !

When we consider the so called vegetarian egg we find that we cannot use the vegetarian egg at all.

The use of the word, Vegetarian with respect to the is meaningless, The egg is obtained from animals only and never from plants and trees. The propagandists for the egg use this expression very boldly.

Please think for yourselves whether the egg is really vegetarian. The egg is produced in the ovaries of the hen. An identical form of the egg is sperm. Sperms are produced in the testicles

of males. If we examine sperms under a microscope they are found to be unicellular. Each has a nucleus. We can see the sperms moving about. This proves that the sperm has life in it. Like that the egg also has life. It also has a nucleus. The egg also has a cell. The egg is produced in the ovaries only. In this manner, the structure of the egg is identical with that of the sperm. The egg moves from the ovary into the Uterus. If it is not a living thing, how could it move? So, the so called unfertilized egg also has a spark of life in it.

We cannot say that the egg is lifeless just because it is not hatched by a hen. Now-a-days, with the help of mechanical devices, scientists have produced chickens from fertilized eggs. By means of test tubes and artificial methods they are producing living creatures out of unfertilized eggs. The infertile egg and the fertile egg both have a source namely the hen. The chemical structure of the two does not differ from each other. If we think of the process of conception, we learn that it helps only the physical development of the egg. Even by means of parthenogenesis sometimes conception also takes place and for this there is no need for the sperms. Some scientists have proved after careful examination that by stimulating the egg in various ways, we can record its feelings which are like those of living beings or of ordinary eggs. (The Frontier of Science and Medicine by Carlson 1975).

Alcoholic drinks should be renounced.

When we think of it from the religious point of view we find that liquor encourages the harmful propensities of the mind. The alcoholic drinks exercise a serious effect upon our conduct. Moreover, they are harmful even to the body; and this point is evident. The alcohol that gets into the stomach slowly passes into the liver, the small intestines and into the blood through the blood veins. Then gradually, it spreads throughout the body. Alcohol may get into the large intestine. When one takes alcohol on empty stomach, it gets drawn into the intestines forcibly and at a great speed. Within 10 to 30 minutes, alcohol gets into the blood, and reaches every part of the body. The loss of health people suffer is in proportion to the speed with which the alcohol runs through the body. Alcohol may cause ulcers in the stomach and harm to the heart and the kidney. The poison of alcohol makes blood thick and makes it clot or harden.

On account of excessive drinking of alcohol, the blood vessels of the heart grow weak and powerless and the eyes begin to burn. Drinking also causes vomiting; fatigue, perspiration and a shivering throughout the body besides spoiling and reducing the appetite.

Alcohol increases anger, worry, fear, misery and gloom besides causing excitement. It increases tension in the mind; and the increased tension makes the blood hot. The digestive power grows weak because of the effect of alcohol. A substance called Acetyl Colon appears where the muscles and pulse centres are collected together; and that substance mixing with other substances produces carbon and other such things. In this condition, lactic acid begins to increase; and it destroys the smoothness of the body. The skin becomes rough and there appear obstacles in the blood circulation system and in the muscle-tissues.

Dr. Voltaire C. Recklese, a Professor in the University of Ohio has written in his book, "Crime Problem" that drinking alcoholic liquors, intoxicating medicines and abnormal sexual propensities have a great share in causing criminal tendencies in men.

Why should we not eat certain types of food?

(Prohibited food)

Certain kinds of food like pulses should be given up. They are prohibited by Dharma because they are generative of life and so eating them amounts to violence. Moreover, according to the science of health and physiology, by the mixing of certain things, certain substances that can

cause chemical reactions, are produced. They convert foreign substances into poisons which get into the body. Since they do not get out of the body in the form of perspiration etc., they get into blood and pollute it. On account of this it may become polluted and ooze out causing skin-diseases. Therefore, We should not eat raw pulses like green gram, black gram, bengal gram, beans etc., mixing them with raw milk or curds. The Jain dharma has prohibited the consumption of such food under the name, Dwidal Tyag(The renunciation of pulses).In addition to this, we should not consume such things as fruit salad, ice-cream, fruit-shrikand(fruit slices mixed with sugar and curds),Dahi fruit(fruit mixed with curds) and all antibiotic medicines since they are made up of different substances the combination of which is harmful to our health.

We should not take food in the night. Why?

Consuming food, water etc. in the night is very strictly prohibited in the Jain Dharma. There are two reasons for this prohibition. First, if we eat food during the night, there is the possibility of our committing violence because many minute creatures and germs may get killed if we take food during night times. Secondly 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, 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 the shadowy places and after sunset, they enter pervade the atmosphere. These microbes that are invisible to the naked eye, get into our food and cause many dreadful diseases.

Of all the religions in the world, the Jain Dharm is unique in examining with great care and thoughtfulness even such comparatively small matters as food and drink. The Jain dharma concentrates more on the development of the mind than on the development of the body. After all certain effects of food, both good and bad, fall not only on the body, but on the mind.

Why should we not eat green and raw vegetables on some special days?

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 festivals and festive occasions. You may see what it is ?

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 Shukla Paksh the bright fortnight and the Krishna Paksh the bleak fortnight as Panchmi (the fifth day), Ashtami the Eighth day, the eleventh day, the fourteenth day, the new-moon day and the full-moon day.

Organization of the Jain Society

The Jain society is organized into four groups:

1. Sadhus
2. Sadhvis
3. Shravaks
4. Shravikas

These are also called the four kinds of organization.

The Sadhus and Sadhvis renounce worldly life; assume a life of austerity and discipline and keep moving on the path of self awareness or spiritual attainment. Besides soaring towards the firmament of spiritual elevation and development they also give to all classes of people guidance in respect of moral religious and spiritual values that help the proper development of their lives. For this purpose, they adopt such means as discourses, discussions, training programs, meditations, repeating of Mantras; celebrations, devotional festivals, writing articles etc.

The Shravaks and Shrivika (while remaining as 'grihasthas householder) carry on their worldly duties and conforming to some noble principles and rules of conduct, also pursue the path of self-realization and spiritual elevation.

In every town and city in India, there are Jain mandirs (temples), Upashrays (religious centers), Pathshalas (Jain schools), Libraries of scriptures, Panjarapol (shelter for animals and birds), Ayambilshalas, Choultries (Dharamshalas) and other such institutions. These institutions are under the management of the local or other sanghas (Societies). These societies render service with devotion to Sadhus and Sadhvis who are on padyatrci; (who travel on foot).

The brothers and sisters of the Jain Societies extend co- operation and sympathy to the fellow members of the society. Most members of the Jain Society offer financial and other aid and help according to their ability and means, for religious and social activities. They render manual service; and they also render service to society with magnanimity.

SOME IMPORTANT JAIN INSTITUTIONS

The Jain Temples

The Jain Temples are beautiful artistic and grand. Most of these temples are built of marble. They have beautiful arches and walls. Moreover, the ceilings and towers of those buildings are decorated with magnificent carvings. The interior of a Jain temple has a peaceful, holy and other-worldly atmosphere: and so it is a centre of attraction for all. The temples are pervaded by an atmosphere of absolute peace, felicity and sanctity. Magnificent waves of bliss, felicity, love and cheerfulness surge out from the presence of the marble idols from which emanate peace and joy.

All Jains including the young and the old visit the temples in the mornings and in the evenings. They feel blessed by the sight of the Lord and by carrying out such activities as worship, prayer, glorification repeating of holy hymns and meditation. That way they seek satisfaction to their souls. Every evening after the sunset, they perform Arti and Mangal deep (burning camphor and lighting ghee-wicks) in every temple. The sweet sound of the bells, the holy noise of the drums; the chanting of the hymns by groups of devotees at the time of the arti, the radiant lights burning with ghee revealing the splendor of the face of the (Lord the Paramatma) bring heaven to the earth.

Special programs and activities are organized on some festival days and special occasions. On these occasions, hundreds or thousands of devotees gather in the temples and worship the Lord with absolute devotion, Some Jain families have a grihmandir a room reserved for the worship of the Lord.

On the occasion of installing the image of the Lord in the temples, a solemn celebration takes place; and this is known as Anjanshalaka and Pratistha Mahotsav.

Jain Upashray: Religious Centres

The place or abode where the Jain Sadhus and Sadhvis stay or reside in separate apartments and perform worship, is called Upashray. Shravakas, Shravikas, and even children visit the Upashray every day and perform spiritual and religious activities such as Samayik and Pratikraman. Separate Upashrayas are meant for men and women. Men approach Sadhus; and women approach Sadhvis and seek their guidance for their spiritual endeavors. The Upashray is called Paushadh Shala or Vasati in the technical language.

The Jain Libraries

Both ancient and modern books are carefully kept and preserved in the Jain Libraries which are known as Jnan Mandirs. Even today, we can find in these libraries large numbers of manuscripts (written on palm leaves or cloth). Very careful and systematic arrangements are made for their preservation. Some (granthas) great scriptures collected years ago are available in a good condition, even today in these libraries. The Jain libraries in Jaisalmer, Bikaner, Patan, Khambhat Limbadi, Koday (in Cutch) Ahmedabad, Dabhci, Bombay etc., are worth-visiting.

Manuscripts of one thousand years ago or even earlier are available in these libraries. The specialty of the Jain libraries lies in the fact that in those libraries, not only Jain granthas but also various other Indian and foreign books are available in a well preserved condition. Scholars, lovers of knowledge, research workers and students can make use of these books for acquiring knowledge and for teaching.

The Jain Schools

In the Jain Schools, students are taught the basic principles of Jainism. They are also taught to study the Jain granthas (scriptures). These schools are generally situated where Jain families live in large numbers. The teachers chosen and appointed in these schools always teach not only children but also elderly people to study the Jain scriptures. In these schools, an attempt is made to develop the innate potentialities of children and to bring about a harmonious development of

their personalities. In some Jain schools situated in some cities arrangements are made to teach Sanskrit and Prakrit to students. Even Sadhus and Sadhvijs can study there. Some cultural activities are also organized for children in these schools known as Pathshalas.

Ayambil Shala

In the Jain Dharma, the austerity called Ayambil is considered very auspicious and efficacious. Anyone can go to the Ayambil Shala to perform Ayambil. There, food which is devoid of any special taste and spices, is available for the performance of Ayambil. Arrangements also are made in Ayambil Shalas to keep boiled water for drinking. The Ayambil Shalas are situated in places where Jain families live in large numbers.

The Jain Panjarapol--Shelter for Cattle

Non-violence and benevolence are a part and parcel of the very life of a Jain, hence the Jains maintain shelter-houses for helpless and dumb animals and birds. In those places, animals and birds which are helpless, incapacitated, crippled and disabled are given shelter. In those houses, arrangements are made for providing fodder, water, medicine, treatment and other facilities to them. The cattle that are likely to be sent to slaughter-houses are rescued and kept in these places and are attended to, Even today, in areas like Rajasthan and Gujarat, there are such houses giving shelter to hundreds and thousands of animals and birds.

The Jain Choultries

(Places providing lodging and Boarding)

When Jains go to other places on some purposes, they can stay in the Choultries run for such people. They can stay in the Choultries paying only a nominal fee. But those who stay there have to conform to the rules and principles of Jain dharma and its tenets. Rooms, beds, pillows, cots, water and all such facilities are available in those choultries.

In the same manner, in the Jain Bhoianshalas (Choultries where food is served) pure but rich vegetarian food is available for a nominal amount. Anyone who accepts the Jain culture and principles can get food in these Choultries. Eating food in the nights eating roots, eating stale food, raw pulses and objectionable kinds of food are prohibited in these choultries.

In most Jain Pilgrim centres such Choultries and homes are available, so that the visitors may not experience any inconveniences for food and shelter. Of late such Choultries have been constructed in small and large towns and cities. In fact, in some Dharmashalas and Bhojanshalas modern facilities also are available.

Every institution of the Jain society is run and managed with the financial assistance extended by the magnanimous and well-to-do Jains. For the maintenance of these various institutions, every

year, crores of rupees are being spent. In case there is any necessity, the Jain institutions found all over India help one another.

The Jain Pilgrim Centres

The Jain pilgrim-centres are famous throughout the world, for their simple but sublime temples, and for their atmosphere of peace and felicity. For the most part, the Jain pilgrim centres are located among pellucid streams in mountainous areas, They are situated among trees and plants, which stand in dense rows and among hills, pools, valleys and the atmosphere there is quiet, calm and peaceful. They are also remarkable for their solitude; so anyone who goes there meets himself; comes face to face with himself. The pilgrim-centres are located in such a peaceful and fascinating environment with the objective of enabling human beings to get away from the tensions and worries of life and to concentrate on the welfare of their souls. The beautiful scenery of the sylvan surroundings, the temples whose high towers seem to touch the skies and clouds, the images whose faces are resplendent with cheerfulness and felicity, the atmosphere that is holy - all these confer upon people felicity, sanctity and naturalness. Even today, hundreds of such holy places in Shatrunjay, Girnar, Abu, Taranga, Kumbharia, Shankheswar, Delwada, Jaisalmer, Sammet-shikkar, Ranakpur, Pavapuri, Rajgrihi etc., provide light and guidance to millions of people to pursue the path of peace and purity. But for the maintenance of the purity and sanctity of the atmosphere and environments in those places. some rules are to be carefully observed by visitors. The pilgrim-centres come within the mass experimental field. It is our duty to maintain and preserve their purity and sanctity.

The system of the seven institutions of the Jains.

The important institutions of activity of the Jain Dharma are divided into seven kinds and they are technically called in the Shastras the Sapta Kshetra or these seven institutions of activity. They are described below. For the maintenance of these seven spheres. arrangements are made for the availability of the necessary funds. The fund meant for a particular institution is to be utilized only for that institution and not for any other. But if a necessity arises, the fund set apart for a lower institution may be used for a higher but that which has been set apart for a higher institution should not be used for a lower one. There is such a conventional practice.

The Jin Mandir - The temple.

The Jin Murti The idol of Jin.

Since these institutions are related to each other closely, the things set apart for these together may be used for any purpose from making the idols upto the construction and renovation of the temple. The fund set apart for these purposes is called ~'Devadravya'.

Jin Agam (The Jain scriptures and literature)

The fund set apart for this institution may be used for such things as the dissemination of the right knowledge, spreading the Jain doctrines, publishing books printing, writing and preservation of great books etc. The money may also be spent for the education of Sadhus and Sadhvis or for their teaching programs. This amount is called Jnan Dravya.

Sadhus and 5. Sadhvis

The money set apart for these institutions is to be spent for the maintenance of Sadhus and Sadhvis and for the support of their spiritual and austere life. This amount may also be spent for rendering service to them and for taking care of them. This is known as Vajavach Vibhag,

Shravaks 7. Shravikas

The amount set apart for the Shravaks and Shravikas is called Sadharan Dravya or Sadharmik Dravya. This amount is spent to help householders who are in difficulties or reduced circumstances. Such people are given economic assistance from this fund. Arrangements are also made to give them food-grain, clothes, medicines etc., at concession rates or even free of cost. The families that are in dire necessity are given all necessary help.

Apart from this, there is one institution called Jivadaya (kindness to animals and birds). The amount set apart for this is spent to provide all necessities to animals and birds and to supply to them fodder, grain and water.

The Jain Festivals

(Some special days of worship and fasting)

Generally, festivals are celebrations and jubilations characterized by excitement, enthusiasm, enjoyments and entertainments; but the Jain festivals are characterized by renunciation, austerities, study of the scriptures, repetition of holy hymns, meditation, and expressing devotion for the Paramatma. Even those people who are caught in the meshes of mundane life, according to their ability and conveniences, get free from the worldly entanglements to the extent possible and become immersed in worship and meditation. Renunciation and austerity constitute the very foundation of the Jain Dharma.

Paryushan Mahaparva

The Paryushan is the most important festival among the Jain festivals; and it is observed during every Chaturmas commencing on the twelfth day of the fortnight of the waning moon, in Bhadrapad and ending on the fourth day of the fortnight of the waxing moon in the Bhadrapad. During these eight days, the entire Jain Society becomes spellbound in an atmosphere of enthusiasm and felicity. All Jains, the young and the old perform Atthai Tap - fasting for eight days at a time. Some men and women; and even children take the vow of Paushadh Vrat also for eight days. During these days, the spiritual preceptors read out and explain in detail the

Kalpasutra, the most sacred scripture of the Jains. All the members of the congregation listen to that explanation, overwhelmed with the emotion of devotion. Seven days are days of attainment and the eighth day is one of fulfillment or achievement. In this manner, the Samvatsari Mahaparva the annual festival is celebrated. Listening to the holy voice of the spiritual preceptors when they explain the 1250 fundamental Sutras; performing the Samvatsarik Pratikraman, (the annual atonement) for seeking the forgiveness of those people whom one hates or against whom one nurses a grudge; forgetting all hatred and spite-these, constitute the Samvatsarik aradhana -the annual atonement.

Navpad Oli

This has been described under the section, dealing with austerities. During the days of this festival, every day, worship is offered to the Navpad; and a dramatic performance of the story of Shripal and Mayana is carried out.

The birthday of Mahavir

The birthday of Shraman Bhagwan, the last Tirthankar, is celebrated on the thirteenth day of the fortnight of the waxing moon, in the month of Chaitra. On this occasion, a grand chariot procession, community worship, glorification of the Lord, discussions, discourses, seminars and devotional and spiritual activities are organized. On this day, a magnificent celebration takes place at Kshatriy Kund in Bihar because Bhagwan Mahavir was born there.

Diwali

Diwali is celebrated on the new-moon day of Kartik. On the night of that day, Mahavirswami attained Nirvan or deliverance and attained to a state of absolute bliss. The Lord discarded the body and the bondage of all Karmas on that night, at Pavapuri and attained Mukti or deliverance. Chaturdasi (the fourteenth day of the bleak fortnight of Kartik), the full-moon day and the new year (the first day of the fortnight of the waxing moon in Kartik - These three days are celebrated with Paushadh, fasting, special repetition of holy hymns, and meditation. People should fast on the Chaturdasi (14th day) and the new-moon day and listen to the Uttaradhyayan Sutra which contains the final message of Lord Mahavir. The whole of the night of Diwali should be spent in the recitation of holy hymns and in meditation on Shraman Bhagwan Mahavir. In the early morning of the first day of the new year, Ganadhar Gautam Swami, the first disciple of Lord Mahavir attained absolute enlightenment. The Jains begin the new year with a glorification of Lord Gautam Swami; and listen with devotion to the nine Stotras holy hymns and with listening to the auspicious Rasa (epical poem) of Gautam Swami from their Guru Maharaj.

Bhai Beej

The festival day for brothers.

When Raja Nandivardhan, the brother of Shraman Bhagwan Mahavir was steeped in sorrow and anguish on account of the latter's nirvan (attainment of Mukti) his sister, Sudarshana took him to her house and comforted him. This happened on the second day of the fortnight of the waxing moon, in Kartik. This day is observed as Bhai Beej. This festival is like Raksha Bandhan.

On the day of Rakshabandhan, the sister goes to the brother and ties the Raksha; but on this day, the sister invites her brother to her house to felicitate him.

Jnan Panchami

(The holy day for acquiring knowledge)

Jnan Panchami is the name given to the celebration that takes place on the 5th day of the fortnight of the waxing moon in Kartik (the 5th day after Diwali). This day has been fixed for the worship of pure knowledge; and on this day, by way of worshipping knowledge, fasting, taking Paushadh, devavandan (offering veneration to Gods), holy recitation, meditation, Pratikraman etc., are carried out. Moreover, the books preserved in the religious libraries are cleansed and worshipped.

Ashadh Chaturdasi

The sacred commencement of Chaturmas takes place on the 14th day of the fortnight of the waxing moon, in the month of Ashad. The Jain Sadhus and Sadhvis remain where they happen to be on that day until the 14th day of Kartik Shukla. They have to stay there. During these four months, among the Jains, many austerities like renunciation, tapasya, undertaking of religious ceremonies, etc., are organized. Even in respect of eating and drinking during these days, some rules have been prescribed.

Kartik Poornima

The full moon day of Kartik

The Chaturmas that begins on Ashadh Chaturdashi comes to an end on the full moon day in Kartik. After this, the Jain Sadhus and Sadhvis begin their wandering Padyatra i.e., travel on foot. A pilgrimage to Shatrunjay-Palitana on this day is considered to be of great importance. Thousands of Jains go on pilgrimages on this day. This day also is celebrated as the birthday of Kalikalarvajna, Acharya Bhagavant Srivijay Hemachandrasooriji who was born on this day. (in Vikram Samvat 1134 or 1078 A.D.).

Maun Ekadashi

(The holy day for observing silence).

Maun Ekadashi falls on the 11th day of the fort-night of the waxing moon in the month of Margshirsh. This is an important day for Jains on which they observe total silence-Maun and carry out such austerities as Paushadh vrat, fasting, worshipping of gods, meditation etc. This is the day on which the great events relating to the one hundred and fifty Jineswaras are celebrated by means of holy recitation. The story of Suvrat Shresthi is connected with this day.

Paush dashami

This day is famous as the birthday of Bhagwan Parshwanath. On the 10th day of Pushya, hundreds and thousands of Jain men and women perform the tapasya of 3 Upavas-attham (continuous fasting for 3 days) and by means of recitation and meditation they try to attain spiritual welfare. A grand fair takes place in Sankheswar which is a sacred place for Jains. Thousands of people gather here and perform the austerity of Attham.

Akshay Tritiya

Those noble people who perform the austerity of Varsitap complete the austerity on this day by taking sugar-cane juice in the cool shadow of Shatrunjay. Bhagwan Rishabdev performed the Parana (completion of an austerity) on this day after fasting for one year continuously. This day is considered to be very auspicious for going on a pilgrimage to Shatrunjay. This falls on the 3rd day of the bright fortnight of Vaishakh.

The Jain Celebrations

Snatra Mahotsav

The festival of oblation

Snatra Mahotsav is the name given to the ceremony of performing oblations to the image of the Lord; worshipping the Lord with various auspicious things, making offerings to the Lord; and worshipping the Lord with songs, music and dances. It is also called Snatra Puja. The Snatra Mahotsav is performed generally every day, in most Jain temples.

Showing devotion to the Lord and seeking his blessings can be done on any auspicious day or happy occasion. This constitutes an aspect of the very foundation of the Jain dharma.

Atthai Mahotsav

The festival of eight days

This is a festival of eight days and so it is called Atthai Mahotsav. During these eight days or sometimes five days, many devotional and religious activities are arranged in the Jain temples. The activities include such things as cleaning and decorating the temples, offering prayers to the Paramatma along with songs, music and dances, chanting of hymns of glorification, recitation of songs for worship decorating the images and organizing some other religious and auspicious activities.

Shanti Snatra

Special oblation for universal peace

This activity has been regarded as the most auspicious and beneficial. This is organized on the last day of any minor or major ceremony. On this occasion, oblations are performed to the image of the Lord 27 or 108 times with absolute devotion. Moreover, worship is offered to the Lord with special and auspicious articles. As a part of this ceremony, the Mangal Kumbh (The sacred vessel) is installed; the holy light is installed; worship is offered to the nine grahas; and to other divinities. This observance seeks the welfare of all beings in the universe. On this occasion, Sanskrit shlokas are chanted and this great wish is expressed: "May felicity, bliss, cheerfulness and holiness prevail everywhere".

Siddha-chakra-Mahapujan

The Grand Worship of Siddhachakra Yantra

The Siddha Chakra Yantra is designed in some pure and holy place. The yantra is colorfully designed with wheat, green dal, black gram, Bengal gram and rice. Holy recitation, meditation, worship and prayer are carried out for the Navpad and also, worship is offered to other gods, goddesses, powers etc.

The Atharah Abhishek

Eighteen oblations for purity.

This activity is carried out for the sake of the purification and consecration of any old or new idol, any picture or engraved marble slab. At such times, to those things 18 oblations containing different kinds of pure water, herbs and some special substances, are offered.

This activity is regarded as very auspicious and beneficial.

The Anjan Shalaka

(Applying holy collyrium to the eyes of a new image)

The name Anjan Shalaka is given to the ceremony of decorating the eyes of new images of Jins with collyrium made of many special substances. using in the process a gold-stick.

On this occasion, the following five auspicious events relating to the Lord are celebrated.

1. Chyavan- incarnation
The incarnation of the Lord in his mother's womb.
2. Janm - birth
The birth of the Lord.
3. Deeksha- Renunciation
The event of the Lord's renunciation of worldly life and commencement of a life of austerity, discipline and attainments.
4. Kaivalya gnan
The event of attaining absolute enlightenment after performing austerities and tapasya.
5. Nirvan
Being completely delivered from the body and the karmas.

Only the event of the Kaivalyagnan is called Anjan Shalaka and it is arranged to be carried out at an auspicious and sacred period, at midnight,

The smearing of collyrium to the eyes of the image with a gold-stick can be done only by the Acharya Bhagavant, in the Jain command or by the Anuyogacharya, the one next to him.

Prathistha

Installation of the image of the Lord

Pratishtha is the name given to the ceremony of installing the image of the Lord in a newly built or a renovated Jain temple. But, of course, it is absolutely essential that Anjan Kriya should be done to the new image. (smearing of collyrium to the eyes of the image). This ceremony is carried out along with other celebrations for some days. The image of the Lord is installed by a noble householder at an auspicious time on an auspicious day. On this occasion many kinds of worship are offered to the sacred powers and divine objects along with singing of hymns and observances. The image installed in the temple is only a symbol; but actually, it should enable people to install the Lord in their hearts.

Dhwajrohan

Hoisting the holy flag

On the day of the installation of the image of the Lord; and every year, on the day of the annual celebration of the event, a new flag is hoisted on the tower of the temple. On that day, at the time of the worship of the flag; it is hoisted. On this day the Satrah Bhedi, the 17 kinds of worship of which Dhvaj puja is one are read out with an orchestra. At the time of the Dhvaj puja, the flag is hoisted.

Rathayatra

The holy Chariot procession

Rathayatra means taking the resplendent image of the Lord in a procession, in a chariot along the main roads of the city or town so that all people might have a darshan of the Bhagawan's radiant face. The Rathayatra is accompanied by a band (of musicians and players on various instruments) and by thousands of devotees, and by the fourfold society of Jains. It is a procession of sublime radiance. It is called in spoken dialect Varghoda but its actual name is Rathayatra or Chaityayatra. Chaityayatra means having a darshan and worshipping the Chaityas or temples in the City.

Sangh Yatra

The Sanghyatra is the holy travel of the fourfold Jain society on bare foot from place to place. They wander thus from place to place, having a darshan of the Jain temples; and worshipping them; going on a pilgrimage to various places of pilgrimage; disseminating and preaching the dharma; and helping the people in distress. This is called Sanghyatra. During this Yatra, six very important rules should be scrupulously observed. Hence, It is also called Charipalit sanah or Padayatra sangh.

- 1) Samyaktva Dharan
They must take the vow of righteousness, with reverence and devotion.
- 2) Ekashan
They must eat food only once a day.
- 3) Bhumishayan

They must sleep on a carpet on the ground and should not sleep on a bed; and a mattress.

4) Brahmacharya

They should keep off sensual and carnal delights.

5) Padyatra

They should travel on foot (bare foot).

6) Sachitt Tyag

They should not consume any raw and green vegetables.

The Padyatra carried out in accordance with these six rules really becomes a journey towards salvation. It marks the end of the journey of worldly life, but the longest journey is the journey inward.

Malaropan

Honouring with a garland.

Any one. who organizes a padyatra; and bears all the expenses relating to it; and carries out Upadhan (austerity) first. earns the honour of being garlanded. The ceremony of offering a garland to a devout person acquires great significance because it is accompanied by the performance of some special austerities and by the recitation;s of mantras or holy hymns. Some times. an offer is made for a higher amount. and the people who pay the highest amount generously are first garlanded. The securing of a garland in this manner is a sign of being blessed.

Udhyapan

Celebration of completing an austerity.

Udhyapan is the ceremony of expressing a feeling of gratitude for having been able to complete an austerity or spiritual activity without any impediments. In the spoken dialect. this is called Ujamana or Ujavana. This ceremony is performed by giving away articles useful for the temple, articles useful for the dissemination of knowledge; and things useful for the Sadhus and Sadhvis. The ceremony comprises the exhibition and the donation of these articles relating to knowledge, to the temple and to the life of austerity. The devotees offer at the time of the completion of the vow, with joy, the ornamental canopy, embroidered velvet back-curtain with gold and silver-thread design for the image of the Lord in temples and for the platform in Upashray.

Sadharmik Vatsalaya

Jain community dinners.

All those who meditate on and remember the Navkar Mantra; and who have devotion and reverence for Shraman Bhagwan Mahavir gather at a place and dine together and feed one another. This celebration is called Sadharmik Vatsalya On this day, worship of the Lord and other devotional activities are organized, These community dinners are controlled by the code of Jain customs and practices. It is called Swami Vatsalya or Navkarshi in the spoken language,

Apart from this. other religious activities such as worship and undertaking of spiritual activities are done or arranged. Of course, the responsibility of organizing activities during all festivals is undertaken by pure minded and devout Shravaks. The Sadhus provide only the necessary guidance for these activities.

In all the Jain festivals, prayers are offered for the peace, felicity and prosperity (spiritual) of oneself, of society, nation and the whole universe. The following activities are given special importance: giving charity to the poor and the needy; rendering help; giving fodder and water to animals; giving grain to birds; giving free medicines to the sick and the disabled patients because in the Jain Dharma, benevolence is given the first place.

The Jain Philosophy

The system of thought.

Tripadi

The three pronouncements.

Shraman Bhagwan Mahavir expounded and established the Dharma (the Jain philosophy) and communicated it to his first disciple, Indrabhuti Gautam Swami and ten other Ganadhars (Chief disciples) in three statements which constitute the foundation of the Jain philosophy; and a comprehensive statement of its essentials. These three statements are known as Tripadi.

- 1) Upanneyi Va - There is production of matter:
[Utpad=Utpatti=production.]
- 2) Vigameyi Va - Matter gets destroyed:
[Vyav=/aya=destruction.]
- 3) Dhuveyi Va - Matter is permanent:
[Dhrauvya=Sthiti=permanent existence.]

Sat is Dravya. It is matter. Though it may appear in various forms, it is permanent in its original and essential form. It is permanent. It remains in its original form. It is called Padarth or substance. This matter assumes various transformations. It has its original form as well as its changed forms.

Changes are taking place every moment in matter and in every aspect of it. Production and destruction are endless processes. But on account of these changes, Matter does not experience any loss in its original form.

Matter as Dravya remains permanent and sound. But changes occur and changed forms are destroyed. For this reason, the Jain dharma does not consider any matter either as always permanent or as always transitory. When we notice the destruction of substance. it is not really loss or destruction but only a change or a transformation of matter. For instance, when charcoal is burnt to ash, the charcoal is not really destroyed. it combines with the oxygen present in the air and becomes carbondioxide.

According to the Jain Dharma the number of substances present now, were existing in the past and will be in existence. in the future. There will be no reduction or increase in this. All transformations assume those forms according to their properties and potentialities; and in course of time, they get destroyed and cease to exist in that form. Dravya in its original and essential form remains indestructible.

Vishwa Vyavastha

The organization of the universe.

The Jain philosophical thinking on creation and formation.

The Jain dharma believes that this universe is without a beginning; and without an end. The universe did not begin at any time and it will not end at any time. The Jain Dharma totally rejects the theory that God created this universe; or that he made this world. If the theory of creation is accepted as true, countless problems crop up.

If God created this universe, who created that God? Who created the creator who created God? Such questions keep cropping up and there is no end to it. Which came first? The hen or the egg? The night or the day? There is no end to these questions; and there are no answers too.

Who is God?

Why did God create this world or this universe? Only he can be called God who is omniscient, omnipotent, and who is devoid of desires, and passions.

If God really has these attributes, then why did he create this world which is groaning in agony and anguish? If really God is such why did he steep 87.5 percent of the people of this world in poverty, misery and want; and why did he bestow prosperity and happiness on the remaining 12.5 per cent? Why?

If God has created such a world impelled by his desire or curiosity, then the question arises whether he can be called God at all if he is a thrall to passions and desires. How can we say that God is "Karunanidhi,, (treasure of benevolence) if he causes sorrow to others for his pleasure? Desire is the greatest of all evils. With evil in him how can he be God? How can divinity manifest itself in him?

"God gives happiness or sorrow to people, in proportion to their merits or demerits (good deeds or sins),,. If we believe this statement to be true, then the questions arises: Why did he give some people the will and ability to do good deeds? Why did he give them the virtuous mind that enables them to do good deeds? So that they may experience happiness and prosperity as a result of it or vice-versa, But why has he given a majority of people a wicked mind that compels them to do evil? Do they not, on account of it, suffer from poverty, hunger and want in their lives? They commit evil deeds; and he allows them to do them; and then he punishes them for them. What kind of justice is this? The judge himself allows the evil deeds to be committed; and hence the judge himself deserves punishment.

Instead of getting caught in the meshes of such questions, it would be better to consider the universe as being devoid of any beginning. We have to think that after all some truth is without a beginning; then why is it not possible to consider that the universe itself is without a beginning? This belief at least frees us from the conflict of problems that defy any solution.

How can it be said that "In this universe all creatures are God's images and that they are his shadows?" This cannot be true because when God is free from all bondages all atmas - souls also should be free. If God is in bliss and if he is free from misery, then all creatures who are his images or sparks must be in bliss. There should be no need for any one to trudge upon the hard path of salvation. All should be like God. But this is not the case.

Every creature living in this universe possesses a separate and independent existence and individuality. Every one's soul is independent. Everyone has a separate existence. Every creature has to put forth its own efforts to get deliverance from the bondage of Karmas and to attain salvation because Dharma is essentially a personal affair. It is an attainment to be made by one's own self.

The bondage and deliverance of each individual belong to himself or herself. The experience of happiness or sorrow belongs to each individual and it is his own. Therefore, the Jain Dharma says:

This universe has not been created by God; but has been revealed by him. He does not create this universe.. he does not rule it; does not govern it; and does not direct it and "the creation is such". God surely reveals to us the real nature and form of the universe. Seeing with his divine eyes, he reveals the essential and real form of the universe. The Tirthankar Bhagwant has said: The world is without a beginning. It has no beginning. It has no end. This creation is boundless being devoid of a beginning and an end. But it is present in the flow and flux of time. The universe sometimes grows small. Creation and destruction; production and disposal are always going on. Behind this eternal process there does not exist anyone's planning or organization. The whole universe is a self-regulated one. But in this organization, Karma plays an important role. In this process the effect of Karma is emphatically evident.

The nine doctrines

If we examine the point carefully, we find that the whole universe is made up of two entities. The whole universe is but a manifestation or expansion of these two principles. Those two entities are Jiva that which has life; and Ajiv that which has no life; or that which is conscious and that which is inert. All agitations and restlessness result from those two only. The Jiva is also called Atma, soul or Chetan the conscious entity. That which has no consciousness and that which has no life is called Ajiv. All the things in this universe both visible and invisible can be classified into these two kinds.

Lord Jineswar has divided all things in this universe into nine entities so that we may have a comprehensive knowledge of all of them.

(1) Jiva (living things), (2) Ajiva (Non living things) (3) Punya (Merit), (4) Pap (Sins). (5) Ashrav (Evil actions) (6) Samvar (good deeds), (7) Bandh (bondage), (8) Nirjara (Free from Karmas), (9) Moksh (Salvation).

The Jiv Tatva

The Jiva is that which grows; which decays, that which fluctuates and varies, that which eats, sleeps, is awake, acts, fears, takes rest, makes attempts for self-defense and that which can reproduce. All these qualities appear in the Jiva when it enters a physical body. These are the external features of the Jivatmā.

The inner feature of life is Chetan or consciousness. The Jain dharma believes that the soul or Jiva embodies consciousness. It goes on manifesting itself in various states, retaining its original and essential form, Gold remains as gold whatever form it may take, If a goldring is broken, out of that some other ornament can be made, but the basic substance, gold remains as gold. Only its external form changes. In the same manner, the soul remains in its original and essential form whatever external form it may assume. Only its states keep changing. Transformations keep appearing. The Jiva according to its Karmas gets into any form of the eighty lakh yonis or forms and remains in that form for a certain fixed duration. The soul when it is in Samsar (the cycle of birth and rebirth) becomes enslaved to the senses; and because of passions like attachment and hatred does good and evil deeds and it also experiences the effect of those good and evil actions.

The soul assumes the dimensions proportionate to the body and dwells in it. In accordance with the dimensions of the body, the soul also fluctuates (grows large or small). Just as time is without a beginning and an end; even the soul is without a beginning and an end and is boundless; and

imperishable. The body can consume food and water; can speak and move because of the presence of the soul in it; and because for all these activities the motive force is the soul.

The Jain dharma clearly believes that the soul is conscious, formless, and animate. Awareness is the feature of consciousness. This shows itself in the form of sorrow and happiness, knowledge and self-realization. The soul is spotless and formless, The soul is neither masculine nor feminine. It is a collection or composite of countless conscious, formless entities and is formless. It has no shape. There are infinite number of souls in the universe.

The kinds of Jivas

living beings.

Ordinarily the Jivas can be divided into two categories.

- (1) Mukta Atma: The soul that is bodiless and has been once for all delivered from the bondage of Karmas.
- (2) Samsari Atma: (two kinds) The soul that has a body and is caught in the bondage of Karmas.

(1) Tras- Moving.

The Jivas that by their own will move and act and are of two senses; three senses; four senses and five senses come under this category called Tras.

(2) Sthavar- Unmoving.

The earth, water, fire, air and vegetation - these Jivas that cannot move and act by their will come under this category called Sthavar,

There are five kinds among the Jivas belonging to the category called Sthavar.

The following ones which have only one sense namely the sense of touch are called Ekendriyas.

Prithvikaya: Clay, sand, metal, coral, etc.

Apkaya: Water-creatures, every kind of water, ice, dew, fog, iceberg, rain etc.

Teukaya: The lives of fire, various tempests, flames, blazes, lightnings, forest-fires, hot ash etc.

Vayukaya: The lives of air. atmosphere, all kinds of wind, tempests. whirl-winds, cyclones etc.

Vanaspati Kaya: two types - Trees and plants, green plants, raw vegetables, fruits, flowers, trees, leaves, branches, seeds, etc.

Sadharan : Common - That which has a body but in which the jiva is endless. Roots like fungus - mould, etc. These are also called Anantkaya.

Pratyek : Single or separate - A single soul dwelling in a single body. A separate soul dwells in each of these things: tree, branch, skin or case, flower, leaf, seed etc.

Tras Jiv:

Do-indriya : The Jiva that has two senses They have two senses, namely, skin and tongue. Conch-shell, Cowries, germs, the microbes in stale food, the minute creatures in water, the worms that eat away wood etc.

Te-indriya : Those having three senses. These have skin, tongue and ears. Bugs, lice, white ants, ants, moths and insects in wheat centipedes etc.

Chaurindriya : Those that have skin, tongue, ears and eyes. Scorpions, beetles, locusts, house-flies, gad-flies, gnats, crickets, spiders etc.

Panchendriya : Those that have the five senses, namely, skin. tongue. ears, eyes and nose.

Narak : The jeevas of Naraka - Hell.

Tiryanch : Animals and birds that live on earth, in water; and which move in the sky.

Deva : Those jeevas that live in heaven (Devlok) .

Manushya : The jeevas that live in the form of human beings. There are two kinds among the jeevas possessing the five senses.

Sanjni Panchendriya: Creatures having a mind (Mind here means brain).

Asanjni Panchendriya - Creatures without a mind.

The six Paryapties - the six abilities.

Paryapti means a special ability which takes in Pudgals like food and converts them into separate kinds of energy. There are six kinds of Paryaptis.

- (1) Ahar - food
- (2) Sharir- body
- (3) Indriya - senses
- (4) Shwasoshwas - Respiration
- (5) Bhasha - language
- (6) Man -Mind

Pran: (lives) 10 These are also a kind of abilities.

- (1) Sparsh-Indriya: The ability to feel the sensation of touch.
- (2) Ras-Indriya: The ability to taste.
- (3) Ghran-Indriya: The ability to smell.
- (4) Chalkshu-Indriya: The ability to see.
- (5) Shravan-Indriya: The ability to hear.
- (6) Mano-bal The ability to think.
- (7) Vachan-bal: The ability to speak.
- (8) Kaya-bal: The ability of the body to move.
- (9) Shwasoshwas: The ability to inhale and exhale air.
- (10) Ayushya: The duration of life.

The number of abilities and Pranas in various Jivas.

Abilities Pranas

Ekendriya - those having one sense 4 4

Doindriya - those having two senses	5	6
Teindriya - those having three senses	5	7
Chaurindriya - those having four senses	5	8
Asanjni Panchendriya -those having five senses but without a mind	5	9
Sanjni Panchendriya -those having five senses and a mind	6	10

Lord Jineshwar has made a careful and subtle examination of the J;vas. His vast enquiry has exercised itself through a number of differences and varieties. He has classified the Jivas into 563 main groups.

Human beings	303 kinds.
Heavenly beings	198 kinds.
Animals and birds	48 kinds
Those that live in hell	14 kinds
Total 563 Kinds of Jivas	

Ajiv- Lifeless things

That which does not have consciousness; which has no birth or death, which is not bound by Karma; which is not a doer; which does not experience the result of anything and which does not possess knowledge or self-realization is called Ajiva or inert or achetana, that which lacks consciousness.

The Jain philosophy has divided all lifeless things into the following categories.

- (1) Dharmastikay
- (2) Adharmastikäy
- (3) Akashästikäy
- (4) Pudgalästikay

Astikay

(Asti+Kay=Astikay).

Asti means Pradesh and Kay means collection; so Astikäy means a collection of Pradeshas (aspects). Before understanding these doctrines the meanings of four technical words should be known. Then, one can understand those doctrines clearly.

Skandh: It means the full form of a thing.

Desh: Some parts that are attached to the Skandh.

Pradesh: The parts that are attached to the Skandh but which are inseparable from it.

Paramanu: Extremely minute and microscopic; they are separated from the Skandh but are not visible to the naked eye.

These words are deeply connected with Astikäy. Skandh, Desh and Pradesh - these three are found equally in ail, but only in Pudgal, Paramanu, is present in a special form. In the others, the Paramanu cannot be separated. The Pradeshas of Dharma, Adharma and Akäsh are inseparable. These three are considered to be full and inseparable.

Time is not a collection of Pradeshas, of course, time is divided into three phases, namely, the past, the present and the future. At the present, it is the present time; that too, it is present in the form of a second or a moment. Therefore, it is not a collection of Pradeshas. Hence, it is not even called Astikay.

The Jiva also is astikāy, because it is in the form of a collection of countless Pradeshas. The name dravya is given to the six i.e., Jivastikay and time. In the Jain Dharma, they are famous as Shaddravayas the six substances. Samsar the cycle of birth and rebirth is only a collection of these six dravyas We have learned something about Jiva among the shaddravayas. Now, let us have a look at the other five dravyās.

Just as Dharma and Adharma or Shubh and Ashubh are known as propensities in general but here in the Jain philosophical terminology Dharma is Gati-sahāyak (helping movement) and Adharma is called Sthiti Sahayak (helping to stay stationary). This conception is peculiar to the Jain Dharma.

Dharmastikay

That which helps the Jiva and Pudgals in their movement is called Dharmāstikāy. That which is called ether in science, can be called Dharmāstikay. The tendency of movement is present in all. With its help, movement occurs in Jivas and inert matter. The fish swims with the support of water. The condition of the Dharmastikay resembles that of the fish which moves with the support of water. Dharmāstikay gives support to all things that move and keep going forward.

Adharmnstikay

The principle which helps in being still, in stopping; in standing, in sitting, is called Adharmāstikay. The Astikāy helps all those living and non-living things that can stand, sit; can achieve mental concentration and firmness and can experience firmness and stillness.

Akasastikay

Akasāstikay is the name given to that substance that gives space for existence. The extent to which the Dharmastikay and Adharmāstikay are present is called Lokākāsh. The name Alokakash is given to the vast and boundless space where those substances are not present. There are no Jivas or Pudgals or paramanu in Alokakash. There, only space exists and that is called Akashastikay.

Pudgalastikay

What scientists call matter, the Jain philosophers call Pudgal. Paramānu is the minutest form of Pudgal. In the Jain philosophy. a profoundly imaginative and valuable enquiry has been carried out in respect of Pudgal First of all. the Jain philosophy has given the name Pudgal to all kinds of sounds, noises, light, shadow, darkness. None of these things gets completely destroyed at any time; and all those things firmly exist in Avakash space. The present-day scientific devices like tape recorders, record players, television, video recorders, telephone, wireless devices, electronic machines etc., not only show the validity of this Jain belief but also support and exemplify it.

The entire inert world is the mesh of illusion of Pudgals. (Puran: making; Galan: marring). Pudgal is the name given to that which has these two characteristics. Pudgal is the name given to that which keeps changing every moment and which undergoes variations every moment.

Kal-Time

Time brings about change in everything. That is the work of time. A boy becomes a young man. A young man becomes an old man. The old man dies. A thing is called new; and it becomes old. All this is the effect of time. The past, the present and the future are the different forms of time. In the calculation of time, the Jain Dharma is unique and wonderful.

Sukshmakal = 1 Avalika (the smallest unit of time).

16777216 Avalikas = 1 Muhurt.

30 Muhurtas = 1 day and night.

15 days and nights = 1 fortnight. 2 fortnights = 1 month.

12 months = 1 year

Countless years = 1 Palyopam.

10 Crores of Crores of Palyopam = 1 Sagaropam.

10 Crores of Crores of Sagaropam = 1 Utsarpini.

1 Utsarpini + Avasarpini = 1 Kalchakra- One cycle of time.

Punya-tatva

The good and auspicious actions and propensities of the mind, voice and body are called Punya or merit. It is also called Shubh Karma or auspicious Karma. The effect of the auspicious Karma falls directly on the soul. On account of this reason, the various kinds of conveniences and comforts, wealth, fame glory, prestige, respect, popularity, health, wellbeing, esteem, radiance, intelligence, strength, the power of comprehension, attainment of Dharma, spiritual benefit meeting noble people, the company of noble people, etc. that the Jivatma gets result from the auspicious Karma; that is Punya.

Pap-tatva

Pap or sin is the name given to the evil or inauspicious actions and propensities of the mind, voice and body. The Ashubh Karma is also known as inauspicious Pudgal. Like the effect of Punya merit, the effect of Pap sin also falls deeply on the soul. In consequence, the Jiva has to experience various kinds of misery and anguish; and it has to bear many hardships. Poverty, sickness, violence, falsehood, foolishness, ugliness, defamation etc., result only from sin. The eighteen main kinds of sinful propensities are: stealing, bad conduct, attachment, coma, indulgence etc. These are called sins

Ashrav-tatva

Ashrav means that which comes flowing. Those things from which and through which, sinful actions come flowing and pollute the soul and corrupt it are called Ashrav. Chiefly, the impure impulses of the mind, voice and body can be called Ashrav.

Samvar-tatva

It is the responsibility or duty of the watchman to stop the entry of people who are strangers and those who are suspected. Samvar does the duty of preventing Karmas from entering the soul in the same manner. It is possible to prevent Karmas from entering the soul by means of austerities, tapasya, repeating holy hymns, meditation and spiritual endeavours. It is possible to build a boundary with 58 kinds of Samvars to prevent Karmas from entering the soul.

Bandh-tatva

Bandh is the name given to the principle that binds the soul and Karma together. The soul can receive the Pudgals of Karma. After they are received by the soul, they mix with it like water mixing with milk. This process is called Karma Bandh. The nature and extent of the Karma Bandh the bondage of Karma are determined by the mental propensities at the time when Karma binds the soul; and the effect of Karma also is determined by the mental propensities present at the time. Four main kinds of Bandh or bondage are mentioned.

- (1) Prakriti bandh
- (2) Sthiti bandh,
- (3) Ras bandh
- (4) Pradesh bandh.

The Nirjara-tatva

The actions and propensities that uproot and eradicate the Karmas that are bound to the soul. are called Nirjara. The external and internal austerities also help in ending or burning away the Karmas that cling to the soul and are collected in it. Mainly, twelve forms of this are mentioned.

Moksha-tatva

The complete destruction of all the Karmas that envelop the pure soul, is called Moksha or salvation. When all the Karmas are completely destroyed, the atma-the soul becomes Paramatma or the supreme soul. After this state is attained, the soul does not have birth and death. Moksha is the natural state of the soul. Only human beings can traverse up to the state of Moksha and attain it. Of course, when all the Karmas are destroyed in the soul's journey towards salvation, even the body is discarded. Then, only the Atma or the soul exists with its natural attributes of Sat-reality, Chit- consciousness, Anand-bliss. That is Truth; that is Good; and that is Beautiful. The bliss of Moksha cannot be expressed in words; but it has to be experienced. It is a journey of experience. It is not a matter that can be described in words or shown. It has to be attained by one's own efforts. After that nothing lives; nothing remains. It is like asking a dumb person to describe the sweetness of the sugar he has tasted,

Karma

The Jain dharma considers Karma as an independent and separate entity. It has been calculated in terms of Pudgals because the body is made up of Pudgals. Karma is its cause. Hence, Karma is also made up of Pudgals. The impact of Karma and Pudgals on the soul is deep. The relationship between the soul and Karma is without a beginning. Though Karma becomes inert, it envelops the soul in the form of an energy. It is not correct to think that the soul was pure once; and that later it became enveloped in Karmas. The soul and Karmas have been bound together always; and that has no beginning. Of course, it is possible to prevent new Karmas from entering the soul. Moreover, it is also possible to discard and destroy the Karmas that have collected in the soul and are clinging to it. Gold is found mixed with rocks. In the mines, they cut the rock; take out the pieces and by various physical and chemical processes; pure gold is separated from these pieces of rock. In the same manner, even the soul can be made bright and pure by discarding and destroying all Karmas. It is possible to discard the Karmas that are seated in it exercising an unnatural sway over it and it is possible to deliver the soul from their power. The relationship between the soul and Karmas which has been existing is not endless. It is possible to separate the Karmas from the soul, When the terror and impact of all the Karmas are discarded, the original radiant form of the soul shows itself. The Jain dharma presents a very significant, farsighted and fascinating discussion on the Karma philosophy; and the discussion is such that it enables us to understand thoroughly the process of the Karma binding the soul. It is an excellently argued out thesis; and it is consistent

Here you may see not a detailed but a brief sketch of the eight karmas.

The Original qualities of the soul and karmas that covers those qualities are:

1. Anant Jnan is covered by Jnanavaraniya Karma.
2. Anant Darsan is covered by Darsanavaraniya Karma.
3. Anant Charitra is covered by Mohaniya Karma.
4. Anant Virya is covered by Antaray Karma.
5. Akshay Sukh is covered by Vedaniya Karma.
6. Akshay Sthiti is covered by Ayushya Karma.
7. Agurulaghutva is covered by Gotra Karma.
8. Arupitva is covered by Nam Karma.

Kinds The effect of the Karma.

The Jnanavaraniya Karma is of five types and the effects of this karma are ignorance, inability to understand, stupidity, inertia, incapable of being taught, illiteracy stammering, etc.

The Darsanavaraniya Karma is of nine types and the effects of this karma are blindness, incapacity of the senses, intoxication with power or money, sleep, swooning, etc may envelop the soul.

The Mohaniya Karma is of twenty-eight types and the effects of this karma are attachment, hatred, envy, infatuation, longing, ecstasy, contempt, deep attachment, miserliness etc., These defects envelop the soul.

The Antaray Karma is of five types and the effects of this karma are no desire to go on the right path; indolence, poverty; lack of strength; being worried by want; not being able to do auspicious actions.

The Vedaniya Karma is of two types and the effects of this karma are happiness; health; being free from diseases; and ill-health; sickness disease, sorrow etc., also may be caused.

The Ayushya Karma is of four types and the effects of this karma keeps the soul wandering in the vicious circle of birth, life and death.

The Gotra Karma is of two types and the effects of this karma are Being born in a good family and in a high status or being born in a low family or in a lower status.

The Nam Karma is of one hundred and three types and the effects of this karma are Wellbuilt body, Beauty and symmetry in body, or ugliness, notoriety - good fortune - misfortune - prosperity - adversity - honour - dishonour - played blindly by these two - one may attain also the status of Tirthankar by the influence of these factors.

What are different activities which binds these karmas? and why?

1. Condemning knowledge and scholars and enlightened people. Laziness, contempt and displeasure in studying and teaching- By these things the Jnanavaraniya Karma binds the soul.

2. Condemning the canons of religion and Dharma; depreciating them - disrespecting the virtuous and decrying them -Always trying to find fault with such people, condemning piety with the feeling of scepticism. By these things, the Darsanavaraniya Karma binds the soul.

3. Treating the Gods, Preceptors with contempt. Having a deep attachment and hatred -Lamenting and weeping - Being miserly and subservient to passions -Being stupid; being attached; By these things the Mohaniya Karma binds the soul.

4. By causing obstruction to the worship of the Paramatma and to spiritual activities. By plunging into such vices and sins as violence-By not giving charity-and by causing loss to others - on account of these actions' the soul is bound by Antaräy Karma.

5. By not rendering service to the spiritual elders -By not being benevolent and austere and disciplined- by not under- taking vows to perform austerities. By causing worry and misery to others - the Ashata vedaniya Karma binds the soul.

By keeping off violence etc., by endeavoring to give others happiness and peace - by sharing in the sorrows of others -and by maintaining a cordial and friendly contact with all, the Shata vedaniya Karma binds the soul.

6. Those who are immersed fully up to their throats in such sins as violence which shortens the life and those who do good deeds like offering a life support would bind ayushya karmas accordingly.

7. Disrespecting the four-fold Jain Sangh and its organization- contempt and scorn for them -Speaking impertinently of them on account of pride- not fearing sins - on account of these things the Nicha-gotra Karma low-gotra Karma binds the soul.

Having devotion for and faith in the four-fold Sangh - being polite towards the Sangh -carrying out all activities with tenderness - not looking down upon anyone as low- Being free from pride; and by respecting and honoring all and treating all with love one binds the Uchha ot higher gotra karma.

8. If one does not deceive others; and maintains a good conduct and leads a simple life, his soul is bound by the Shubh or auspicious Nama Karma: and if he acts contrary to these principles, his soul is bound by the Ashubh or inauspicious Nama Karma.

How can the Karma be discarded ?

1. By worshipping, respecting the right and pure knowledge - studying and teaching - Taking part in spreading and disseminating knowledge -Respecting scholars and knowledgeable people one discards Jnanavaraniya Karma.

2. By i) having faith in the Lord and showing him devotion, obeying the commands of the Jinas, Respecting the virtuous people, II) Accepting the authority of the Dharmic commands and respecting the Sangh (the four-fold society), III) Being absolutely dedicated to the Paramatma etc., one discards Darsanavaraniya Karma.

3. By observing good rules of conduct with firmness and devotion -Exercising control over passions and excitements - living a life of discipline Controlling attachments hatred etc., one discards Mohaniya Karma.

4. The Antaray Karma can be discarded by giving charity -by having a darsan of the Paramatma and worshipping him -By performing austerities like Aradhana and Upasana -By rendering service -by means of devotion, tapascharya, benevolence and by leading a life of contentment.

5. By keeping off violence etc., by endeavoring to give others happiness and peace - by sharing in the sorrows of others -and by maintaining a cordial and friendly contact with all, the vedaniya Karma can be discarded.

6. Leading a noble and pure life, and one gradually discards the ayushya karma.

7. Having devotion for and faith in the four-fold Sangh - being polite towards the Sangh -carrying out all activities with tenderness - not looking down upon anyone as low- Being free from pride; and by respecting and honoring all and treating all with love one discards gora karma.

8. One should not be jealous of anyone - one should keep one's heart pure and wholesome -One should not have attachment for any kind of worldly things. By these means one discards nam Karma.

When the soul get free from the clutches of these eight Karmas, its original quality blossoms with a hundred petals. Enough ! That is Mukti or salvation. That is Moksha; and that is the Paramatmapad, the status of the Supreme Soul. The entire journey of Dharma is intended only to attain this Paramatmapad.

Leshya

States of mind--six kinds

Just as the gem called the Sphatika-crystal is pure and transparent, the soul also is pure and transparent in its original form. If we place near the Sphatika any colour, it acquire that colour and radiance. The soul also assumes various forms in accordance with the effect of the various Pudgals on it. It keeps wandering through various conditions. The Jain Dharma gives the name Leshya to the various transformations that the soul undergoes.

Leshya means a mental propensity. The propensity and mental reaction are called Leshya The effect of thinking, of the environment, and of food falls on the body and the mind either deeply or lightly. The colour of the body also changes in accordance with that effect. The face of an angry man grows red; and blood seems to rush out of his eyes. The face of a man who is in despair or dejection, grows pale. The brightness of his face fades away. The face assumes a different colour under the impact of love or infatuation. All these changes take place on account of Leshya. The Leshyas have been properly classified on the basis of the colors that appear or disappear in the face, on account of the effect of propensities, and thoughts.

There are six leshyas.

1. In Krishna leshya, black leshya, color is black like Collyrium. The person in this condition would be devoid of Dharma; he will have no kindness, or sympathy; he will be burning with jealousy; he will be angry; and will be steeped in animosity and malice. If person dies in this condition then such person would go to Hell.
2. In Neel leshya, blue leshya, color is blue like the throat of a peacock. The person in this condition would be lazy, haughty, cowardly, steeped in stupefying passions, and will be a cheat and a hypocrite. If person dies in this condition then such person would be born as a in tree, plant, etc.

3. In Kapot leshya, Brown leshya, color is brown like the throat of pigeon. The person in this condition would be gloomy, excited, of a dejected, despondent, lamenting calumniating others; praising himself and will lack mental poise. If person dies in this condition then such person would be born as a bird or animals.
4. In TeJo leshya, Red color, color is red like the beak of parrot. The person in this condition would be religious, death, a benevolent and thinks will of what can be done what should not be done. He has a wholesome and balanced personality. If person dies in this condition then such person would be born as human.
5. In Padma leshya, Yellow lesya, color is yellow like gold. The person in this condition would be forgiving by nature and makes sacrifices. He is very conscious; wakeful in the performance of austerities. He remains unaffected by joys and sorrows and is always cheerful. If person dies in this condition then such person would be born as celestial beings in devloka.
6. In Shukla Leshya, White leshya, color is white like cow's milk or conch shell. When the Jiva is firmly rooted in this Leshya that person becomes omniscient; becomes totally free from attachments and hatred and becomes immersed in soul- experience and self-realization. If person dies in this condition then such person becomes Mukta and attains salvation.

The first three Leshyas are the worst (most harmful); worse (more harmful) and bad (harmful) respectively. They lead the soul on the wrong path or the path of ruin. The last three leshyas are good (auspicious); better (more auspicious) and the best (the most auspicious) respectively; and they lead the soul on the path of righteousness and spiritual prosperity.

Leshya is a portrait of man's mental state. Even the other philosophies than Jainism also define man's various propensities on the basis of his mental states. The Rajoguna has been described as being red; because it makes the mind stupid on account of infatuation. The Tamoguna has been described as being black; because it eclipses the knowledge of man. The Satvaguna has been described as being white because by means of that quality, the mind becomes pure and happy. The entire science of colour - appeal and colour - treatment is based on the science of Leshya or mental states causing colors; and this is no exaggeration.

It is possible to infer and define truthfully and perfectly, a man's nature, his individuality, his mental propensities, his future etc., on the basis of his preference for certain colors. It is not only the face but even the colour of the face that is the index of the mind. Even the colour of a man's face can reveal his mind.

Purvajanma

Transmigration of souls.

The Jain Dharma is essentially spiritualistic (it is related to the soul). It believes that the soul is immortal. Therefore, it firmly believes in Purvajanma (transmigration of souls). The concept of an earlier life and rebirth implies that as long as the soul is bound by Karmas, it has to be assuming various Janmas- births and has to keep wandering through Samsar- the cycle of birth and death which has four directions.

Who taught the new born child to suck milk from its mother's breast ? No one. On account of its memory of its earlier life, it craves for its mother's milk. The child smiles and laughs; it weeps; it experiences fear; what are all these things? These are but manifestations of the memories of an earlier life. Even the happiness and unhappiness that new- born children experience are but the memories of their earlier lives manifesting themselves. Rebirth is but a transformation and transmigration of the soul according to the Karmas that bind it. When a man dies, the death

occurs only to the body; his soul or the subtle body (Karman Sharir and Tajjas Sharir) endeavours to take birth in some other form; in some other place.

Any soul does not experience fully the fruits of all its Karmas good or bad, in this Janma - life. Therefore it has to know and experience the fruits in the next Janma and has to live it. The ideas of Paralok the other world and Punarjanma - rebirth have been accepted even by scientists firmly and with solid, valid, proofs and arguments. The modern psychology has a branch called parapsychology which deals with this subject. In India as well as in other countries, a very significant research and enquiry has been carried out on this point; and some famous scientists have accepted these theories openly and without any reservation. The Jain Dharma calls the memories of the past lives by the name Jatismaran Jnan. Even to-day hundreds of records are available regarding the memories of the past lives of people; and some of them are very famous.

George Bernard Shaw, the famous British dramatist, in the course of a conversation with Shri Devadas Gandhi, the son of Mahatma Gandhi, gave expression to his belief in Punarjanma - rebirth and to his desire to be born in a Jain family in his next birth.

Samjna

Gonads

Mohaniya Karma is the most destructive among the eight karmas. The seven Karmas eclipse the original form of the soul. But the Mohaniya Karma surely distorts the very nature and qualities of the soul. On account of this Karma, the Jivatma falls a victim to various kinds of mental states and propensities. This is called Samjna in the Jain terminology. Samjna means a mental state such as swooning or attachment. The present-day psychologists call these by the name natural gonads. The Jain dharma has classified them under ten heads.

Ahar Samjna : The tendency to eat and drink; and thinking about them.
food

Bhay Samjna : Experiencing fear and worry ; and thinking of them
fear

Maithun Samjna : Engaging in sexual activity or thinking of it
Sex

Parigrah Samjna : Having attachment; and thinking about it. Specially for money.
attachment

Krodh Samjna : Experiencing anger and thinking of it.
Anger

Maan Samjna : Being arrogant and thinking about it.
Pride

Maya Samjna : Deceptive activity and thinking of it.
Deception

Lobh Samjna : The propensity of avarice and thinking of it

Avarice

Ogh Samjna : Blindly proceeding without thin- Imitation king of the pros and cons of
Imitation an action.

Lok Samjna : Going by what others say.

Orthodoxy

Kashay- Passions

Kashay is the collective name given to the four Samjnas, anger, pride, deception and avarice. Kash means Samsar + Aay means gain. So, Kashaya is that which keeps the soul wandering through Samsar and which assists the progress of Samsar. In other words, Kashay is a condition born out of excitement or passion. Nokashay is the name given to those propensities that cause the emergence and increase of that excitement or passion. They are of nine kinds.

- Hasya : Laughing-laughing without reason.
- Rati : Being pleased with trivial things.
- Arati : Being displeased and angry.
- Bhay : Fearing-being filled with fear.
- Shok : Being sorrowful - being grief- stricken.
- Jugupsa : Treating with contempt - making faces with dislike.
- Strived : The desire to have contact with man.
- Purush-ved : The desire to have contact with woman.
- Napumsak-ved: The desire to have contact with woman and man.

The five Samavay- Five causes

There is a deep connection between action and cause. Without a cause, no action can take place. Samaväy 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.

1. Kal : Time
2. Swabhav : Nature
3. Bhavitavyata-niyati : Fate
4. Karma : Action
5. Purusharth : Efforts.

They are also known as the five Vadas. 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 as the cause for a y 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.

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 to-day they do not give fruits tomorrow. There is the need for some time; some time should pass. 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.

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.

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.

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.

Purusharth- Efforts

Purushārth or effort or endeavour 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.

The Process of Spiritual Elevation,

The fourteen Gunasthānaks.

The fourteen Qualitative Stages.

Sadhana and Siddhi

Endeavour and attainment.

Endeavour marks the beginning of the journey of spiritual development. The last and supreme objective of endeavour is spiritual perfection or purification-Mukti- deliverance, Moksha - salvation.

The Sadhake one who makes the endeavour has to travel step by step; by high, higher and the highest stages in his journey, from endeavour to attainment. Certain actions and reactions occur between effort and attainment of result. Therefore, every dharma, every religion and philosophy has described and prescribed certain stages for the development of the soul. The Sadhak proceeding by those steps or stages reaches his destination and attains the highest peak of Mukti or deliverance.

The Jain philosophy has fixed fourteen stages for the development of the soul; and to indicate by means of those stages, the different levels of spiritual development in Jivas. They have been called Gunasthanaks.

Gunasthanak means the steps or stages of the development of the soul; and character. When the impurities of Karma are discarded, the development of the soul commences. The development of the soul takes place in accordance with the virtues and vices or merits and defects present in it. Räg - attachment, Dwesh - hatred and Moh - infatuation are the three principles that make the soul impure and polluted. The speed of Sadhana or endeavour keeps changing in accordance with the intensity or lightness of these three principles. The low or debased condition of the soul is but the intensity of Räg, Dwesh and Moh. The highest and sublime state of the soul is marked by the complete eradication and disappearance of these three defects. The stages between these two states are called Gunasthanaks

1. Mithyadrishti Gunasthanak

The stage of false-vision or delusion.

Thinking that right, is wrong thinking that truth is untruth. In other words, Mithyathva drishthi is that view of truth which is unnatural. There is no soul in which the eradication of Karma has taken place to some extent or the other. If there is partial purity or clarity in Mithyadrishti it is called Gunasthanak.

Saswadan Samyagdrishti Gunasthanak

The stage of having tasted righteousness.

Saswadan Samyagdrishti Gunasthanak is the name given to the stage of the soul that has once tasted righteousness - the right path but has returned from there for want of faith in Tatvas-principles. This stage is called so because the soul in that stage has once tasted righteousness.

Mishra Gunasthanak

The mixed stage.

The condition of the soul that lives in this state is really strange. It has neither the view of righteousness nor the view of delusion. Its intellect always keeps swinging and vacillating between the two points. It is neither high; nor low; and it keeps moving between the two. states like a pendulum.

Avirat Samyagdrishti Gunasthanak

Uninterested in Sadhana.

By having an absolute faith in the nine tatvas - principles, the Jiva acquires the right vision - but in this stage, man cannot perform such austerities as tapasya, recitation of holy hymns etc, and cannot renounce worldly things; and also cannot make efforts for spiritual attainment. He reflects on the soul but does not attempt to purify it. He will be Avirat i.e., he will not take interest in self-discipline and spiritual endeavours. In respect of these things, he will be uninterested and inactive.

Though he knows and respects dharma, he does not act according to it. Though he knows what is wrong or adharma, he does not give it up. this kind of cowardly state can be seen in many men.

Deshvirati Gunasthanak

Partial practice of Sadhana.

Desh means an aspect. Virat means renunciation. The Jivatma that lives in this condition makes only a partial renunciation. According to his ability, he also performs the twelve vratas or austerities. The soul that lives in this state attains Moksha in three lives minimum and in 15 lives. maximum.

Pramatta Samyati Gunasthanak

The state of a Sadhu who is not always mindful of Sadhana.

Pramad or intoxication is the name given to the mental state of not being careful in one's spiritual efforts. Samyati means Sadhu. The Sadhus who do not carefully conform to the principles and ideals of the life of a Sadhu and who break those rules exist in this Gunasthanak or stage. The Jiva that lives in this state attains Moksha in 3 lives minimum or 15 lives maximum.

Apramatta Samyati Gunasthanak

Absolutely careful regarding a high level of Sadhana.

Those Sadhus are said to be Apramatta Samyati (level-headed Sadhus) who always keep their eyes fixed on Moksha; who conform to the principles of self-discipline; and who do not entertain any sinful thoughts; and who do not commit any kind of sinful actions. The Jivatma that lives in that estate keeps away from pride, sensual enjoyments. passions, calumny and gossip, always and in all forms; and lives strictly according to the principle of the life of a Shraman

mendicant. The Jivatma that is living in this state achieves Moksha either in this (Janma) life or within the next three lives.

Nivritti-badar-Gunasthanak

The stage of renunciation.

This stage is also called, Apoorva Karan. In this condition, the Jivatma is completely freed from the gross passions. His soul attains purity and perfection to a vast extent. He controls his attachments, hatred and infatuation to the maximum extent. The Jivtama living in this state attains Moksha either in this life or within the next three lives.

Anivritti-bodar-Gunasthanak

Passionless state.

In this stage, the passions of the Jivatma become completely lean, small and powerless. The soul becomes delivered from passions when it reaches this lofty state. The Jivatma living in this state attains Moksha either in this life or in the next three lives.

Sukshma Samparoy Gunasthanak

The stage with a little avarice remaining.

When the Jivatma steps into this stage, except avarice all the other passions disappear. Only a little, subtle part of Lobh - avarice remains in this state. The Jivatma living in this stage attains Moksha either in this life or in the next three lives.

Upashant Moh Gunasthanak

Periodically passionless.

The Kashaya or passions of the Jivatma living in this stage become extinguished for a trice. Such a Jivatma attains Moksha either in this life or in three lives.

Kshina Moha Gunasthanak

The stage in which Moha is completely conquered.

The Jivatma that enters this stage gets rid of Moha, infatuation completely and becomes Vitrag (one who has completely conquered and hatred attachments). Such a Jivatma attains Moksha in this life.

Sayogi Kevali Gunasthanak

The stage of the integrated powers.

In this stage, the soul becomes completely freed from all karmas. It is called Sayogi because mind, voice and body are present. The Jivatma living in this state attains Moksha in this life.

Ayogi Kevali Gunasthanak

Totally free from Karmas.

The Ayogi state is the final step of the soul's progress. In this phase, the original form and quality of the soul shine out. All the remaining Karmas get destroyed. The soul becomes pure and perfect. The soul attains the form of Paramatma having become pure, Perfect and enlightened.

These are the only steps by which the soul can attain absolute perfection. Every soul has to traverse by these steps.

Praman

Knowledge obtained from multiple-vision.

Naya and Praman are both knowledge but of two kinds. If knowledge is obtained of an object by means of one dharma or one point of view, that knowledge is called Naya. But the knowledge of an object obtained by means of many dharmas or a multiple-vision is called Praman.

Naya is understanding an object from only one point of view. Praman is to see an object from many points of view and to understand it comprehensively. Praman is that by which the real nature and form of an object can be understood There are four kinds of it-

1. Pratyaksh - Actual observation.
2. Anuman- Estimation.
- 3 Agam - Scriptures.
4. Upama - Comparison.

Pratyaksh

Pratyaksh Praman means seeing an object and obtaining a knowledge of it; and determining its form and nature.

Anuman

Estimation

Anuman means thinking of an object and to understand it by means of estimation. Hearing the sound and on that basis estimating a man's personality etc.

Agam

Knowledge through enquiry

Agam is obtaining the knowledge of an object through what intimate people say about it; and by reading scriptures and sacred books. Agam is the name given to the pure statements and expositions based on tenets; and this knowledge helps us and guides us in our spiritual endeavours. The scriptures contain the reflections and visions of the Paramatma who has realized his soul; and has conquered his attachments. By means of actual observation or estimation, certain truths may not be understood. They have to be understood by means of reading the scriptures

Upama

By means of comparison.

Upama is to obtain the knowledge of an object by comparing and contrasting it with other things; and thus determining its nature and form. Comparing it in this manner "This man is like a Sadhu" or "This garden is like the Nandanvan", etc.

Naya

Single-point of view.

Naya is an aspect of Praman-Naya means choosing one special aspect of an object which has countless aspects or natures and describing the object in terms of that aspect. ignoring the other aspects.

In other words, to put it more clearly, Naya is to describe an object from one, single and separate point of view.

Naya is classified into two kinds; and it is of seven types.

1. Nishchay Naya

It means understanding the inner nature of an object; not depending upon exceptions.

2. Vyavahar Naya

Vyavahar Naya is understanding the external nature or form of an object. making use of exceptions.

The seven types of Naya

Naigam Naya

Understanding by name

This means understanding a man or a thing by name and understanding the form and nature of an object on the basis of the name. For instance we say " My cloth has burnt away" when we see it just burning.

Sangrah Naya

Partial understanding

Including much in a little.. or understanding a special object in an ordinary way.... This is called Sangrah Naya.

Vyavahar

External understanding

Vyavahar Naya means understanding an ordinary thing as a special thing; and differentiating the object on that basis. An example of this is to consider a man as noble on the basis of his outward behavior and appearance.

Rujusutra Naya

Understanding on the basis of the present condition.

This Naya implies the tendency to understand an object as it is at present. Ruju means--simple.... so thinking in a simple way.... thinking thus: ' What we have done today is right".

Shabd Naya

Understanding on the basis of sound.

Sound is all-Important in this Naya. Hearing the name of any man or object and understanding the man or the object as the meaning of the name suggests.

Samabhirudh Naya

Understanding on the basis of the derivation of words.

Obtaining various meanings on the basis of various derivations of the sounds or words

Evambhut Naya

The truth as it is

This Naya implies the tendency to believe that an object functions and produces results as its name indicates; and the three are complete and identical. For example, calling a man a devotee when he is showing devotion; not at other times; and not otherwise.

The way of understanding all objects by means of the collective medium of all these seven Nayas is called Samakiti or comprehensive vision. All things cannot be done by means of one article. Many times, we construct something by mixing various things; and we have to give equal importance to all those things. To build a house, lime, mortar, cement. stones, clay etc., are as important and essential as bricks. Only by combining all these things can we build a house.

Syadvad

Relative truth

Syadvad is not scepticism nor is it indecision; but it is the philosophy of seeing an individual or an object from various points of view; trying to understand them thus; and acquiring the right knowledge of those things. This is also called Anekantvad or multiple-vision theory. The great gift the Jain philosophy has given to the world is the Anekantvad, its specialty, its insight and its way of thinking and its method of multidimensional view of things.

Syath means some, a little or an aspect. The truth is always multidimensional. At any time, the truth can never be realized by means of a single-point of view. The truth is always relative; but not an absolute realized from any one point of view.

If we understand an individual or an object from any one point of view, it leads to a lot of controversy. confusion and a furore of conflicting and contradictory theories. The Ekantavad or the single-point of view does not admit of the validity of the opinions of others. It does not have the patience to accept the arguments and views of others; but in the Anekantvad-Syadvad full justice is done to the views of others. It is thus:

You are somebody's son; you can also be a brother of someone else: you can be someone's uncle and you can be somebody else's relative or friend. Though you are one individual your facets are many. All these truths constitute the multi- dimensional truth about you. Nobody's view or theory can be considered as the final and indisputable one. There should be flexibility in respect of views and opinions. It is a different question whether we accept or reject others' opinions but at least, we should have patience to hear them and to tolerate them.

The Theory of Relativity expounded by the famous scientist Einstein is founded on Syadvad. It requires the strength of a Sarvajna an omniscient one to see the truth in its totality and to examine it as such. Einstein also said: "We can only know the relative truth; the absolute truth is known only to the universal observer". Non-violence in thinking; Anekantvad or the multi-dimensional approach in speech; and self- restraint in conduct constitute the master-key to right living.

Samyaktva

Samyaktva or righteousness is the foundation for all Jain worship and spiritual endeavours.

Samyak, Samichin, Samkit and Samyagdrishti are words possessing only one meaning.

Samyak means the actual truth. It means seeing, thinking of and knowing an object or a theory, as in itself it really is.

Jneya is that which is fit to be known; and we should know it.

Heya is that which should be discarded and we should discard it.

Upadeya is that which is fit to be accepted and we should accept it. The simplest and clearest meaning of Samyaktva is Vivekdrishti or sensible way of looking at things. Samyaktva means an unbroken, unshakeable, firm and deep faith in gods, preceptors and Dharma as described by the Jineshwar.

Samyaktva is also knowing and respecting the nine doctrines which have been expounded by the Paramatma.

Mithyatva, false perception, opposite of Samyaktva. The two are contradictory. Therefore Mithyatva means a topsy-turvy perception or false perception of truth. It further means plunging into a false perception of a truth without understanding and respecting it as in itself it really is.

When the sunlight of Samyaktva falls on the tree of the soul, the following five branches blossom and spread.

Sham : Peace; a state of absolute serenity. Retaining the cheerfulness of the mind in spite of conflicts. Retaining an absolute and unshaken equanimity.

Samveg : The emergence of an innate enthusiasm to pursue and adore the path of salvation

Nirved : The appearance of a natural and spontaneous renunciation and detachment for the pleasures and enjoyments of the worldly life.

Astikay : A natural and true faith in the nine doctrines and the path of salvation. Faith must be absolute and total though there may be some laxity in respect of observance.

Anukampa: Wishing for the welfare of all creatures; and entertaining auspicious feelings about them. Being benevolent and helpful to the needy and the distressed people.

Jnan - knowledge of five kinds.

According to Jain Dharma, Jnan - knowledge is the natural attribute of the soul. The soul is the embodiment of knowledge. Knowledge and the one who has acquired knowledge have been considered as separate as well as one and indivisible and indistinguishable. Knowledge has been divided into five parts.

1. Matijnan:

This is knowledge obtained by means of the intellect and the senses.

2. Shrutajnan:

Shrutajnan is knowledge that has been acquired by means of the intellect; and the senses; and which has been thoroughly and clearly interpreted. It also includes knowledge obtained from the scriptures, sacred books, words and letters.

3. Avadhijnan:

Avadhijnan is knowledge within some limits of concrete entities, obtained by the power of the soul, without the help of the intellect and the senses.

4. Manahparyav jnan:

This is the name given to the knowledge obtained; within some limits of the various thoughts and emotions of a Jivatma by means of the power of the soul.

5. Kaivalyajnan:

Kaivalyajnan is that knowledge which is absolutely pure, perfect, boundless and sublime. Nothing envelops it. This is the true knowledge of both concrete and abstract (both embodied and bodiless) substances and their thoughts and emotions, in the three worlds, obtained without the help of the intellect and the senses. This is called Kaivalyajnan. This knowledge appears when the Jnanavaran Karma is completely destroyed.

Dhyan

Dhyan means concentrating the mind on anything. It can be auspicious as well as inauspicious. This has been divided into four parts.

1. Artadhyan:

Longing with agony and pining for an object, a person or a state which one desires. Experiencing agony and anguish to discard undesirable persons or states and weeping, beating the head, lamenting and being plunged in sorrow at separation from such persons or states. All these things are called Aartdhyan; and one should get free from it.

2. Raudradhyan:

Beating anyone, killing or murdering anyone or committing such sins as violence, falsehood, theft etc., or abetting such sins and in consequence acting without

any self-control. One must completely get free from this kind of meditation and action,

3 Dharmadhyān:

Dharmadhyān is that concentration by means of which, the soul becomes pure and life becomes sublime and sacred. This kind of meditation is fit to be carried out. Four kinds of this have been mentioned.

4. Shukladhyān:

Realizing the soul in its pure, perfect and sublime form; and visualizing the soul; proceeding on the path of internal, spiritual development. This is Shukladhyān. Even this has been classified into some kinds.

The phase of this meditation appears when all passions like Moh infatuation etc., get destroyed, This dhyān is absolutely essential for the attainment of Mukti - salvation.

There are some other meditations than these. Like knowledge (jñān) even meditation (dhyān) is a profound matter. Countless books have been written about this.

Navpad:

It is absolutely essential to keep the mind concentrated in an auspicious meditation in order to attain the purity and perfection of the soul. There is the need for a prop of something if the mind should acquire concentration and should intensify it. In all the theories and directions in the Jain Dharma relating to meditation, there is a very interesting and beautiful description of the Navpad.

Surely, one can attain the highway of mental firmness and concentration if one meditates on the Navpad in the various prescribed ways realizing their qualities which are among the best and the most sublime in the world.

Navpad The nine positions.

Arihant : (One who has destroyed the inner enemies & still with body). Arihant has 12 attributes. The color of the meditation is White. Arihant is devoid of attachments and hatred; one who has conquered the inner enemies; one who is worthy of being worshipped by all,

Siddha : (The souls that are perfect through the destruction of Karmas.) Siddha has 8 attributes. The color of the meditation is red. The souls that have attained freedom or Mukti by destroying all Karmas; the souls that have become perfect.

Acharya : (Preceptors) Acharya has 36 attributes. The color of the meditation is Yellow. The most exalted, noble and leading section of the four-fold Jain Sangh. They shoulder the responsibility of maintaining the Dharmik commands.

Upadhyay: (Teachers). Upadhyay has 25 attributes. The color of the meditation is Green. They teach the Sadhus and sadhvis and guide them to study the scriptures. They carry the responsibility of the internal organisation of the four-fold society according to the prescriptions of the dharma.

Sadhu: (Those who progressing on the path of salvation.) They have 27 attributes. They keep pursuing and progressing on the path shown by the Vitrag according to their abilities.

Darshan :(faith). Darshan has 67 attributes. The color for meditation is White. Faith in the nine doctrines and devotion for them. Having absolute faith in and devotion for the commandments of the Paramatma.

Jnan: (Knowledge). Knowledge has 51 attributes. The color for meditation is White. This dispels the darkness of ignorance and kindles the light of self-realisation.

Charitra: (Character). The character has 70 attributes. The color for meditation is White. Uniting propensities and the actions for the realisation of the soul, always with the greatest care and circumspection.

Tapa: (Austerity). Austerity has fifty attributes. The color for meditation is White. Making spiritual endeavours after restraining and disciplining the habits of eating, thinking and movement.

Of these, Darshan - right faith, Jnan - right knowledge, Charitra - right observance and action are also called the three gems of Jain conduct. The unification of these three and adoring and practising them constitute the path of salvation That is the aim of life.

'Samyagdarshan - Jnan - Charitranimoksha - marg"

To adore and pursue the path of salvation.

To attain an all-round spiritual development of life.

Right knowledge, right realisation and right observance are absolutely essential. It is only when these three are integrated that we can place steps on the path of attainment, In the absence of any one of them, the others cannot give the same result.

If man should attain anything in life; and if he should achieve anything in life, he must possess the intellectual incisiveness and farsightedness to examine and to realise the nature of any object. If one vows to live by truth; and if one does not have the firmness and strength to be true to that vow; and if one has less of such firmness and strength; and if by adopting that principle of truth, one has not achieved any external or internal development in his life, he tastes the fruit of disappointment and the absence of fulfilment on the path of Samsar or life but those principles are absolutely essential to pursue the path of Moksha or Parampad - Salvation.

Samiti and Gupti

Limits and Restraints

The Jineshwar has given some beautiful precepts to enable people to pursue the path of spiritual attainment even while living in the mundane world. By observing those principles, not only the individual but also the family, the society and the nation can attain radiance. Of those principles, Samiti and Gupti are of great importance. Of course, those principles relate to a life of spiritual attainment or the life of an ascetic but if we bear in mind those principles, while we are engaged in our daily activities, surely, we can live a wholesome life.

The Five Samitis

The five limits

Samiti means living by exercising a restraint or discipline over the propensities and actions that are essential to lead our lives.

1. Irya-samiti - Limit in movement

Moving about; going somewhere and returning with an absolute care and circumspection so that no harm or violence is done to any Jiva; so that no trouble or pain is caused even to any small creature by our movements.

2. Bhasha-samiti- Limit in speech

Not uttering anything that is disagreeable to anyone or that pains the heart of anyone; but speaking such words as please others at least a little; speaking the truth in a sweet and soft manner. Speech indicates the mind.

3. Eshana-samiti- Limit of articles

Eating faultless and prescribed kinds of food; and using only faultless and prescribed kinds of dress and vessels (This specially applies to the life of a Sadhu).

4. Adan-nikshepan Samiti Limit in respect of receiving and keeping the necessary things.

Being careful in receiving and keeping the things that are necessary for existence; taking care not to cause violence to creatures.

5. Parishtapanika Samiti Limit in respect of throwing away articles.

Taking care not to cause harassment or violence to anyone in throwing out or taking out things; and taking care to see that no creature is harmed or troubled by such actions.

The Three Guptis

Restraints

Gupti means restraining or concealing. The inner meaning of this Gupti is to keep off the inauspicious and impure propensities and actions of the mind, voice and body and to have pure and auspicious propensities and to act according to them.

1. Manogupti- Restraint of the mind

Not entertaining evil thoughts; and endeavoring to free the mind from sinful propensities and to impel it to think of the progress of the soul.

2. Vachan Gupti- Restraint on speech

Not uttering any evil or disagreeable things; not speaking unnecessarily; practising silence, being silent and not giving any reply in anger

3. Kaya Gupti- Restraint on the body

Giving up such actions of the body as making unnecessary movements; unnecessarily sitting down and getting up; wandering about; walking about wastefully etc.; but then sitting quiet and motionless in meditation contemplating on the soul.

16 Bhavanas

Reflections

Bhavana means thinking. One should entertain and expand auspicious and useful thoughts. One should not allow one's soul to get entangled in the various events taking place around oneself. In the Jain Dharma 16 kinds of bhavanas are mentioned; and they enable people to attain mental peace and tranquillity. If we lose our tranquillity and equanimity on account of some events. no unhappy things will take place, if we can allow our minds to travel on the sublime waves of noble thoughts. The mind will remain calm and stable. These bhavanas are also called anupreksha.

Anitya bhavana

Thinking of the transitory nature of things

When we are bereaved; i. e., when someone dear to us dies and when we lose something we should think that in this world, the body, wealth, family. relatives, status, etc., are transitory. All

things of the worldly life, all substances are perishable; and we should think that nothing is permanent; and that it is futile to lament over the loss of those; and to lose our mental peace and emotional poise.

Asharan Bhavana

Thinking of a refuge

If we do not get any one's support; and if we do not get the feeling of cordiality from others, then we should think thus, ' Who can be our refuge if not the Paramatma, in this world which abounds in physical, psychological and inherited ailments ?' Only Dharma can give us true company and the right refuge. We need not expect help or assistance from others.

Samsar Bhavana

Thinking of worldly life

If somebody dies; if there appears a rift between us and some relatives, we should think that in this Samsar or life which is without a beginning and an end, the continuity of the relationship with others cannot be permanent. We should think thus, "Someone is a relative at sometime.. Someone is dear to us at sometime .. life changes; the mode of living changes and in accordance with those changes, even relatives and friends keep changing. We should know that friends and enemies change. Sometimes, an enemy becomes a friend and vice-versa. How can there be a strong and permanent relationship in this strange life of ours. Desiring the continuity of relationship is like filling a sieve with water

Ekatva Bhavana

Thinking of being alone

When one is lonely, one must think thus. "In this Samsar (life) the Jivatma is born alone and dies alone. Alone it is bound by Karmas and alone it has to experience the fruits of its Karmas. Who belongs to whom in this world? Though man is living in the midst of crowds, he is absolutely alone"

Anyatva Bhavana

Thinking of the soul as separate from the body.

When we are shaken by bodily and mental agonies, we should think thus, "The body and the soul are different from each other. They are separate from each other. The body is inert but my soul is the very embodiment of consciousness. The soul is impressible. It will not die. The body, of course, burns and becomes ashes. Agonies afflict only the body, but the soul is detached. I am not the body .. The body is not mine".

Ashuchi Bhavana

Thinking that the body is unclean.

When the beauty of anyone's body kindles the passions and burns us, we should think thus: "What is this body? It is nothing but a bundle of bones muscles and blood. How unclean inside! Outside the body looks fascinating with its white and bright complexion; but inside it is unclean. Then why should we have so much attachment for it ? Why should we decorate it and make it look fascinating?"

Ashrav Bhavana

Thinking of renouncing inauspicious propensities and actions.

Evil propensities and actions pollute and corrupt the soul. One must get free from them. One should know what those wicked passions and actions are and should renounce them.

Samvar Bhavana

Thinking of renouncing the evils of the mind, the voice and the body.

Discarding the evil propensities of the mind, voice and the body and concentrating the mind on noble propensities since that would release the soul from the bondage of Karma; and enabling noble propensities to surround the mind.

Nirjara Bhavana

Thinking of performing tapasya.

By performing tapasya we can destroy our Karmas. So we should think of the twelve kinds of Tapascharyas prescribed; and decide to perform such tapas (austerities).

Lokswarup

Thinking of the lokas.

Thinking of the creation of the fourteen Rajlok forms which are made up of the substances which are subject to the law of origin, existence and destruction.

Bodhidurlabh Bhavana

Thinking of developing faith in the Dharmik principles.

It is easy to attain human life, high birth, healthy body, Dharma, and the aspiration to act according to Dharma etc., but it is difficult to develop a true and abiding faith in the Dharmik doctrines. We should make our faith and fervor strong and stronger. Thinking of the methods of attaining this.

Dharma Swakhyat Bhavana

Thinking of the influence of Dharma.

How much have we been benefitted by the Jineswar Paramatma and his doctrines! This life is possible only if there is dharma. We have attained comforts and happiness by the benevolence of Dharma. It would be difficult to live without Dharma. Thinking of Dharma from the practical and emotional points of view.

Maitri Bhavana

Thinking of amity.

Having a feeling of amity for all beings in this universe...Having no spite or enmity against anyone. How brief this life is! Then, what is the use of enmity? Why should we not live with a feeling of amity for all? Thinking of such things

Pramod Bhavana

Thinking of honoring superiors.

Having heartfelt affection, regard and esteem for people who are superior to us in virtues, knowledge and ability. Not entertaining such feelings as jealousy and envy; and not looking at anyone maliciously and with a sinister eye. Being cheerful and happy at the sight of virtuous people; and expressing cordial happiness on seeing such people.

Karuna Bhavana

Thinking of compassion.

Showing compassion to those who are in distress, want; and to those who are weak and helpless. Helping them; giving support to them; desiring to remove their sorrows and agonies. Doing all efforts in these directions.

Madhyasthya Bhavana

Being unconcerned about wicked persons.

Treating with indifference those people who even after realization and knowing the right from wrong, arrogantly and obstinately refuse to walk on the path of righteousness. Desiring the welfare of even such people without treating them with anger or contempt or abhorrence. Not being involved in others' affairs. Giving up thinking of the mundane life and thinking of one's own spiritual welfare.

The Jain Literature

The realm of the Jain literature is so vast and profound that even to give an ordinary and brief introduction to it, it will be necessary to write a huge volume. Mainly, there are forty five Jain Agamas philosophical works which are regarded as the most ancient and authoritative works, Not only the entire Jain Agam literature but the whole of the Jain literature has been classified into the four categories mentioned bellow

1. Dravyanuyog

These works contain a detailed description and analysis of the various philosophical doctrines, discussions knowledge of doctrines, and theories. There are discussions of these things.

2. Ganitanuyog

These works contain information about mathematics, geography, astronomy, astrology etc.

3. Charankarananuyog

These works comprise a lot of information about the principles of conduct and observance, the method of living; and the way of life in this world.

4. Dharmakathanuyog

This class comprises works relating to stories, information, fables, art, literature, history, sculpture, fiction, poetry etc.

Jain literature dealing with all subjects:

There is no subject on which Jain Acharyas, Jain Sadhus, and Jain scholars have not written. Their works include history, life-sciences, the science of matter, grammar, literature, prosody, art, aesthetics, dramas, music, songs, astrology, sculpture, Ayurved, physiology, psychology, politics, dictionaries and encyclopaedias, poetry, stories etc. Just as the Jain literature is available in Sanskrit, Prakrit, Ardhamagadhi, so also it is available in the form of published works in such regional languages as Vraj, Tamil, Kannad, Rajasthani, Gujarati, Maithili etc.

A Representative Jain Work.

Shri Tatvartha Sutra.

If you desire to find in the same (grantha) work practical, critical and intellectual discussions and expositions of all the Jain Siddhantas (theories), you can find them in Shri Tatvarthadhigham Sutra or Shri Tatvartha Sutra.

This concise and comprehensive work written by Sri Bhagwan Umaswati (born 3rd century of the Vikram Era) in Samskrit, in the form of Sutras or aphorisms, has been accepted and esteemed equally by all the Jain schools of thought. In this magnificent work, we get not only a profound and incisive analysis of the philosophical doctrines of Jainism but also simple, easy explanations, with commentaries, of the principles of practical life and the spiritual endeavours for everyday life. This grantha divided into 10 chapters contains about 344 aphorisms. This grantha contains commentaries for the most part. Please have a glimpse of thl? Tatvartha Sutra.

Chapter	Sutras	Contents
1	35	The path of salvation; a discussion of theories; Nikshep; knowledge, Naya etc,

2	52	A discussion of thoughts; righteousness, life, senses, mind, awareness etc., (a detailed discussion of these things).
3	18	A detailed description of Hell and its torments. A description of islands, seas, mountains, men, earth etc. A description of the Jain geography.
4	53	Heavenly beings, heaven - life - span - Leshya etc, - a description of these things.
5	44	A detailed description of Astikay. Time, Anu and Paramanu (the atoms and minute atoms) and Pudgals and the science of substances.
6	26	A detailed study of the subject of the bondage of Karma.
7	34	A discussion of the thoughts and vows of the life of Shravaks.
8	26	Bondage, Asrav, Nirjara etc,, explained fully.
9	49	A discussion of the principle of Samvar. A discussion relating to Dharma dhyana (a contemplation of Dharma).
10	7	A description of Moksha and Shukladhyana or the sublime meditation.

Some Influential Jain Personalities:

In this world, there appeared lakhs of great men who by means of their energetic and radiant personalities revealed the influential Jain tradition. Even to mention their names we may require a huge volume; and if we should describe the greatness of those personalities, we may take years and years; and we may have to write many works. Kindly note the names of some great men that appeared after Shraman Bhagwan Mahavir.

The group of Shramanas

Mendicants, monks

Gautam Swami, Sudharma Swami, Jamboo Swami, Shyambhav Soori, Bhadrabahu Swami, Sthoola bhadra Swami, Arya Suhasti, Arya Vajra Swami, Arya Rakshit, Umaswati, Padalipta Soori, Siddhasena Divakar, Devardhigani, Haribhadra Soori, Bappa Bhatti Soori, Hemachandracharya, Hiravijay Soori, Upadhyay Yashovijayji, etc.

The group of Shramanis

Medicants - nuns

Arya Chandanbala, Mrigavati, Priyadarshana, The seven sisters namely Yaksha etc.. Yakini Mahattara etc.

The group of Shravaks

Pious Jain householders-men

Anand, Kamadev, Nandivardhan, Emperor Shrenik, Emperor Chetak, Mahamantri Abhaykumar, Emperor Sampruti, Emperor Vikramaditya, Amaraja, Kumarpal, Mahamatya Kalpak. Shakatal, Vimalshah Vastupal - Tejpal, Bhamashah, Udayan Mantri, Pethadhshah, Jhanjhanshah, Kavi Vagbhatta, Kavi Rishabh das, etc.

The group of Shravikas

Pious Jain women

Sulasa - Revati - Jayanti, 16 Sathis (great women) Anopama devi, Prathamini etc.

The Sects among Jains:

The Jain Dharma is mainly divided into two sects, namely, Swetambar and Digambar.

The Swetambars:

- (1) Idol-worshippers
- (2) Sthanakvasi
- (3) Terapanthl.

The Shwetambar idol - worshippers:

The Sadhus and Sadhvis of this sect wear white dress. They faithfully accept and respect the forty five Agam granthas, and all the Shastras and commentaries written by the great Acharyas of the past. Worship and spiritual endeavours are equal for both men and women. The sect comprises the four groups, namely, (1) Sadhus, (2) Sadhvis, (3) Shravaks and (4) Shravikas. They believe that they can take food and water even after attaining Kevaljnan, the **highest** enlightenment. They worship and decorate the image of the Paramatma with various auspicious substances.

Sthanakvasi:

This sect was started by a noble householder, by name, Laukashah (born 2001 years after the Nirvana of Mahavir or 1485 A.D.) and in doing so he gave a practical form to his ideological difference with the Swetambar sect. Shri Bhunaji became the first Sadhu of this Lokamath sect. The followers of this faith reject the institutions of temples, idol - worship and installation etc., but they accept only 32 out of the 45 Agamas. Naturally. they cannot accept those Agamas which contain the principle of idol-worship. When certain definite opinions assumed the shape of this sect, certain other rules and prohibitions and principles of practice accumulated around them; yet

it has continued to be different from the other sects. Shri Lavaji Rishi, of this sect (born Vikram Era 1704 or 1653A.D.) first introduced the practice of covering the mouth with a Muhpatti.

Terapanth

Shri Bhikhanji Swamy belonging to the Sthanakvasi sect born at Kelava (Rajnagar) in the Udaypur District of Rajasthan, in 1861 A.D. i.e., 2278 years after the Nirvan of Mahavir first propagated this sect, called the Terapanth. Some principles of the Sthanakvasi sect are in vogue in the Terapanth but they clearly and definitely prohibit the principles of mercy and charity.

Digambar

This sect which believes that nakedness is the only means to attain salvation was started by a Swetambar mendicant by name Shivbhuti in Rathvirpur, 609 years after the Nirvan of Mahavir i.e., in 84 A. D. in his attempt to give a practical shape to his ideological difference with his preceptor Arya Krishnamacharya. The followers of this sect believe that woman as such cannot attain salvation and that a Keval jnani does not take in food etc. Besides holding these beliefs, they totally reject all the Agams of the Swetambars, but they respect the Granthas written by Shri Kunda Kundacharya (born in the 6th Century) and those written by the Digambar preceptors who appeared later. The Digambar Sadhus are naked. They do not wear or keep any clothes but they carry in their hands a Kamandal - a special kind of pot and a peacock's feather. They take food with their hands. (They do not take it off a plate etc). They do not believe in decorating the idol and in the various kinds of worship and decorations of the idols.

Though all the sects mentioned above differ from each other in respect of practical life, certain codes of conduct, observance etc., they unanimously accept and believe in such principles as non-violence, truthfulness, non-stealing, celibacy, non-attachment, Anekantvad, Atmavad, Karmavad and the arrangement of the universe.

Some suggestions:

In accordance with the scope of this book, only an introduction to the essentials of Jainism has been given in it. Certain things have also been excluded. To understand Jainism fully and thoroughly, the

following works have to be consulted.

- 1.Navkar Mantra - Namaskar Swadhyay (in Sanskrit and Prakrit).
- 2.Sadhana Marg: Shrivak Pragnapti, Dharma Sangraha, Shraddhavidhi, Dharmabindu Panchashak. Dharma Ratna Prakaran. (all in Prakrit and Sanskrit).
3. Bhagwan Mahavir: Mahavirchariyam, Kalpasuitra, Thrishashti Salakapurush Charitra (in Prakrit and Sanskrit)
4. Sangh Vyavastha: Dravya Saptatika (in Sanskrit).
5. Tirth and Jineswar: Shakrastav, Lalitavistara, Bhagvati Sutra (all in Prakrit).
6. Jain Tirth: Jain Tirth Darshan (in Hindi, Gujarati and English).

7. The organization of the Cosmos Lokaprakash, Brihatsangrahini, Kshetra Samas (all in Prakrit and Sanskrit) .
8. Navtatva: Jivavichar, Tatvarta Sutra, Prashamrati (in Prakrit and Sanskrit).
9. Astikay: Tatvarta Sutra; Lokaprakash, Panchastikai.
10. Karma Philosophy: Karma granth, Kammabaydi, Visheshavashyak Bhashya.
11. Leshya: Bhagvati Suitra, Leshya Kosh, Uttaradhyayan Sutra, Panchasak.
12. Rebirth: Visheshavashyak Bhashya.
13. Syadvad: Syadvad Ratnakar, Anekant Jayapataka, Syadvad Maniari, Sammati Tark.
14. Samyaktva: Samyaktva Saptatika, Tatvarta Sutra, Bhagvati Sutra.
15. Jnan: Nandisutra, Anuyogadwar Sutra.
16. Dhyana: Dhyana Satak, Yoga Sastra, Yogabindu, Yogadrishti Samuchchay.
17. Navpad: Sirival Kaha, (Prakrit) Sripal Ras (Gujarati).
18. Bhavna: Shantasundharas (in Sanskrit).
19. Great Men: Jain Pattavali. A history of the Jain philosophy (1 - 2 - 3 - 4) (Gujarati).
20. Jain Literature: A history of the Jain Literature (Detailed) Parts 1 to 8 (Hindi).

A GLOSSARY OF DIFFICULT WORDS

1. Ayambil Tap: An austerity during which one takes food devoid of any special taste or spices.
2. Asan: A woollen mat to sit on.
3. Agamas: Scriptures in Prakrit or Ardhamagadhi language
4. Avaddh: Taking food and water eight hours after sunrise.
5. Attham: Fasting for three days continuously.
6. Atthai: Fasting for eight days continuously.
7. Anjanshalaka: Applying holy collyrium to the eyes of a new idol of the Lord.
8. Astikay: A collection of Pradeshas or aspects.
9. Ashrav: Evil actions.
10. Avirat: Sinful.
11. Apramatta: Being aware and alert.
12. Apoorvakatan: The stage in which the jivatma is completely freed from the gross passions.
13. Anivritti-badar: Merely passionless state.
14. Ayogi-Kevali: Total freedom from Karmas.
15. Atichar: Violation of rules or vows.
16. Astikya: Total faith in the nine doctrines.
17. Anukampa: Benevolence,

18. Avadhijan: Knowledge of concrete things obtained by the soul.
19. Aartadhyan: Deep in sorrow.
20. Adan-nikshepan Samiti: Carefulness in taking and keeping things.
21. Anitya: Transitory.
22. Asharan: Refuge.
23. Anupreksha: Another name for Bhavanas or reflections.
24. Anyatva: Thinking that the soul is separate from the body.
25. Ashuchi: Unclean.
26. Biyasan: Taking food only twice a day.
27. Badar: Gross.
28. Bhasha Samiti: Limit in speech.
29. Bhavanas: Reflections.
30. Bodhidurlabh Bhavana: Thinking of faith in Dharma.
31. Chaturmas: The four months of the rainy season.
32. Charvala: A small mop made of woolen threads stuck to a stick.
33. Chauvihar: Taking neither food nor water during fasting after sunset.
34. Chaitya: Jain temple.
35. Charan-karananuyog: Works about conduct and observance.
36. Deeksha: Initiation into the ascetic order.
37. Das-trik: Ten rules with three parts of each for worship or Puja.
38. Desh: Some parts that are attached to Skandh.
39. Dwesh: Hatred.
40. Desh-virati: Phased renunciation.
41. Dhyan: Meditation.
42. Dharmadhyan: Thinking of the ways to make the soul Pure.
43. Dharmaswakhyat Bhavana : Thinking of the effect of Dharma.
44. Dravyanuyog: Works relating to philosophy and theory.
45. Dharmakathanuyog Works relating to literature.
46. Digambar A sect of Jains who think that nakedness is necessary for salvation.
47. Ekasan: Taking food only once in a day.
48. Evambhut Naya: Knowledge of truth as it is (partial vision).
49. Eshana-samiti: Limit of articles (food and clothes)
50. Ekatva Bhavana: Thinking of being alone.
51. Gunasthanak: A qualitative phase in the process of attaining salvation.
52. Jneya: That which is worthy of being known.
53. Jnan: Knowledge.
54. Gupti: Restraint or concealment.

55. Ganitanuyog: Works comprising mathematics etc.
56. Irya Samiti: Limit in movement.
57. Katasana: A small carpet for sitting on during Samayik.
58. Kayotsarg: Fixed posture for meditation.
59. Khamasaman: Kneeling with five limbs touching the ground.
60. Kayaklesha: Voluntarily bearing the physical exercise or pain.
61. Kashay: The passions like anger, pride, deception and avarice.
62. Kaivalyajnan: Absolute and the highest pure knowledge
63. Kaya-gupti: Restraint on the body.
64. Karuna: Compassion.
65. Leshya: States of mind.
66. Lobh: Avarice.
67. Lok-swarup: Thinking of the structure of the universe.
68. Muhapati: A square piece of cloth to hold near the mouth at the time of speaking.
69. Moh: Infatuation.
70. Mithyadrishti: False vision or delusion.
71. Mishra: Mixed.
72. Mati-jnan: Knowledge obtained by the intellect and the senses.
73. Mana-paryavajnan: Clear knowledge of thoughts and mind obtained by the soul.
74. Mano-gupti: Restraint of the mind.
75. Maitri: Friendship, amity.
76. Madhyasthya: Being unconcerned about the wicked people (neither hatred nor love).
77. Nirlanchan Karma: Causing violence to animals and birds for profit.
78. Nivi: One kind of austerity like Ekasan.
79. Nava-pad: The nine elements or positions for meditation.
80. Nivritti: Renunciation.
81. Naya: Knowledge obtained from a single point of view.
82. Naigam Naya: Understanding only by means of a name.
83. Nirved: An appearance of detachment for all worldly things.
84. No-kashay: The nine kinds of passions.
85. Nirjara: Being free from Karmas.
86. Ogha: A mop of woollen threads.
87. Oli: One kind of austerity.
88. Ogh Samjna: Imitating blindly.
89. Paushadh-Shala: A religious centre.
90. Pranatipat: Causing violence.
91. Pratikraman: Retreat from sins.

92. Porasi: Consuming food or water only three hours after the sunrise.
93. Purimuddh: Taking food and water only six hours after the sunrise,
94. Panahar: This is the vow for the night in some austerities.
95. Panjarapol: A shelter for animals and birds which are disabled or needy.
96. Pradesh: The inseparable parts of Skandh.
97. Pudgal: Matter.
98. Purusharth: Efforts
99. Pramatta: The state of not being mindful.
100. Pramad: Intoxication or laziness.
101. Praman: Knowledge obtained from multiple- vision.
102. Pratyaksh: Perceptible truth.
103. Parishtapanika-Samiti: Limit in throwing away articles.
104. Pramod Bhavana: Thinking of respecting superiors.
105. Ras-tyag : Renouncing six types of tastes (Rasas) that provoke passions.
106. Rag: Attachment.
107. Rujusutra Naya: Understanding on the basis of the Present condition.
108. Raudradhyan: Thinking of violence.
109. Rajlok: Structure of the universe.
110. Sthapanacharyaji: After giving a special form to the conch-shell, the Panchpameshthi are enshrined in it and worshipped.
111. Samayik: A religious austerity, sitting in a place for 48 minutes and carrying out spiritual activities.
112. Samlinata: Becoming still in meditation.
113. Sadhporasi: Taking food or water four hours and 30 minutes after sunrise.
114. Samyaktva Dharma: A strong faith in the nine doctrines.
115. Skandh: The full form of a thing.
116. Samvar: The factors that prevent the Karmas from entering the soul.
117. Samjna: Gonads or natural feelings.
118. Samavay: It is the connection between the action and the cause.
119. Sadhana: Spiritual endeavour.
120. Siddhi: Attainment of perfection through the destruction of Karmas.
121. Saswadan Samyagdrishti: Having tasted righteousness.
122. Shraman: Mendicant or ascetic.
123. SukshmaSamparay: Withalittleavariceremaining.
124. Sayogi Kevali: A stage of having perfect knowledge.
125. Sangrah Naya: A general way of understanding.
126. Shabd Naya: Knowledge obtained only from sound.
127. Samabhirudh Naya: Understanding on the basis of the origin and derivation of words.

- 128 Samakiti: Comprehensive vision.
- 129 Syadvad: It is relative truth.
130. Samyaktva: Righteousness.
131. Sham: A state of peace.
- 132 Samveg Innate enthusiasm for salvation.
- 133 Shruta-jnan Knowledge obtained from the scriptures by enquiry.
- 134 Shukladhyan: Meditation on the soul in its pure form.
- 135 Samiti: Limits.
- 136 Samsar The cycle of birth and death.
137. Swetambar: A sect of Jains who always wear white cloths.
- 138 Sthanakvasi A sect of Jains started by Laukashah. They reject idol-worship, temples and idols.
- 139 Tivihar Upavas Taking only boiled water in sitting position only before sunset during a fast.
140. Tatva: Doctrine.
141. Terapanthi A sect of Jains founded by Shri Bhikhanji Swami. Rejects worship of Idol, giving charity and showing mercy to others.
142. Upashraya: A religious centre.
- 143 Unodari Eating and drinking less than the quantity required.
144. Upshant Moh Periodically passionless.
145. Upama: Comparison.
146. Upadeya That which is acceptable.
147. Upadhan The exalted 3 types of spiritual endeavors and austerity that a shravak has to do.
148. Vasakshep Scented and sanctified sandal powder for blessing.
149. Vrat: A religious vow.
150. Vigai-tyag: Limiting the consumption of certain kinds of food.
151. Vanah: Restrictions relating to shoes, sandals, etc,
152. Vaiyavach: Serving religious and spiritual fellow members with devotion,
153. Varsi-tap: The austerity of fasting in a prescribed manner throughout a year in the form of fasting for one day and Biyasan for one day etc.
154. Vadas: Metaphorical arguments.
155. Vitrag: One who is totally devoid of attachment and hatred.
156. Vyavahar Naya: External (Partial) Understanding
157. Vachan Gupti: Restraint in speech.
158. Yogodvahan: Carrying out yogic activities with Ayambil for scriptural studies.

Heading

HEADING1

Subheading

subheading1

Normal

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